

NOTES
FROM THE BIBLE
OF
JOHN A. MEGGISON

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1990

Published by
Chicago Bible Students
P.O. Box 6016, Chicago, Illinois 60680

PREFACE

For those who knew him, John A. Meggison was not only a dearly beloved brother in Christ, but an excellent scholar of the Bible as well.

Over the years of his life and ministry he methodically kept notes of his studies in his Bible. After his death these notes were typed and distributed in mimeographed form. They proved so popular, a second printing was produced. Now these notes have been type-set and are available herewith in bound book format.

While the great majority of these comments are extracted from the writings of Pastor Charles Taze Russell, they also include additional research notes from other sources and many of the thoughts of Bro. Meggison himself, particularly in the minor prophets. The definitions of many of the Greek and Hebrew words, unreferenced, refer to Strong's or young's Concordance. The abbreviations in these cases are from the same sources.

This work represents the labors of a number of brethren in both typing and proof-reading. Since these comments were originally intended as personal notes and not meant for production as a commentary, the rules of grammar are not always strictly followed.

It is with the hope that this book will prove as profitable to the readers as it has to those who have prepared it that these notes are being sent forth.

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GENESIS

The creative week is divided into four periods: (1) Two days or epochs (2 x 7,000 years = 14,000 years) were devoted to the ordering of the earth preparatory for animal life. (2) The next two days were devoted to the bringing forward of vegetation and the lowest forms of life—shell fish—and laying limestone, coal and other materials. (3) The next two epoch days (14,000 years) brought forward living creatures that lived in the sea and on the land—vegetation still progressing, and all preparatory for the introduction of man, the earthly image of his Creator, “crowned with glory and honor” to be king of the earth. (4) Man’s creation, the final work, came in the close of the sixth day and the beginning of the seventh, as it is written, “And on the seventh day God ended his work which he had made and rested.” (F29)

1:1 — IN THE BEGINNING — This beginning relates not to the universe, but merely to our planet (here the morning stars sang together when the cornerstone was laid—Job 38:6, 7, 9—the foundations of the earth.) For other beginnings see John 1:1-3; Rev. 3:14. Other beginnings came in turn as the angels were created. These beginnings were now in the past so all the host could shout for joy when the foundations of the earth were laid. (F17, 18)

GOD CREATED THE HEAVEN AND THE EARTH — When our account begins these were already created. It is the development of these and the creation of vegetable and animal life that the six epoch days have to work out. There may have been a long space of time before verse 3 began. The Bible does not state how long this was. There are here two beginnings: (a) in verse 1, and (b) in verse 3, the beginning of the creative week.

1:2 — THE EARTH WAS WITHOUT FORM AND VOID — The earth was (existed), but was without form (order) and void (empty) and dark.

THE SPIRIT OF GOD MOVED — “Brooded.” The nature of divine energy represented by “brooding” seems to be “vitalizing.” Possibly electrical energies.

1:3 — LET THERE BE LIGHT, AND THERE WAS LIGHT — Possibly the energy brought down some of the heavy rings of mineral and aqueous matter and then the light and darkness became distinguishable, though neither sun, moon or stars were in the slightest degree visible through the heavy rings still about the earth.

1:5 — EVENING AND MORNING WERE THE FIRST DAY — These days are nowhere stated to be 24 hour days. For samples of day equaling a period of time see Psa. 95:8-10; Num. 14:33, 34; Ezek. 4:1-8; 2 Pet. 3:8. These are epoch days and cannot be solar days for the record (vss. 14-19) states that the sun was not visible until the fourth day. Similarly the Hebrew solar day; the evening came first, then gradually as the divine purpose progressed the light came on, completing toward evening the work of that day. Then another 7,000 year day would begin darkly and progress toward perfection.

1:6 — FIRMAMENT— Expansion. (*Leeser*)

1:6-8 — FIRMAMENT—This second epoch day of 7,000 years was wholly devoted to the production of an atmosphere. It was probably developed in a perfectly natural way, as are most of God's wonderful works, though none the less of his ordering, devising, creating. The fall of the ring of water and minerals which enabled light to penetrate through to the earth during the first epoch day reaching the still heated earth; and its boiling and steaming surface waters would produce various gases which, rising, would constitute a cushion, or firmament, or atmosphere, all around the earth and tend to hold up the remaining waters of the "rings" off from the earth. This day, so far as Scriptures show, would also belong to the Azoic, or lifeless, age. But Geology objects to this, claiming that the rocks appropriate to this time show worm trails and immense quantities of shell fish, the remains of which are evidenced in the great beds of limestone. They call this the Paleozoic age of first life, or Silurian period. This is not at variance with the Biblical account, which merely ignores these lowest forms of life. Day two ended with the full accomplishment of the divine purpose respecting it: the separation of the clouds and vapors, etc., from the surface waters by an atmosphere. (*F29*)

1:9 — LET THE WATERS UNDER THE HEAVEN BE GATHERED TOGETHER UNTO ONE PLACE, AND LET THE DRY LAND APPEAR — We need not suppose that all these changes took place even in the 7,000 years of this third epoch day, but rather that it witnessed the beginning of the work necessary as preparatory for vegetation. For some great changes of this nature are of comparatively recent date. See note on Genesis 1:9-13.

1:9-13 — WATERS . . . DRY LAND . . . GRASS . . . HERB . . . TREE — As the earth's crust cooled, the weight of the waters would tend to make it kink and buckle—some parts being depressed became the depths of the seas, other portions forced up constituted mountain ranges—not suddenly, but gradually, one range following another. As the waters drained off into the seas, vegetation sprang forth—each after its own class or kind, with seed in itself to produce its own kind only. In this period vegetation was extremely rank; mosses and ferns and vines grew immensely larger and more rapidly

than now, because the atmosphere was extremely full of carbonic and nitrogenous gases; so full of them that breathing animals could not then have flourished. Plants, which now grow only a few inches or a few feet high even at the equator, then attained a growth of forty to eighty feet, and sometimes two or three feet in diameter, as is demonstrated by fossil remains. Under the conditions known then to have obtained, their growth would not only be immense, but must also have been very rapid.

At this period our coal beds were formed; plants and mosses, having a great affinity for carbonic acid gas, stored up within themselves the carbon, forming coal, preparing thus for our present coal deposits while purifying the atmosphere for the animal life of the later epoch days. These vast peat-bogs and moss-beds, in turn, were covered over by sand, clay, etc., washed over them by further upheavals and depressions of the earth's surface, by tidal waves and by other descending "rings" of the waters above the firmament. Practically the same procedure must have been oft repeated, too; for we find coal-beds one above another with various strata of clay, sand, limestone, etc., between. This period, the third day, is called by Geologists, the Carboniferous period, because of the coal and oil deposits. (F32, 33)

1:12 — AFTER HIS KIND — Each was able to produce only its own kind. This matter is so fixed by God's laws, that although horticulture can do and does much to give variety in perfection, yet it cannot change the kind. The different families of vegetables will no more unite and blend, than will the different families of animals. This shows design and, not only a Creator, but an intelligent One.

1:14-19 — LIGHTS — We are not to suppose that the development of plant life ceased during the fourth day, but rather that it progressed; the increased influence of sun and moon serving to bring forward still other varieties of grasses, shrubs, trees. Geology shows advances, too, at this period—insects, snails, crabs, etc. Fishbones and scales are found in coal seams, too; but this does not disturb the order; for the formation of coal beds evidently continued after the third day—thus running into the Reptilian Period. This "day" corresponds very closely with what geology calls the Devonian Period. (F34)

1:16 — GOD MADE TWO GREAT LIGHTS — Made, literally "caused to shine." A different word is used here from the one used hitherto and which does not mean "created."

TO RULE THE DAY — That is, to indicate the time of day or night. There may also be a deeper sense.

1:19 — EVENING AND MORNING WERE THE FOURTH DAY — The work of one epoch day was carried over into the next, and we are justified in supposing that the light of the first day became more distinct during the next two as ring after ring came down from the waters above the firmament to those below it, until by the fourth day the sun, moon and stars also could be seen, not so clearly as now on a bright day, until after Noah's flood—but clearly discernible nevertheless through the translucent veil or waters, just as now on a misty day or night. Sun, moon and stars had long been shining on the outer veil of the earth, but with a dull, greyish light as on some rainy or foggy mornings when sun, moon or stars are invisible because of clouds or fog. But now the time came to let these be seen so that they might mark the time of day or night for man and beast when created and meanwhile oxygenize the air and thus prepare it for breathing animals. Later on in the day the moon and stars appeared. (*F34*)

1:20 — MOVING CREATURE — Swarm of minute animals. Heb. *sherets*, from *shawrats*, to wriggle.

1:20-23 — LET THE WATERS BRING FORTH ABUNDANTLY . . .

AFTER THEIR KIND — The Bible does not assert that God created separately and individually the myriad kinds of fish and reptiles; but merely that divine influence, or spirit, brooded, and by divine purpose the sea brought forth its creatures of various kinds. One species may, under different conditions, have developed into another; or from the same original protoplasm different orders of creatures may have developed under different conditions—the process is not stated. No man knows and it is unwise to be dogmatic. It is not for us to dispute that even the protoplasm of the Paleozoic slime may not have come into existence through chemical action of the highly mineralized waters of those seas. What we do claim is, that all came about as results of divine intention and arrangement and, hence, were divine creations, whatever were the channels and agencies. And we claim that this is shown by the facts of nature no less than the words of Genesis; that however the creatures of the sea were produced, they were brought to the condition in which each is of its own kind—where the lines of species cannot be overridden. This is God's work, by whatever means brought about. (See *Z. '07-13*; *R.3921*; *F35, 36*)

1:22 — GOD BLESSED THEM — Yes, even so lowly an existence and for so short a time is a favor and a blessing.

1:23 — THE FIFTH DAY — By this time matters on this earth were becoming more settled; the crust was thicker by hundreds of feet of sand and clays and shells and coal, and various other minerals gathered, some from crumbling rocks thrown up by earthquakes, some from the "rings" once surrounding the earth, and some from animal and vegetable deposits; besides, the earth itself must have cooled considerably during those 35,000 years. A

sufficiency of earth's surface was now above the sea, and well drained by mountain ranges and valleys to be ready for the lower animals. The air also by this time would be purified of elements unsuited to breathing animals, absorbed from it by the rank vegetation of the carboniferous period, as the excessive hydro-carbons had been absorbed from the ocean by the minute shellfish, preparatory to the swarming of sea creatures which breathe. (F36)

1:25 — AFTER HIS KIND — These are here divided into three kinds: (a) earth reptiles, cold-blooded breathing creatures—lizards, snakes, etc.; (b) beasts of the earth, or wild beasts as distinguished from domestic animals specially suited to be the companions for man and which are here referred to as (c) cattle.

GOD SAW THAT IT WAS GOOD — Here we need not quarrel needlessly with Evolutionists. God, if he chose, could have brought all the different species of animal life by a development of one from the other, or developed each species separately from the protozoan slime. We do not know what method he used, for it is revealed neither in the Bible nor in the rocks. It is however clearly revealed that whatever method he used, God has fixed species, each after its own kind in such a manner that they do not change and that the ingenuity of man's mind has not assisted them to change.

1:26 — IN OUR IMAGE — This image is not one of physical shape (John 5:37) but rather a moral and intellectual image of the Great Spirit, fashioned appropriately to his earthly conditions and nature. He had similar mental powers of reason, memory, judgment and will and the moral qualities of justice, benevolence, love, etc. "Of the earth, earthy." (1 Cor. 15:47) He was an earthly image of a spiritual being, possessing qualities of the same kind, though differing widely in degree, range and scope. (A174)

LET THEM HAVE DOMINION — The universe doubtless relates to man's dominion. As Jehovah is over all things, so man was made ruler over all earthly things, king of the earth and its teeming creatures. (Gen. 1:26) It matters not whether the image of Jehovah or of the "*elohim*" be understood, for were not the "*elohim*" sons of God (Job 38) and in his likeness as respects reasoning power and moral intelligence. (F39; A174)

1:26, 27 — GOD CREATED MAN IN HIS OWN IMAGE — Prof. Rice points out that the highest man-ape known has a brain capacity of only 34 cubic inches, while the lowest of man has 68 cubic inches of brain capacity. In other words, the very lowest form of man has twice the brain capacity of the highest ape. He says: "No specimen of the stone age that has yet been discovered is inferior to the lowest of existing man." A reasonable inference from this statement would be that we have today lower specimens or forms of humanity than any of those discovered by science and supposed

to belong to the remote past. Be it noted that we have not only the original proposition of God to create man in his own image thus (vs. 26) but the after-declaration: "So God created man in his own image, in the image of God created he him, male and female created he them." (vs. 27) This statement that God's work was fully accomplished in Adam thoroughly contradicts the suggestion of some that God merely began a creation which he purposes should ultimately attain to perfection in his image. (Z. '07-14; R.3921, 3922)

1:27 — GOD CREATED MAN — It would be well for us to note here the difference in the language used when referring to man's creation from that used in referring to the other creations. The former is a specific declaration of the direct use of divine power creative while the others are not, but imply development:- And the earth **brought forth** grass" (vss. 11, 12); "Let the waters **bring forth** the creeping creature" (vss. 20, 21); "Let the earth **bring forth** the living creature after his kind." (vss. 24, 25)

1:28 — BE FRUITFUL, AND MULTIPLY, AND REPLENISH THE EARTH, AND SUBDUE IT — According to this declaration: "Be fruitful and multiply and fill the earth and subdue it, etc.," it evidently would have been possible for our first parents to have had their home in Eden and to gradually have carried on the work of subjugation and rectification of the as yet unfinished earth, had they continued under divine favor. It was their disobedience that led to their expulsion from the Garden of Eden and compelled them to rely upon the sweat of face for their daily bread, struggling therefor amongst the thorns and thistles, and hindered from approaching the life-sustaining fruits of the trees of Eden by the cherubim with the flaming sword which barred the way.

Thus, had disobedience, sin, not entered the world, the intimation is that there would have been no death in the human family, but that a perfect race would have been developed, all of them in the image and likeness of God. We have here then strong condemnation of the thought of some that it is sinful to marry and to bring forth children. On the contrary the Lord expresses this as a part of the blessing upon the first pair, "Be fruitful and multiply and fill the earth." Had our first parents remained loyal to God and hence free from the curse and more and more the possessors of the spirit of a sound mind, we may be sure that, under the Lord's blessing, their development of a family would have been profitable not only to the family but also to themselves. Even under present fallen conditions, where the spirit of a sound mind rules, children may to a large extent become precious blessings instead of being nuisances to themselves, their parents and their neighborhood. (Z. '07-14, 15; R.3922)

REPLENISH — Not “replenish” but “fill,” as in *Leeser*.

1:30 — WHEREIN — “*Asher*,” a prim. relative pronoun of every gender and number, indeclinable = who, which, what, that, also (as adv. & conj.), when, where, how, because, in order that, etc. Often accompanied by the personal pronoun as an expletive used to show the connection.

THERE IS — “*Hawyaw*,” (a prim. root) = to exist, be, become, come to pass (always emphatic and not a mere copulative or auxiliary.)

LIFE — “*Khahee*,” (adj.) = alive (also as noun, especially in feminine singular and masculine plural) = life (a living thing) whether literal or figurative. From “*Kawyaw*,” a prim. root, to live.

SOUL — (Margin) “*Nephesh*.” According to the Scriptures every dog is a soul, every horse, cow, bird, fish, are souls. That is, these are all sentient creatures (breathing creatures), possessed of power of sense perception. True, some are on a higher and some on a lower plane. But the word “soul” properly applies to creatures on the lower plane as well as man, the highest and noblest—to fish, reptiles, birds, beasts, man. All are souls. Mark, we do not say, they “have” souls in the ordinary and mistaken sense of that term, yet they all do “have” souls in the sense of having living being, existence. They “are” living souls. (*E323*)

I HAVE GIVEN EVERY GREEN HERB FOR MEAT — This shows that there was no meat eaten, in devouring of one another among the animals, etc. This condition is to be restored in the Millennium. (Isa. 11:7-9; 65:25; Hos. 2:18; Acts 3:21)

1:31 — EVERYTHING THAT HE HAD MADE — Not merely commenced to make, but completed. (*A174*) For be it noted that we have not only the original proposition of God to create man in his own image thus (vs. 26), but the after-declaration: “So God created man in his own image, male and female created he them.” (vs. 27) The statement that God’s work was fully completed in Adam thoroughly contradicts the suggestion of some that God merely began a creation which he purposed should ultimately attain to perfection in his image. (*Z. ’07-14; R.3922*)

VERY GOOD — The Scriptures do not claim that Adam had perfection of knowledge, but merely perfection of capacity, that it was the Creator’s design that he should gain the knowledge by experience and that, while gaining it, he should trust to the wisdom, love, justice and power of his Creator and be guided and instructed thereby. It was his failure to thus rely on the Creator that got him into difficulty and disobedience and the penalty therefore, death. (*Z. ’0714; R.3922*)

2:3 — RESTED FROM ALL HIS WORK — It is now a little more than 6,000 years since Jehovah ceased or rested from His creative work. His rest will continue throughout the Millennium. 6,000 years past plus 1,000 future = 7,000 years of Jehovah's rest, carrying to the time when the Son's Millennial reign shall cease because of having accomplished its design and then "the Son shall deliver up the kingdom to the Father"; by delivering it to mankind for whom it was originally designed, all corrupters of the earth having been destroyed. (F50) (See 1 Cor. 15:25-28; John 10:16; 5:17)

2:4 — THESE ARE THE GENERATIONS — There are two accounts of the creation, the one in Gen. 1 and the other in Gen. 2:4-25. The first treats the matter briefly and in its epochal order. The division of the chapters was at a wrong place, the two accounts should each form a chapter. The second is a commentary on the first, explanatory of details.

GENERATIONS — Or developments.

IN THE DAY — The whole creative week is here called a day.

THE LORD GOD — The first and principle account used the word God, "*Elohim*," when speaking of the Creator. *Elohim* is a common Hebrew word which could equally be translated "Gods" and means "mighty ones." The "Only Begotten" of the Father was surely his creative agent in this creative work and he may have had with him in the execution of its details hosts of angels who might also be called "*Elohim*" as they are elsewhere. It is appropriate therefore that the commentary account should call our attention to the fact that Jehovah the Father of all was the Creator, whoever may have been used as his honored representatives and instruments. (F39)

2:4, 5 — GENERATIONS — These are the generations of the heavens and earth—from a time before there was any plant or herb. (F38) And the generation of every plant of the field (from) before it was in the earth.

2:7 — THE LORD GOD FORMED MAN — The Lord formed man out of the dust of the ground (elements of earth) and breathed (Heb. "blew") into his nostrils the breath (Heb. *Neshamah*, wind) of life. (Heb. *Cay khahee*), lives, plural, i.e., such as was common to all living animals) and man became a living soul (i.e., a sentient being). Living soul, from *nephesh* (lit., a breathing creature) and *khahee* (from *kawyaw*, to live), hence, a living breathing creature, or a breathing creature that hath life (for we read of dead breathing creatures, dead *nephesh*, in Lev. 21:11; Num. 19:11; 13; Hag. 2:13; where *nephesh* is translated body and the Hebrew expression is as in Gen. 1:20, 30. In Gen. 7:21, 22, we have man classed with some of the animals as being one of those "in whose nostrils was the breath of life"

(“*neshamah*”—vs. 30—“*kahee*”). This is shown also in Eccl. 3:18-21 very clearly, also Psa. 49:12. To show the wide variety of meanings and translations given to *nephesh* notice the following, *nephesh* is translated appetite (Prov. 23:2; Eccl. 6:7); beast (Lev. 24:18); body (Lev. 21:11; Num. 19:11, 13; Hag. 2:13); breath (Job 41:21); creature (Gen. 1:20,21, 24; 2:19; Lev. 11:46); desire (Eccl. 6:9; Jer. 22:27; Hab. 2:5); contented; fish (Isa. 19:10); ghost; he; heart; life (Gen. 9:4, 5; Lev. 17:14; 2 Kings 7:7); lust, man; me; mortally; one; own; person; pleasure; self; soul; they; thing. Ezek. 18:4 is *nephesh*. It is the only word in the Old Testament which is translated by the English word soul, with two exceptions: Job 30:15, *nedeebaw*, nobility, reputation, and Isa. 57:16, *neshamah*, or puff of wind, angry or vital breath, divine inspiration, evil spirit, intellect. In the New Testament soul is always the translation of the Greek *psuche*, to breathe. The corresponding Hebrew and Greek words are:

<i>psuche</i>	soul	(lit. breathing
<i>nephesh</i>	5315	creature)
<i>pneuma</i>	breath	(<i>ruach</i>, also
<i>ruach</i>	wind	courage, mind), spirit
		(F30)
<i>zoe</i>	life,	
<i>khahee</i>	2416,	

(See tract, *What is the Soul?* also *Strong's Concordance*.)

From the account in Gen. 2:7 it is seen that the body was formed first when it was not a man, soul or being, not animated. It had eyes, but saw nothing; ears, but heard nothing; a mouth, but spoke nothing; a tongue, but no taste; nostrils, but no sense of smell; a heart, but it pulsated not; blood, but it was

cold, lifeless; lungs, but they moved not. It was not a man but a corpse, an inanimate body.

The second step was to give vitality to the properly “formed” and, in every way, prepared body. This is described by the words, “blew into his nostrils the breath of life, as in the resuscitation of a person who has been drowned and in whom animation has been wholly suspended. This, of course, required no labored effort on the part of the Creator in Adam’s case. As the vitalizing breath entered, the lungs expanded, the blood corpuscles were oxygenized and passed to the heart, which organ, in turn, propelled them to every part of the body, awakening all the prepared, but hitherto dormant nerves to sensation and energy. In an instant the energy reached the brain, and thought, perception, reasoning, looking, tasting, feeling, smelling commenced. That which was a lifeless human organism became a man, a sentient being, a living soul.

2:8 — EASTWARD — Eastward (“*gedem*,” before or in front, either in position or time.) When viewed as to position, east, and so rendered 25 times in the Old Testament. When used of time it means what is past, or first, or ancient. So here, the ancient Eden. Eden (Sumerian word *Idinu*, the plain, the low, flat country at the head of the Persian Gulf.) The garden had been located in a part of Eden, or the plain, which no longer exists. Since the days of Adam and Eve it has been submerged by the waters of the gulf. (*Strong’s* and *Young’s Conc.* give Eden as pleasure and delight.)

At present the Tigris and Euphrates join 100 miles from the sea and complete their course as a united stream, the Shatt-el-Arab. Half way down this united stream, the waters of the Kherkhah and Karun come down from the Persian mountains and discharge their wide marshes into the Shatt-el-Arab. On the west side the Wady-el-Batin, a deep gorge which once brought a mighty river from central Arabia, now has only a minor flow. The land is flat and marshy, built up by sediment carried down by these rivers, is constantly encroaching on the sea and pushing the shore line further South, now at the rate of one mile in 70 years. Ur of the Chaldees is today more than 100 miles from the sea. In Abraham’s day it was on the coast and the four rivers entered the gulf through separate channels. These same four rivers the ancient chronicler describes.

2:10-14 — RIVER — The rivers of Eden. The one river which was in Eden and watered the garden and which, after passing through the garden (“thence”) was divided into four great streams would seem to represent the original pair, Adam and Eve, who alone of the human race were in Eden and from whom the whole race sprang. The four great rivers would seem to represent the four great divisions into which the human race will finally come. Pishon (from “*puwsh*,” a prim. root, to spread), would represent the Little Flock, because it surrounds the whole land of gold (the divine nature) as the church

will surround and be the outer border of the divine nature, being God's instrument and chief agent through all eternity to come, (Eph. 2:7) Jehovah, himself, being the divine nature. Havilah is probably near Arabia or Egypt. Gihon (a stream, as swiftly running), would picture the Great Company, servants of the Church (throughout the Universe). "Compasses the whole land of Ethiopia," these two rivers may have been swallowed up in the sea at the time of the flood, the land elevation changing. Hiddekel, the modern Tigris, would be the Ancient Worthies. Euphrates ("Phrat") (rushing, from the root meaning to break forth), the restored race of mankind. These same four divisions are also shown by the four classes of Levites pitched around the Tabernacle. Also in Psalms 45—the bride, her companions, the Ancient Worthies (princes), and the enemies.

2:15 — GARDEN OF EDEN — Eden is from "*adan*," a primitive root, to be soft or pleasant; hence, pleasure. (*Edna* or *Adna* is same.) (*Strong's Conc.*)

TO DRESS IT AND KEEP IT — Adam was not idle, he had work to do, pleasurable work, not labor. He plucked the fruits and pruned the waste foliage to his pleasure (*N-9-5-'09*) Adam had to learn the use of his faculties, eyes, get knowledge of distance, but, being perfect, could learn very quickly.

2:17 — THOU SHALT NOT EAT OF IT — This restriction need not necessarily have been perpetual. In due time, after the test of obedience had demonstrated the loyalty of our first parents, no doubt they would have been granted full liberty in the use of the tree of knowledge; but partaking of it before the due time would mean not only their disobedience, but their injury as well and would bring upon them the divine sentence, "Dying thou shalt die." (*Z.'07-22; R.3925*)

2:20 — BEAST — Beast from "*Chay*" (*Khahee*) = living; from "*chayah*," to live, same in Gen. 3:1, 14. In Gen. 6:7; 7:2; 8:20; etc. beast is from "*behemah*," a dumb beast.

2:21 — AND HE SLEPT — This was a type of the death of Christ, by the blood from the wound in whose side, the Church, the Bride, came into being, into life. As Adam went into a deep sleep, so Christ went into the sleep of death.

RIBS — Rib, from "*tsela*," a side.

3:1 — NOW THE SERPENT — Now, from Genesis to Revelation, the serpent is set before us as the symbol or synonym of Satan. The introduction of sin is charged to the great adversary of God who followed his ambition to secure our first parents and their posterity as his subjects under the new

empire he hoped to establish, that he might be like the Most High. (Isa. 14)
(Z. '07-22; R.3925)

SERPENT WAS MORE SUBTIL — Serpent, from “*nachash*,” a snake (from its hiss), from “*achash*,” to hiss, whisper a spell; gen. to prognosticate.

AND HE SAID — Whether the serpent spoke with audible voice, or by its actions, we cannot know—it was quite probably the latter, Satan merely used the serpent as the instrument of his temptation.

3:4 — YE SHALL NOT SURELY DIE — This was the first lie and the beginning of the doctrine of the immortality of the soul.

3:5 — YE SHALL BE AS GODS — Satan’s desire was to alienate the affections, love and respect of our first parents from God to himself. He tried to do this by passing as their friend and giving the insinuations that God, though their Creator, was the transgressor, who tried to hinder their best and truest advancement and prosperity. Satan was aware of that trait of nature which leads everyone to be interested in anything that is forbidden and to have more or less desire for it—to wonder why it is forbidden, etc. Such thoughts had doubtless passed through their minds and had been put aside as improper because surely their Creator, who had done so much for their blessing and joy, would not withhold from them anything really to their advantage. (Z. '07-22; R.3925)

3:6 — WHEN THE WOMAN SAW — The three channels of Eve’s temptation are the same as those of our Lord and the same as ours—the lust of the flesh (good to eat), lust of the eyes and pride of life. (1 John 2:16) See Matt. 4:1-11; Psa. 19:10, 11. These cravings are proper but should be satisfied only in harmony with God’s laws and only so can they really be satisfied. Eve wanted it before God’s time.

AND HE DID EAT — Coming from Eve, the temptation to Adam was a hundredfold what it would otherwise have been, for Adam was not deceived. (1 Tim. 2:14) He was fully convinced that death would follow his partaking of the forbidden fruit, irrespective of its effect upon the serpent. Adam had been alone long enough to realize that none of the beasts under him were fitted to be his companions. (Gen. 2:20) And when the Lord gave him a wife of his own nature, his own flesh and bones, he evidently found in her that compliment to himself for which he so greatly longed. And now when he perceived that Eve had eaten of the forbidden fruit and must die, the poor man felt that, without her, life would lose its charms and determined that whatever the cost, he would share it with his bride and so he ate at her insistence, knowing that it would mean his death—he suicided. (Z. '07-23; R.3925)

3:7 — FIG LEAVES — Fig leaves represent man's own efforts to cover his sin, to lift himself out of sin and justify himself. See Gen. 3:21. Flimsy self-righteousness, rags. See Zech. 3:3, 4.

3:9 — WHERE ART THOU? — The sinners hid themselves in the garden. Previously they had enjoyed fellowship and communion with God, but as soon as they sinned, they realized their unworthiness of divine favor and fellowship. Sin turned them away from God. Instead of the happiness of his fellowship, they had discontent and evil forebodings of estrangement. They had lost their God and, by virtue of their very nature, they would, in consequence, be unhappy. One of the principle elements of their nature thenceforth was hunger and thirst for God, which was not gratified. Hence all mankind has inherited an estrangement from birth.

Our first parents hid themselves from God and all our race have had the same disposition because of fear. God, nevertheless, has not hidden from his creatures. As he called after Adam, "Where art thou?" and brought Adam forth from his hiding place, so in due time all of Adam's children will be pursued by his grace and mercy until all shall come to know of the love of God which passeth all human understanding. All are sinners and all feel themselves unworthy of the fellowship of their Creator. The fear which drove our first parents to hide has, since then, driven many still further from God, as they have delved yet more deeply into sin, not only by heredity, but themselves taking a perverse course. The fear has increased and today one of the most terrible maladies on earth is fear. (St. John, *N-8-20-11*)

3:10 — I WAS AFRAID — Perfect love casteth out fear. Adam did not know fear before he sinned, but he fell and the fallen condition was manifested even before the curse was pronounced.

3:12 — I DID EAT — Adam was not laying the blame on Eve, but merely telling the truth, as he had been in the habit of doing.

3:13 — THE SERPENT BEGUILED ME — Though perfect in capacity, created in the image of God, they were not perfect in knowledge. They should have been wise enough to have realized their limitations of ignorance and to have trusted in the Lord. Lack of faith was Eve's difficulty and had Adam possessed sufficient faith and maintained his obedience, no doubt God would have arranged some way for the recovery of his companion. But, for their undeveloped condition, the trial was too strong. They had lacked faith. God overruled their disobedience for a higher and wider development of his own gracious purpose. (*Z. '07-23; R.3926*)

3:14 — DUST SHALT THOU EAT — The serpent, under divine reprobation, experienced some kind of a change of form and locomotion and became to mankind a symbol, a representation, of everything evil, loathsome, vile, a

symbol of sin and Satan. (Z. '07-23; R.3926) The words of sentence symbolize debasement—"eat dust.")

3:15 — HER SEED — This seed is Christ Jesus and his Church, the seed of Abraham. (Gen. 22:18; Gal. 3:16, 29, 8) (Z. '07-24; R.3926)

IT SHALL BRUISE THY HEAD, AND THOU SHALT BRUISE HIS HEEL — The head and heel are referred to symbolically as representing vital and non-vital portions of the body. Thus, the Christ have all suffered something from Satan, but under God's providence the sufferings are not serious, not deadly—they are wounded "in the heel" so to speak, and all this shall work together for their good. This seed is spirit begotten and nothing coming to them in their earthly, human experiences can prove injurious to their spiritual welfare. But, as for the serpent, Satan, his head shall be crushed, all evil shall be utterly destroyed in God's due time. (Z. '07-24; R.3926) (Rom. 16:20)

3:16-20 — MULTIPLY THY...CONCEPTION...CURSED IS THE GROUND...IN THE SWEAT OF THY FACE — God foreknew Adam's transgression and what conditions would be most favorable to him under his death sentence. For Adam's good, that he might receive the highest degree of knowledge and of experience in the most helpful manner under the curse. God could have brought the earth's full perfection before man's creation. Instead, he left the greater part of Eden in a condition unfit (or accursed) for human use or habitation even while man was in harmony with God. God already prepared a garden Eastward in Eden for the trial and testing of our first parents because he knew what would be the result of that trial. Toil has been a blessing for the fallen race, keeping them out of mischief. Where the rich have been able to evade toil, it has been injurious to them, for the fallen condition of man, mental, moral and physical inclines away from God and righteousness. True, it has developed meanness and selfishness in the race, but even this God has overruled for a blessing. Were it not for selfish ambition and pride, what would become of the race under the reign of Satan. If everyone, on obtaining his competence, would sit down and be satisfied, where would be the world's progress, public utilities, charities and great enterprises. Some motive was needed to keep our civilization going. Had the birth-rate of humanity been as low as in the case of Adam's immediate children (probably one per century) it would have taken a long time to fill the earth. But as a result of the fall, sorrows and conceptions of motherhood have been greatly multiplied (vs. 16) and so, in 7,000 years the earth will probably be filled. The developing of the earth has been accomplished under convict labor. This battle with unfavorable conditions prevailing in the earth has served to quicken man's mental faculties, even though along selfish lines. It has served to test the loyalty of men, Satan, and the angels, and to show God's character. (See Psa. 76.) The

fact that man has helped to bring the earth to perfection by his own labor will cause him to more properly appreciate and value it as a home.

3:17 — BECAUSE THOU . . . HAST EATEN OF THE TREE — There are two ways the lesson of life may be learned—by experience, stumbling and rising again, and by induction and instruction. God stood ready to use the latter method, but the self-will, independence and disobedience of Adam and Eve made the painful method necessary. (*N-9-5-09*)

3:18 — THORNS ALSO AND THISTLES — God foresaw that if the earth were all perfected the death struggle would be longer and the degradation of man greater. (*Z.'12-214; R.5058*)

3:21 — GOD MADE COATS OF SKINS — The fig leaf coverings were worthless. God said, "I will clothe you." To get the skin the slaying of the animal was necessary, shedding blood. This God desired to be a type, to call their attention to the need of a Redeemer who should die for the race, a life for a life. The clothes thus made, typify the merit of Christ as applicable to all mankind to cover and take away, atone for sin.

4:1 — CAIN — So near to perfection, Adam's firstborn, Cain, probably inherited a fine organism nearly perfect in all its parts, comparatively well balanced; also Abel.

4:2 — TILLER OF THE GROUND — Notice here that these were not now children, but full-grown men. Nothing, either good or bad, is recorded of these up to this time.

4:3 — CAIN BROUGHT OF THE FRUIT OF THE GROUND — It was but natural, and we might say proper, that each should present to the Lord an offering representing his own industries.

4:4 — LORD HAD RESPECT UNTO ABEL AND HIS OFFERING — The Lord's acceptance of Abel's offering and failure to accept Cain's should not be considered as any slight upon the latter, but rather as a lesson of instruction, a leading of divine providence, indicating the character of offering most acceptable to the Lord. God desired that all offerings from his creatures should recognize original sin and the necessity for a great sin-offering, the sacrifice of the Redeemer's life. Thus early did God begin the lesson of instruction, emphasized by the Apostle, that without shedding of blood there is no remission of sins. (Heb. 9:22)

4:5 — HIS COUNTENANCE FELL — As Adam, who was perfect, allowed love for his wife to misguide him into disobedience to his Creator; so Cain allowed the wrong view of matters to have control of his mind and bring forth evil fruit. We can sympathize with him in his grief that his sacrifice

was not accepted and appreciate his surprise that Abel's bloody sacrifice should be more acceptable. We can see that he took the wrong course in allowing envious, angry feelings against his brother, whereas he should have gone to the Lord in supplication to know why his sacrifice was not accepted. Had he done so the Lord would doubtless have told him that his desire to worship and serve was appreciated, but that it must be a divine regulation amongst men that all sacrifices to be acceptable to the Lord must be those that would typify the death of a ransom and atoner for sin.

4:6 — WHY IS THY COUNTENANCE FALLEN — Cain was not rightly exercised by his experience. He went about sullenly for a time, brooding over the fact that God had not accepted or recognized his offering and had recognized Abel's. He was angry—it seemed to him an injustice on God's part. He had been as faithful in his department as Abel had been in his.

4:7 — SIN LIETH AT THE DOOR — God did not leave him to himself, but considering his inexperience and that there were none others to give him proper counsel, he admonished him with the above query. This suggestion should have been sufficient. Cain should have at once appealed to the Lord and, having learned God's will, should have prepared a proper, acceptable sacrifice. The inference that he was not now doing well was a reprimand, and the suggestion that sin was crouching at the door (*R. V.*), should have warned him of the danger of a mis-step. Nothing of wrong is intimated previous to this; the sacrifice itself was not evil—it was merely that Cain was ignorant. The wrong began when he allowed the spirit of evil, malice, of Satan, to enter his mind and became partaker of Satan's disposition, thus becoming of the Evil One (1 John 3:12), who was a murderer from the beginning. (John 8:44)

THOU SHALT RULE OVER HIM — Satan desired to have Cain, but the latter's proper course would be to resist the devil, to rule over him by keeping his heart in tune with the Lord and the recognized spirit of righteousness, justice, love. So the Adversary desired Peter.

4:8 — AND SLEW HIM — Lust (desire), when it is conceived, bringeth forth sin, and sin, when it is finished, bringeth forth death. (James 1:15)

4:9 — WHERE IS ABEL THY BROTHER? — As the question implied ignorance on the Lord's part, Cain may have wondered to what extent the Lord was omniscient, all-seeing, and his answer was in line with this.

AM I MY BROTHER'S KEEPER? — With the Church, we all have a mutual responsibility for each other's welfare; we are our brother's keepers. The world also are our brethren, according to the flesh, our "neighbors" and we should look for their interests as well as our own, doing good unto all men as we have opportunity, especially to the household of faith. (Gal. 6:10)

- 4:10 — THE VOICE OF THY BROTHER'S BLOOD** — Another way of telling Cain that God was omniscient, knew all that had happened. In this figurative sense, all sin cries for the punishment of the wrong doer. It is the voice of justice.
- 4:13 — GREATER THAN I CAN BEAR** — The curse of God was upon him, he was cut off from communion with God, previously enjoyed, and he felt his outcast condition severely. (*Z. '07-30; R.3930*)
- 4:16 — LAND OF NOD** — Nod, from Node, wandering exile, from “*nuwd*,” to wander, flee (a principle root, to nod or waver).
- 5:4 — BEGAT SONS AND DAUGHTERS** — Josephus says the number of Adam's children, as says the old tradition, 33 sons and 23 daughters, 56 children.
- 5:24 — ENOCH** — The object served in the translation of Enoch was probably to show by and by that it was quite possible for God to have maintained our race in life perpetual—that only because of sin was it necessary for Adam and his family to die; that when sin and death shall be abolished through Messiah and his Kingdom, and the willing and obedient brought to perfection again, they will never need to be destroyed. The preservation of Enoch, an imperfect man, for 5,000 years by divine power will be an evidence to mankind and an assistance to their faith while the work of restitution is progressing. (*Z. '11-41; R.4757*)
- 5:27 — NINE HUNDRED SIXTY AND NINE YEARS** — It is solemnly affirmed by infidel scientists that the only rational understanding of these long lives is that at that ancient date they reckoned time differently, calling a lunar month a year. But if this were true, then of course Adam, for example, lived 930 months, or about 78 years, an age that agrees with modern experience. This seems rational enough. But continuing we would find that the antediluvians had children at an unbelievably tender age. Thus Adam's third son (at 130 years of Adam's age), Seth, was born, according to this lunar month theory, when Adam was at the tender age of eleven. Some of the other patriarchs were even more precocious; i.e., Seth 9; Enos 7; Cainaan 6; Mahalaleel 5; Jared 13; Enoch 5; Lamech 15; Methuselah 15; Noah 42; Shem 8; Arphaxad 3; Salah 2-1/2; Eber 3; Peleg 2-1/2; Terah 6; Abraham 7; Isaac 5. (*Z. '10-61; R.4561, 62*)
- 6:2 — THE SONS OF GOD** — Before men had the Bible as a revelation of the divine will, God often used the holy angels as messengers of communication between himself and man. On such occasions they did not open human eyes to perceive their spirit glory, but assumed human bodies of flesh and bones, wore clothing and appeared as men. (See Gen. 18.)

These “sons of God” are therefore the angels (Job 38:7), for man had lost the relationship of sonship because of the fall.

TOOK THEM WIVES — These privileged to materialize as human beings preferred that condition to their own estate as spirit beings because they desired to riot in sensuality. They were seduced by sin. (*Sermon*) The Scriptural intimation is that during the period of 1654 years which began with the fall and which ended with the flood, God permitted all the holy angels to have unrestricted such an intercourse with humanity, the purpose evidently being twofold: (1) God would permit the angels to see to what extent their influence would help to preserve humanity from degradation, or to uplift them out of sinful ways, that thus it might be never in the future claimed that the work of Christ in redeeming the world could have been done other than by him and by his Kingdom and its work. Thus the angels would never say that the work of Christ was unnecessary and that they (the angels) could have accomplished the work had they been given the opportunity. They were given the earliest opportunity, under the most favorable conditions, before depravity had so seriously undone the race. They failed. (2) Furthermore it was the divine purpose that all of the angels should experience a test as respects their loyalty to the divine will, that thus the loyal ones might be manifested, and also the disloyal at heart. The test had its effect.

6:3 — MY SPIRIT SHALL NOT ALWAYS STRIVE WITH MAN — “Die Menschen wollen sich meinen Geist nicht mehr strafen lassen, den sie sind fleisch.” (*Luther’s German*) “Men no longer want my spirit to rebuke them, for they are flesh.”

HIS DAYS SHALL BE AN HUNDRED AND TWENTY YEARS — That is, his day of grace (*Leeser*) before being cut off in death by the flood would be 120 years. This would imply that the harvest of that age would be 120 years and the ark 120 years in building, for Noah was here a preacher of righteousness. (1 Peter 3:2; 2 Peter 2:5)

6:3-5 — MY SPIRIT — GIANTS — WICKEDNESS — Whatever portion of the spirit of truth has entered into an evilly disposed human mind, evil conditions on a gigantic scale have often resulted. Where else in the world will we find more intellectual power than in those who have come in contact with the spirit of the Lord, the Spirit of Truth. But when this knowledge enters an evil heart, evil will result. This has produced men of renown, men of mental acumen who are able to do wonderful things.

The remarkable achievements of our time would not have been possible except for the fact that the Spirit of the Lord, of the truth, is abroad in the earth. But the general tendency of the combination—knowledge from God in an evil heart—has been to produce giants who walk “up and down” the

land and are known as sugar trust, coal trust, etc.; and, as the giants were in control in the days of Noah, so the giants are now getting more and more the control of men. As then, so today, these giants seem likely to capture the world. As the flood destroyed those giants, so at this time, the great cataclysm of trouble will destroy these giants and they shall never rise again, be utterly destroyed, no hope of resuscitation. (Z. '11-109; R.4797)

6:4 — GIANTS IN THE EARTH — The intimation is that these were of illegitimate birth—contrary to divine arrangement and order—and were far superior to the race of Adam, which by this time, centuries after the fall, were considerably degraded. The race of Adam were not matches at all for these giants and renowned ones who both intellectually and physically were their superiors and ruled them ruthlessly, filling the earth with violence. (Z. '07-39; R.3934)

THEY BARE CHILDREN TO THEM — It was the improper blending of spiritual and natural matters that brought to pass the giants of olden times, through whom came the violence in the earth preceding the deluge. Have we not giants today—of renown, of almost illimitable power among men? Are not these what are termed the “Trusts,” the financial princes of the earth, financially strong beyond any dream of the past? Is it not through the operation of these that the great time of trouble and violence is coming upon the world? Do not these giants really manage the wars and rule the kingdoms of earth? These are the offspring of a misdirected spiritual energy.

The Spirit of the Lord operating in his consecrated children has exercised an enlightening influence all around them, amounting to what is termed present day civilization. The majority of those thus civilized are far from being truly Christianized, nevertheless the enlightenment they have comes from Christianity. It is this enlightenment, improperly received and improperly exercised in the world, that has begotten the spirit of selfishness, which has reached its development and maturity in these giants. The whole earth will shortly be in their power, unless the Lord shall permit some great calamity to overthrow existing institutions.

6:5 — ONLY EVIL CONTINUALLY — These angels became groveling and sensual, manifesting clearly in their own course, the downward tendency of all transgressions of divine law. (N-5-22-10)

6:6 — REPENTED THE LORD — Repent, to change the mind or course of action through regret or dissatisfaction with something that has occurred. (*Encyclopedic Dictionary*) The word does not mean that the Lord felt that he had made a mistake in creating man, nor that he felt sorry for it. The Lord was grieved at heart for the corruption and sin of man (and angels) and he repented from the course started by the making of man; i.e., to fill and populate the earth, because man had become too corrupt to proceed further,

so the Lord repented, turned back or again, changed his dealings with man, started a new dispensation, began over again to populate the earth.

6:7 — I WILL DESTROY MAN — God's determination was that the entire population of the world should be blotted out in the flood of waters. Those of pure Adamic stock will be recovered in the Resurrection, because redeemed by Christ, and through him have full opportunity of returning into harmony with God and recovering all that was lost through the fall. But for the progeny of the angels, unauthorized by God, no provision has been made. Their death in the flood was exactly as that of the brute beast that perished there. (*Sermon 1-17-09*) This accounts to us for the utter destruction of the race. It was no longer of purely Adamic stock, as God had designed, it was unfit, not proper for his further use in connection with the divine plan, except Noah and his family. Nor could Noah's preaching on the subject (2 Pet. 2:5) influence relatives and friends and neighbors. They were so thoroughly ensnared and under the influence of the Nephilim (giants), "mighty men," that they scoffed at Noah and his preaching righteousness, and repenting. The Lord's ransom sacrifice in no sense affects these giants, for they were illegitimate, their life came not through Father Adam and hence was not redeemed by Christ. They were an unlawful end, in every way, illegitimate race, and are hopelessly extinct. (*Z. '07-39; R.3934*)

6:9 — PERFECT IN HIS GENERATIONS — Notice God's particularity that Noah and his family, who should be saved in the ark and begin the human race afresh, should have no admixture with the angelic stock—must be purely Adamic. He was "perfect in his generation," neither himself nor his parents were generated by the angels, but were purely Adamic stock, likewise all his family. The intimation seems to be that there were remarkably few families like Noah's, perfect in their generations. The contamination was widespread. (*Sermon 1-17-09*)

6:15 — THE FASHION WHICH THOU SHALT MAKE IT OF — In the beginning of the seventeenth century, says J. D. Michaelis, a ship was built with a round hull, after the proportions here given and it was found to the astonishment of all, that these proportions given in the oldest book in the world, were precisely the ones most advantageous for storage and safety. Peter Jansen, a Mennonite who lived in Hoorn, in North Holland, was its builder and his ark differed from Noah's only in size. When launched it proved to be able to bear one-third more freight than other ships of the same measurement. The Dutch at once began to build others like it, calling them "Noah's Arks," and they ceased to be used only because they could not carry cannon. (*Geike.*) (*Z. '07-38*)

THREE HUNDRED CUBITS — 450 feet.

FIFTY CUBITS — 75 feet.

THIRTY CUBITS — 45 feet.

6:16 — A WINDOW — This was an opening for light and ventilation, close to the roof for safety, one cubic high running around the four sides of the ark and interrupted by beams or poles supporting the roof. (Z. '07-38; R.3934)

6:17 — EVERYTHING THAT IS IN THE EARTH SHALL DIE — See note on Job 38:22, 23 for recent developments.

7:22 — BREATH OF LIFE — Literally, as in the margin (the breath of the spirit of life) “*ruach neshamah kayah*.” This is not shown in *Strong’s* and *Young’s Concordance*, but all three Hebrew words are used. (E314, 319)

9:13 — I DO SET MY BOW IN THE CLOUD — As there was a rainbow at the end of the first world so there is one at the end of the second world. The first evidenced a promise from God that the world would never again be destroyed by water, the second that there is a world to come that will never be destroyed. This bow is “*The Divine Plan of the Ages*.” The first was not seen until the end of the first world, the second not seen until now, the end of the second world.

No rain before the flood so bow was impossible, so now no earthly rain of restitution truth till now to make bow of “Divine Plan” seen clearly. The sunshine of righteousness, now beginning to rise, causes the rainbow to appear. None of the wicked saw the first rainbow, only Noah and his sons, so now none of the wicked may understand, only the righteous (Church) may see the plan. Noah and his family entered the ark and were safely carried over into the second world, so now all who enter the antitypical ark (Christ) will be carried over into the new world. After the storm of flood was over then all the living could see the bow, so after the time of trouble is over, all men will be permitted to see the plan.

The rainbow has two sets of colors, primary and secondary. The strongest color is red and illustrates the most prominent feature of God’s plan—the ransom. Blue is faithfulness, if we would be a joint-heir with Christ we must be faithful unto death. Yellow, gold, is the divine nature. The primary colors represent the Church, the secondary the earthly phase. The secondary are green, purple and copper. Green, restitution, springtime, color most restful for human eye. Purple, royalty, kings of earth as was Adam at first. Copper, perfect humanity.

Painters, in mixing colors on a disk revolving 5,000 r.p.m. takes three parts red, five parts blue and eight parts yellow to make a perfect white. As we look at a rainbow we see it as a semi-circle, or as the arc of a circle, but if one would go up in a balloon, it would then appear a complete circle. So from the human viewpoint the divine plan seems incomplete, unfinished,

but from the divine point the Lord and we can see its completeness.
(*National Labor Tribune*, J. H Cole, Oct. 30, 1913)

The rainbow, or the light from it, forms the shell of a cone whose apex is the eye and diameter the whole base. M. Chevreul has prepared a chromatic table by which the complementary colors of any of the 13,480 colors which he has distinctly classed, can be ascertained. This table is of great importance to artists, house decorators and dealers in colored goods for knowing the exact color shade and tint which will produce the greatest effect when placed beside another color. (*American Standard Encyclopedia*.)

10:6 — CUSH — Cush means black.

10:8 — NIMROD — From “nimr,” leopard, and “rada” or “rad,” to subdue. See *Strong’s Concordance* 5245, 5246, 7287. Hence, the subduer of the leopard. The name seems to imply that Nimrod’s fame as a hunter rested mainly on the fact that he had found out the art of making the leopard aid him in hunting the other wild beasts. A particular kind of leopard, the cheetah, is used for hunting in India even at this day. (Bro. M. Edgar on “*Mythology and the Bible*.”)

10:9 — A MIGHTY HUNTER BEFORE THE LORD — Nimrod was probably an influence for evil in his day. His grandfather Ham had an evil disposition. (Gen. 9:18, 22-25) In the same connection Shem is shown to be righteous. It would appear that shortly after the flood, the human race was divided into two camps, one for the Lord and righteousness and the other for evil. Shem led the righteous and Ham was principal among the evil.

So “a mighty hunter before the Lord” would seem to imply that Nimrod did not seek to honor the Lord by his prowess, but seeing the menaced condition of the race from the wild animals, Nimrod, trusting in his own prowess, came forward as the bold savior of the people, and becoming a mighty one in the earth attracted men’s attention to himself rather than to the Lord. Josephus says, “The multitude were very ready to follow the determination of Nimrod and esteem it a piece of cowardice to submit to God.”

EVEN AS NIMROD — The account of the death of Osiris, as given in the Egyptian “Book of the Dead” is as follows:- While Osiris was away on a certain occasion his enemy who was named Sem, entered into a conspiracy with 72 of the leading men of Egypt to put Osiris to death. The plot succeeded and Osiris was put to death, and the body torn into 14 pieces, which were scattered all over the country. Isis greatly lamented her husband’s death and searched about for the pieces of his body. Whenever she discovered a piece she buried it and erected a shrine over it. Wilkinson

shows (*Vol. v., p.17*) that Sem was one of the names of the primitive Egyptian Hercules, who was said to have, by the power of God, fought against the giants who rebelled against heaven and overcame them. This means that Hercules Sem (or Shem) (Luke 3:36), the great opponent of idolatry was enabled by the power and spirit of God to convince the 72 supreme judges of Egypt as to persuade them to put that mighty one, or giant, to death and to send parts of his dismembered body to the various cities as a solemn declaration in their name, that “whosoever would do as Nimrod (Osiris) had done, so should it be done to him, so should he also be cut in pieces.” (See Judges 19:29; 1 Sam. 11:7)

Afterward the upholders of the idolatrous system set up by Osiris or Nimrod stigmatized the leader of the conspiracy as “Typho” or the “Evil One.” One of the most noted names of Typho was Seth (*Ephiphanius Adv. Hoeres Lib. III.*) The names Seth and Shem are synonymous, meaning “the appointed one.” (See Ezek. 28:14.)

10:11 — WENT FORTH ASSHUR — Margin, “he went out into Assyria.”

NINEVEH — Nineveh, habitation of Ninus. Ninus was the son, and at the same time, the husband of Semiramis. Appolodorus states that Ninus is Nimrod (*Appolodori, Frag. 68, in Miller, Vol. 1, p. 440*) and in one of the most celebrated sculptures in ancient Babylon Ninus and his wife Semiramis are represented as actively engaged in the chase.

10:20 — THESE ARE THE SONS OF HAM — Sons and grandsons of Ham and their location:

11:4 — LEST WE BE SCATTERED ABROAD — Similarly, following the days of the Apostles and of the persecution of the early Church an attempt was made to erect a great religious system for the protection of the church, not waiting for the fulfilment of the divine promise that in due time Messiah would come and establish his Kingdom for blessing the world. The religious Tower of Babel was primarily Papacy. So far as it went it was a wonderful structure, but it never accomplished the design of its founders. It never mastered, and established the church far above the power and influence of the civil governments and earthly monarchs. (*N-7-6-14*)

11:8 — LEFT OFF TO BUILD THE CITY — Disconcerted, the people left off building the tower and each set up for himself. This corresponds well with the Protestant Reformation movement and the various denominations into which those once Catholic were divided.

12:2 — I WILL MAKE OF THEE A GREAT NATION — God may have intended thus to picture the fact that he would enter entirely new features of a plan and would beget a great nation and glorify himself and make his

name great before all and through him all the world would get a blessing.
(*J. Edgar*)

12:4 — WHEN HE DEPARTED OUT OF HARAN — Abraham's life history may have been largely allegorical. (Gal. 4) He enacted his life in a natural way and apparently without restriction, yet in God's providence many events and incidents of his life were adapted to mean some feature of the plan of God. Each journey of Abraham from place to place may represent God developing some new feature of his plan. Abraham always represents God. (*J. Edgar*)

12:5 — HARAN — Mountainous.

INTO THE LAND OF CANAAN THEY CAME — So God came down from an abode of light (Ur = light), the seclusion of heaven, to reveal himself to his creatures through a plan.

12:6 — SICHEM — Shoulder.

MORESH — Teacher.

CANAANITE — Descendants of Ham.

12:7 — BUILDED AN ALTAR — God's earthly image, Adam, in communion and fellowship with God.

12:10 — A FAMINE IN THE LAND — A famine implies lack of bread with consequent starvation followed by death. The famine may represent the fall of man and his loss of Eden and God's fellowship. (*J. Edgar*)

WENT DOWN INTO EGYPT — Abraham's journey from the mountainous country of Canaan to the sea-level land of Egypt represents the course of God's purpose in permitting the sin and the fall of his earthly kingdom.

12:12 — THEY WILL SAVE THEE ALIVE — God concealed his plan from men and angels that it might be successful and that men and angels might take the course of their own choosing without hindrance.

12:15 — THE WOMAN WAS TAKEN INTO PHAROAH'S HOUSE — Showing how man and angels would attempt to take God's plan of blessing all the earth upon themselves and how they would thus bring difficulties and troubles upon themselves. The angels particularly tried it before the flood and the result was the increased degradation of man and then the deluge. God hid his plan and permitted men and angels thus to tamper with it so that it might never thereafter be claimed by the angels that they could

have saved and blessed mankind if they had been given the chance; and also to test and try the angels. (*J. Edgar*) The events up to this time may represent the first dispensation.

13:1 — LOT — Lot, in these events, may represent natural Israel.

13:3 — WHERE HIS TENT HAD BEEN AT THE BEGINNING — The return of Abraham to Canaan from Egypt, may represent the regeneration after the flood.

THERE WAS A STRIFE — Mankind, when they knew God, did not glorify him as God, but went into enmity against him, (Rom. 1:21-32) and God gave them over to a mind void of judgment. At no period in earth's history did men know God more fully than during the years immediately following the flood. One would have expected that the lesson of the great flood, which taught God's righteous judgment against sin, would have been a lasting one. With such a demonstration of God's power, it would only be reasonable to suppose that man would no longer strive against him. (*J. Edgar*)

THE CANAANITE — Canaan, low.

THE PERIZZITE — Perizzite, villager, the original village dwellers in Canaan.

13:10 — THAT IT WAS WELL WATERED EVERYWHERE — Seeing man would not dwell in peace with God, God let them separate themselves from him, and, like Lot, man took the course toward sin, ease and abundance of idleness. God's purpose is to show man, through bitter experience, the folly of his course. They chose the companionship of evil.

13:14 — LIFT UP NOW THINE EYES — Here God again emphasizes his purpose to bless the families of the earth and populate it thickly with his own children, even though man did go astray, showing that man's course would not alter God's purpose. These events seem to picture the second dispensation. (*J. Edgar*)

14:1 — AMRAPHEL KING OF SHINAR — Canaan had for a long time been subject to the city states of the Euphrates valley—Ur, Babylon, Larsa, whichever one happened to be in the ascendancy. At the time supreme power was wielded by Babylon, which held in subjection most of the cities of Sumer and Akkad. Amraphel, king of Shinar (Heb. form of Sumer) has been identified with both the famous Hammurabi and his predecessor Sinuballit (the latter perhaps more likely).

ARIOCH KING OF ELLASAR — Arioch is Eri-Aku of Larsa, better known as Rim-Sin.

CHEDORLAOMER — Khudur-Lagamar.

14:2 — THESE MADE WAR — These kings joined a punitive expedition which invaded Canaan and routed the rebels around the Dead Sea region (vs. 3) and southward almost to the frontiers of Egypt. (vs. 14) Sumerian accounts of intercity warfare of the period of Abraham show that a force of a few hundred men was considered a big army in those days. (vs. 18) Salem afterwards became Uru-Salim, city of peace. The antiquity of Salem is unknown. It was already the capital of Canaan when Abraham entered the land. It was centered, perhaps, on Mt. Zion, as Mt. Moriah was then open country, as is shown in the account of Abraham's offering Isaac.

14:9 — FOUR KINGS — The narrative here may allegorically represent the outline of the last portion of the second dispensation—the seven times of the Gentiles. Lot here seems to represent Jewish people with whom God had particular dealings. The four kings who overthrew Sodom and captured foolish Lot with all his goods represent the four Gentile empires which overthrew Israel and carried them captive and all their goods. Since then the Israelites have been in captivity to Gentile nations and waiting for God to deliver them. (*J. Edgar*)

14:14 — THREE HUNDRED AND EIGHTEEN — It is remarkable that the name of only one of Abraham's servants is recorded—Eliezer. But more remarkable yet, if we add together the numerical value of each Hebrew letter in the name Eliezer we find the total just 318. (*Hastings Bible Dictionary*, under word "number"—"the number 318 is the equivalent of Eliezer, if the numerical value of the different letters of the name are added:
 $1 + 30 + 10 + 70 + 7 + 200 = 318$

It would be a strange coincidence if the number of Abraham's trained servants stood in such a relationship to Eliezer—the only name known to us of a trained servant of Abraham. Hence Rashi said long ago—"Our fathers said, Eliezer it was alone and this (318) is the geometrical number of his name.")" Apparently only one name out of all of Abraham's servants needed to be recorded, as this name represents the whole number. The reason is evident, for Eliezer represents the Holy Spirit, which permeates and unites all the specially trained servants of God, who in company with God, will overthrow the Gentile nations on the completion of their lease of power, the end of their seven times, 1914 A.D. (*J. Edgar*)

14:16 — HE BROUGHT BACK ALL THE GOODS — This account may open an allegory of the third dispensation. Here is pictured how God and his anointed company, the Spirit Begotten Church, every member which is born in God's own house and instructed by him, will smite "Babylon" in the dark

night of trouble which ends the second dispensation and ushers in the third. As Abraham and his servants rescued Lot and his goods, so God and his specially trained and anointed company will restore Israel with all their possessions and all mankind in general. (*J. Edgar*)

14:17 — THE KINGS DALE — After the overthrow of the Gentile systems even the world, though formerly selfish at heart (represented by the king of Sodom) will recognize God as the mighty avenger and conqueror, who has liberated them from bondage. It will be in the King's Dale that restored mankind will meet God to do him honor. King's Dale is the Valley of Jehosaphat, or Valley of the Kidron, which runs along the east side of Jerusalem (Salem in Abraham's day). This valley is recognized as a type of the Adamic death, from which a resurrection is assured because of the sacrifice of Christ. The blood of the great brazen altar in Solomon's temple drained into this valley (see note, Gen. 22:3). The valley of Jehosaphat is a great cemetery and every Jew, as well as the Mohammedans, desired to be buried in that valley, as they firmly believe that it is here that the resurrection of the dead will take place and where they will meet God (Joel 3:12). This is the Valley of Dry Bones. (Ezek. 37) Absalom's pillar can still be seen in this valley.

14:18 — MELCHISEDEK, KING OF SALEM — Also the Christ, head and body, the great high priest after the order of Melchisedek, will meet God and offer him "the flesh and blood of his atoning sacrifice," represented by the bread and wine. According to God's own arrangement, the successful sacrificial work of Christ gives him the right to kingly and priestly authority. Even as Abraham gave him tithes, so God will recognize the kingly and priestly office of Christ and hand over to him the reign of earth's government for his exclusive keeping until the Millennial work will be accomplished, the dead raised to life and the curse rolled away. In all this Christ will bless God, because he will bring honor to his name. (*J. Edgar*)

14:24 — LET THEM TAKE THEIR PORTION — Those who have allied themselves with God will get their portion of the spoil (Isa. 53:12), but God himself will take nothing, for is he not the possessor of heaven and earth. God gives but takes nothing, nor will he be debtor to any man. Who can make him rich? And the children of God must also give and not take, nor be debtor to any, except to love others. (*J. Edgar*)

15:4 — THIS SHALL NOT BE THINE HEIR — Till Abraham's day, God's Holy Spirit had striven with man to convict them of their evil ways and raise them out of their degradation, but without much effect. God's law, though largely effaced through the fall, was still written in man's nature and it was to this remnant of the image of God that God appealed. This Spirit could not always strive with man, but must become so effaced as to ultimately prevent them no longer from going headlong to destruction.

Clearly then the Holy Spirit could not be heir of the promise to inherit all things. (*J. Edgar*)

OUT OF THINE OWN BOWELS — God may here show that it is not by the Holy Spirit, but by His beloved Son whom He himself would beget that all the blessings of restitution shall be accomplished; and this was to be, not an earthly seed, but a spiritual seed. (*J. Edgar*)

15:7-9 — WHEREIN SHALL I KNOW? . . . MAKE ME — In verse 8, Abraham asked for some proof that he should inherit the land promised him in verse 7. In verse 9—a pigeon is young up to one year old; birds generally are. Figuring three years each for the heifer, goat and ram (9), and one year each for the birds, (11 in all), and these being a prophetic 11 years, 11×360 days = 3,960 days, and a day for a year, 3,960 years.

Perhaps these should be reckoned from the marriage of Isaac and Rebecca, a type of the marriage of Jesus and the Church, for Abraham could not inherit the land until the completion of the Church and the marriage of the Lamb. (Psa. 45:16) 2,045 B.C. (date of the Covenant) less 25 (Gen. 21:5; 25:20), less 40 equals 1,980 B.C. 3,960 years from 1,980 B.C. equals 1980 A.D. Isaac was supposed to be 5 years old when Ishmael mocked him. 2,020 B.C. less 5 equals 2,015 B.C. 2,015 B.C. less 400 years (Gen. 15:13) equals 1,615 B.C., date of the exodus. But exodus was 430 years from the Covenant with Abraham. 1,980 A.D. is 4,000 years from the birth of Isaac, 4,000 less 2,020 B.C. equals 1,980 A.D. Abraham and Ishmael were circumcised one year before Isaac was born. (Gen. 17:24, 25; 16:16) Sarah died 127 years old (Gen. 23:1, 2) in 1,983 B.C. Abraham died 175 years old. (Gen. 25:7) Isaac was 60 years old when Jacob was born (Gen. 25:26) and 180 years old when he died. (Gen. 35:28) Jacob lived in Egypt 17 years and was 147 years old when he died. (Gen. 47:28, 29) So the children of Israel were in Egypt 198 years. 2,020 B.C. less 60 equals 1,960 B.C.; less 147 years equals 1,813 B.C.; less 1,615 B.C. equals 198 years. Bar Cochba's revolt and his death were in 135 A.D.

15:8 — WHEREBY — Not when?, but “by what sign or event shall I know?” The sign is the great world war and the destruction of the powers that be. Also, as spiritual Israel sees the overthrow begun, they will know the inheritance is passing to the new rulers. (*J. Edgar*)

15:10 — DIVIDED THEM IN THE MIDST — Prof. Dodd has ably pointed out that dividing animals into two parts and passing between them was an ancient form of solemn obligation or contract—an oath. Thus God adopted the strongest possible symbolism for assuring Abraham and all his posterity that His Covenant to bless Abraham and his seed will never be broken. (*Z.'13-43, 44; R.5178*)

15:13 — FOUR HUNDRED YEARS — This verse does not contradict the chronology. Bondage and affliction are not the same thing. Bondage is slavery, servitude, while affliction here is the mockery and abuse which the natural seed of Abraham endured from the Egyptians. This period must have ended with the Exodus (vss. 14, 16); so reckoning back 400 years we reach the 30th year after the Covenant, when Isaac was five years old, old enough to appreciate and feel the mockery of Ishmael, who was an Egyptian (Gen. 16:1, 11, 12) and at this time 19 years old. (Gen. 16:16; 21:5) The actual time the Israelites were in Egypt is as follows: Jacob was 130 years old when he went down to Egypt (Gen. 47:9, 29), and was there 17 years before his death. The time from Jacob's death to the Exodus is 198 years by chronology, hence the total time in Egypt, 198 + 17 years = 215 years. The bondage began when the king arose "who knew not Joseph." (See note, Ex. 12:40) (Bro. Hay of Liverpool) (*Z. '99-143; R.2482*)

So the antitypical seed sojourned during the Gospel Age, in a strange land (this present evil world) and the 400 years (360 days each) seems to have a relation also. (400 times 360 equals 144,000)—till the 144,000 members, outside Christ Jesus, are selected.

15:16 — INIQUITY OF THE AMORITES IS NOT YET FULL — Although God foreknew when and how the iniquity of the Amorites would increase, he allowed them to have the full benefit of time to prove the downwardness of their course.

15:17 — PASSED BETWEEN THOSE PIECES — Jer. 34:8, 19.

15:18 — HAVE I GIVEN THIS LAND — The remarkable catalog of ten nations is a hidden reference to the ten toes of the great image which is to be destroyed by the stone kingdom. For before God's spiritual seed can possess, it must dispossess the present Gentile occupants, the ten divisions of the Holy Roman Empire. (*J. Edgar*)

16:1 — SARAI ABRAM'S WIFE BARE HIM NO CHILDREN — At first God did not indicate to Abraham that the promised seed would be by Sarah. (So from Adam to Abraham God did not tell man that the deliverer promised in Eden would come by a special covenant.) As it seemed the heir would not come through her, Abraham took Hagar.

16:4 — HE WENT IN UNTO HAGAR, AND SHE CONCEIVED — The Abrahamic covenant was barren for a long time, but the Law Covenant, to which God bound himself, at once conceived and brought forth, in due time, the nation of Israel (but brought nothing to perfection).

HER MISTRESS WAS DESPISED IN HER EYES — So the leaders of the Jews, when they were prosperous and had an outward form and

appearance of holiness, gained self-confidence and self-righteousness and forgot the promises of the seed and trusted in themselves that they were righteous. (Luke 18:9)

16:5 — THE LORD JUDGE BETWEEN ME AND THEE — The Lord judge between the self-righteous results of the Law Covenant and the promise through Abraham. This time of judgment was at Jesus' first advent.

16:6 — SARAI DEALT HARDLY WITH HER — The judgment of Israel, who claimed to be up to the requirements of God's law and fit to be the spiritual seed, but they were tested and proved unworthy.

16:12 — EVERY MAN'S HAND AGAINST HIM — So have the Jews been peculiarly marked among the nations of the earth. Chapters 16 through 19 seem to represent the events of the Jewish Age.

17:5 — THE NAME SHALL BE ABRAHAM — God thus pictured how he would become a "great father," not only father of the Jewish nation, but of many nations. (*J. Edgar*) God foretold this also by the prophets of the Jewish Age.

17:12 — HE THAT IS EIGHT DAYS OLD — Circumcision on the eighth day pointed to the eighth 1000-year day, the Millennium when all the children of God will be circumcised in heart and blest with everlasting life and communion with God. (*J. Edgar*)

17:15 — SARAH SHALL HER NAME BE — God thus foreshadowed how his oath bound covenant (represented by Sarah) would no longer be a source of contention (meaning of Sarai), but would become a source of happiness, a princess or queen (meaning of Sarah); that his covenant, like Sarah would bring forth a son indeed, a great deliverer who would bring blessings to all. (*J. Edgar*) This was also foretold by the prophets of the Jewish Age.

18:1 — THE LORD APPEARED UNTO HIM — This text is used to show that Jesus is called Jehovah. The one who actually appeared to Abraham we believe was Jesus in his prehuman state. But the text shows only that if the name were applied to another it would mean that such a servant was highly esteemed of Jehovah and really treated for the occasion as a steward or representative, commissioned to exercise divine power as well. (See Ex. 3:3-15) (*E79*)

THE HEAT OF THE DAY — The heat of the day, as regards the Jewish Age would be the time when the Sun is high in the heavens and represent Solomon's reign where the typical people of God, the children of the Law Covenant, reached the zenith of their glory. Toward the latter part of his reign, Solomon fell into idolatry and at his death the kingdom was largely

wrested from his heir. This decline is similar to the decline and final fall of the whole Jewish nation. (*J. Edgar*)

18:6 — MAKE READY QUICKLY — This haste would seem to mean they ate unleavened bread.

18:8 — THEY DID EAT — Thus they had a substantial dinner of veal stew, although they were angels with assumed human bodies, so it was not from hunger. (See Luke 24:43)

18:10 — THY WIFE SHALL HAVE A SON — Two important things were foretold by these angels: (a) that Sarah would have a son, (b) the destruction of Sodom. The three angels may represent three means by which God foretold to the Jewish nation in their age: (a) the great Messiah should come at the due time, (b) the apostate kingdom of Israel would be destroyed. These three means were: (a) Solomon's reign, (b) the Law, (c) the prophets. (*J. Edgar*)

19:18 — OH, NOT SO, MY LORD — The account shows a good but weak man who tried to combine his belief in God with life in Godless surroundings and with Godless companions and in the outcome he lost everything.

19:22 — ZOAR — As Lot here represents the Church; Zoar, as a city, represents "a religious government, backed by power and influence" (*D25*), may represent the small organization of those in present truth. Lot afterwards went up to the mountains. (vs. 30) Mountain represents the kingdom of God.

19:25 — HE OVERTHREW THOSE CITIES — The destruction of Sodom represents, as regards the Jewish Age, the overthrow of Israel in 606 B.C., also in 70 A.D. But, as these two events were types of the events at the close of the Gospel Age, so the overthrow of Sodom represents the overthrow of Christendom. (See Luke 17:28-32; Rev. 11:8) In Gen. 14 we are told that the Vale of Siddim was full of petroleum pits (not slime pits). The Hebrew for slime pit could also have been rendered "bitumen," which is petroleum hardened by evaporation and oxidation. The material, also known as asphalt and pitch, which is very inflammable, burning like coal, is cast up to the surface of the Dead Sea in great masses by earthquakes (as noted in the quakes of 1834 and 1837). In the opinion of many competent authorities, Sodom was situated at the southern end of the Dead Sea, at a place now covered by water. The slime pits, being now covered by water, would account for the masses of bitumen cast up by the earthquakes. One writer says that these floating lumps of bitumen sometimes burst into flames. This phenomenon may have been the origin of the prophet Isaiah's statement of the destruction of Idumea when he says its streams shall become pitch.

19:26 — HIS WIFE LOOKED BACK — Representing the action of the Great Company in turning back with longing for things left behind. (*J. Edgar*)

19:30 — TWO DAUGHTERS — Verse 14, shows with verse 8, that the daughters were betrothed, but the marriage not yet consummated. The prospective husbands refused to join Lot.

19:31 — NO MAN IN THE EARTH TO COME IN UNTO US — It seems that the daughters must have thought that all mankind was destroyed. Possibly they knew nothing of the world outside the ill fated cities. All the world they knew now lay in smoking ruin. So far as they could discern the only man left alive was their father. They took steps to insure the preservation of the human race. The twin nations of Moab and Ammon occupied the region east of the Dead Sea until submerged and absorbed into the various Arab peoples of later centuries. All their contacts with Israel were antagonistic to Israel. Though God allotted them a country, he would not let them mix with Israel. (Deut. 23:34; 2:9, 18-21; Jer. 48:47; 49:1-6)

20:2 — SHE IS MY SISTER — As Abraham did not divulge the true relationship of Sarah to himself, so God in His wisdom has hid the full truth that He alone is bound to His covenant and He alone has the right and power to bring into existence the great seed which will bless all the families of the earth. Abraham did not lie, he withheld the full truth. So God cannot lie, but yet withheld the full truth (vs. 12).

AND TOOK SARAH — As this event in Egypt represents the angels trying to carry out God's scheme of blessing all the families of the earth in their own wisdom (see note on Gen. 12:15), so this experience seems to picture the same attempt by the Gentiles in the seven times of the Gentiles. After the overthrow of the typical kingdom, the Gentile nations sought to govern the world and bring the blessings upon all the families of the earth. They sought to do all that God's oath bound covenant, as typified by Sarah, is destined to do. (*J. Edgar*)

20:5 — IN THE INNOCENCY OF MY HANDS HAVE I DONE THIS — So the world will not fully comprehend their inability to rule and bless until the time of shaking will wake them up and make them rub their eyes and see their former madness. And God will forgive the Gentiles individually for their misrule, knowing that they really thought they could bless the world. They did not know the covenant of blessing belonged to God alone. (*J. Edgar*)

20:6 — THEREFORE SUFFERED I THEE NOT TO TOUCH HER — After he has allowed angels and men to learn by bitter experience that they are unable to bless the world, God will then disclose fully before all that he is the husband of the anti-typical Sarah covenant of blessing. Neither angels

nor men will hereafter be able to claim that the sacrifice of Christ was unnecessary and they could have done the blessing. All will then have had the opportunity to bring forth this seed and only have brought disaster upon themselves. In hiding the truth God demonstrates his wisdom and proves that his thoughts and ways are as far above those of angels and men as are the heavens above the earth. (*J. Edgar*)

20:11 — THEY WILL SLAY ME FOR MY WIFE’S SAKE — Possibly the imperfections of Abraham shown were partially the result of his endeavor to hold to the divine promise and do everything in his power to bring them to fruition. He knew that the promise was that his child, who should be the channel of God’s blessings to the world, would be the son of Sarah, hence he felt that he must not jeopardize either her life or his own. This very desire to do nothing to interfere with the divine promise may have had something to do with his apparent weaknesses. (*Z’09-136; R.4387*)

20:15 — DWELL WHERE IT PLEASETH THEE — So this would represent God resuming his right to his own covenant typically in 536 B.C. when the Jews returned to their land with gifts from the Gentiles, preparatory to the birth of Jesus Christ as the promised seed of the covenant. In the antitypical picture this is represented as God resumes his right to the covenant, brings forth Jesus and the Church into the spiritual realm. Then the blessing of all the families of the earth will commence with the restoration of Israel to their own land laden with gifts from the Gentiles. (*J. Edgar*)

21:2 — AT THE SET TIME — Showing how at the set time in his plan the Lord Jesus came forth and at the set time the Church will be brought to the spiritual plane.

21:3 — ISAAC — Isaac means laughter, the laughers. He represented a class who will make all the world to laugh, to displace sorrow with joy.

21:8 — THE SAME DAY THAT ISAAC WAS WEANED — See note on 1 Sam. 1:23.

21:9 — MOCKING — This mocking began in the antitype at the harvest of the Jewish Age. Ishmael represents natural Israel and Isaac represents spiritual Israel.

21:12 — HEARKEN UNTO HER VOICE — Prompted by the advice of his covenant, God cast off the Law Covenant and its children, even as the Israelites under bondage to the Law could not be fellow heirs with the children of the Grace Covenant.

21:14 — WANDERED IN THE WILDERNESS — Hagar did not die the moment she was cast off by Abraham. She lived some time to afford the

best comfort she could to Ishmael. So the Law Covenant did not die 1900 years ago when God cast that covenant aside, but is still in existence, trying to give comfort and some measure of help to the Jews, its children.

BEER-SHEBA — See vs. 31, “The well of the oath.”

21:16 — A GOOD WAY OFF — Hagar separated herself from him. So lately the Jewish people more and more have been separated from the Law Covenant and the prophets are becoming weak and faint, as respects hope, and are about to die. (*N-12-11-10*, Omaha, NE)

21:19 — AND GAVE THE LAD DRINK — So in due time the Law Covenant will point the Jews to the truth and the well of living water (Christ and the Church) and the blessings to come through the wonderful oath bound covenant (as amplified in the New Covenant).

21:26 — ABIMELECH SAID, I WOT NOT — Just as Abimelech did not know his servants had violently taken away the well of water which belonged to Abraham, so the princes of this world did not know their servants had crucified the Lord of glory. But God will reprove them.

21:28 — SEVEN EWE LAMBS — The complete Church, the Lord’s sheep.

21:30 — THAT THEY MAY BE A WITNESS UNTO ME — The everlasting God, having established his oath-bound covenant prolonged his stay among them “many days” (the whole Gospel Age) to take out of the Gentiles a people for his name. The selection and setting apart of the Church is a witness to the world that God has digged this “well of the oath” and that he will not deal falsely with the Gentiles while he sojourns among them. (*J. Edgar*)

22:1 — GOD DID TEMPT ABRAHAM — It was not sufficient that Abraham had faith to begin with so that he was ready to follow the invitation of the Lord to leave his own country for another upon which as yet he had no claim except for the divine promise. It was because Abraham had such faith and was able to exercise it that God counted him worthy to receive promises at all. Then came the test as to how strongly he would hold to the promises—for instance, the test respecting his son whose birth was the very center of all the divine promises. Twenty-five years did God test the faith of Abraham on this point until he was growing old and Isaac was born when he was 100 years old. Notice again how God kept Abraham in the school of discipline testing his faith—not testing it with a view to break it and destroy it, but, on the contrary, applying the tests so as to increase the faith, to make it stronger and in every way better. Note that Isaac was allowed to grow up to be a young man and Abraham to pass the time of life when he might hope to have another son, when God commanded the slaying of Isaac as a

sacrifice! How grand was the faith that never faltered, that still believed that in his seed all the families of the earth should be blessed! What evidence we have here that Abraham was well-taught and had learned well the various lessons under the divine instruction. He was able to offer up his son and count that God was able to raise him from the dead and thus to fulfil the promise—never doubting. O! what a grand summit of faith was there evidenced! How such a character must have pleased God! And it shines out the more because of the darkness and idolatry of his time. (Z. '07-169; R.4004) Tempt means test, try, prove.

22:2 — TAKE NOW THINE SON — Illustrating that in God's great plan, Divine Justice and Divine Wisdom spoke to Divine Love, "Take now thy son." Then they speak still louder, "Take thine only son, thy joyous one"; yet louder, "Take the Son whom thou lovest" and offer his life as a ransom price upon the altar of Justice to save the world from the curse.

ONE OF THE MOUNTAINS WHICH I WILL TELL THEE OF — This was Mt. Moriah, upon which later the temple was built. On this rock was built the altar of Solomon's temple and a drain (apparently a natural one) leads from this place of the killing of the sacrifice, underground, toward the valley of Jehosaphat, the valley of Dry Bones, which typically represents Adamic death, as the Valley of Hinnom represents the second death. (Thus the blood may have been conducted away.) We see in this the divine foreknowledge in respect to every feature of the plan of salvation. God not only foreknew he would use the land of Palestine in connection with the development of typical Israel, but he premeditated also the construction of the temple, centuries afterward, on the site he had selected for it. The temple, city, valleys of Jehosaphat and Hinnom are pictures of the divine plan. (Z. '01-358; R.2908)

22:3 — SADDLED HIS ASS . . . ABRAHAM ROSE UP — In Abraham's day, the patriarchal form of government prevailed and, under it, the father of a family held an autocratic power which seemingly was rarely questioned by the children. The patriarch Abraham was amenable to no earthly law or ruler, but to God only.

SADDLED HIS ASS — Including animals and food, representing God's earthly provision for Jesus' sustenance.

TWO OF HIS YOUNG MEN WITH HIM — The servants may represent those human beings who aided Jesus during those three years.

22:4 — ON THE THIRD DAY — The three days' journey represent the three years of Jesus' life from his baptism. Abraham, as the guide, is Jehovah. Some things God did not fully tell Jesus of until the last thing. As applied to the Church, the three days' journey may represent the three 1000-year days

of the Gospel Age. Abraham's reception of Isaac from the altar was a figure of the resurrection of the whole Christ. (Heb. 11:19)

22:6 — THE WOOD — The service of Jesus toward God and man.

THE FIRE — Troubles and burning trials.

THEY WENT BOTH OF THEM TOGETHER — Climbing the fountain, the last half-year of Jesus' earthly life, the hardest and bitterest.

22:9 — WHICH GOD HAD TOLD HIM OF — The point foretold in the prophecies concerning Jesus' death. (Isa. 53; Zech. 13:7; Matt. 26:31, 54; 27:9, 35, etc.)

LAIH HIM ON THE ALTAR — Even Isaac, now 25, seems not to have offered the slightest resistance to the divinely arranged program as set before him by his father, for in the vigor of youth, he certainly need not to have been bound to the altar contrary to his own will. (Z. '01-357) Isaac was young and full of the dreams of youth, dreams of future greatness and power, as he was heir to the largest estate of those times. Yet he was called upon to give up all these to be killed by his own father and burnt after death. What must have been his feelings as he saw all these fond hopes about to vanish! Yet there was no complaint. Illustrates the perfect submission of Jesus. Sore trial. John 12:27; Matt. 26:38.

22:10 — TOOK THE KNIFE TO SLAY HIS SON — Here Isaac typically died to his earthly inheritance. He thus here represented how Jesus and the Church die to their earthly inheritance when they consecrate and are begotten of the Spirit.

22:13 — TOOK THE RAM AND OFFERED HIM UP — Isaac represents Jesus Christ, the New Creature; the lamb, the humanity of Jesus.

22:16 — NOT WITHHELD THY SON — This faith was not a sudden growth, but required years for its development. Abraham had not this degree of faith when first he entered Canaan. It was the lack of this perfect trust in God which made him fearful to acknowledge Sarah as his wife when he went to the borders of Egypt. It was a faith that had grown with his continued intimacy with his almighty friend. His previous trials and testings had already contributed to the development of this, his finished faith. The long waiting and frequent disappointments with respect to Isaac had been beneficial. The attempt to assist the Lord in the fulfilment of his promise in the begetting of Ishmael, and the later rejection of Ishmael as not being of the Lord's arrangements, had no doubt helped to establish Abraham in his confidence that God's purposes are immutable and his power unlimited. Our faith development also is a work of time and patient endurance of trials and

testings which, rightly received, work out for us an increase of knowledge, faith and fellowship with God, until later on we reach such a development of faith in Him as sometimes surprises ourselves and assures us that we have made some progress since the beginning of our way. So, in many respects, even our faith is a gift of God—that, while we exercise some faith in the beginning of our experiences, yet the development of it to such a degree as would be acceptable to God is of God's grace through his providential dealings, leadings. To him, therefore, we must render the praise, not only for the glorious results, but also for the faith and works of this present time which fit and prepare us for the coming glory and blessings. (Z. '01-356) A severer test on Abraham could hardly have been imagined. He not only had natural parental love, but this was the child of promise for whom he had waited, longed and prayed for 25 years and in whom centered all the promises.

22:17 — GATE OF HIS ENEMIES — Gate means entrance. The one who possessed the gate shall be able to control the city. It is the vital part in all walled cities.

23:2 — SARAH DIED — The death of Sarah represents the death or the completion of the “seed” provision of the Abrahamic Covenant and will be antitypically accomplished when “the seed” is fully complete and born. According to chronology, this was three years before Isaac's marriage to Rebecca. (See Gen. 17:17, 21, 24, 25; 25:20.) So Isaac would be 37 years old (Gen. 17:17)

24:1 — WELL STRICKEN IN AGE — Abraham lived to see his grand-children by Isaac and Rebecca. Isaac was 40 at his marriage (Gen. 25:20) and 60 when Jacob and Esau were born (Gen. 25:26).

24:2 — ELDEST SERVANT — Eliezer (help of God). See note on Gen. 14:14.

24:15 — MILCAH — Milcah means queen; Nahor, snoring; typifying those asleep, not awake to the Lord's work and spirit.

24:58 — I WILL GO — Rebecca betrothed herself to the unseen bridegroom. (N-12-11-10)

24:65 — COVERED HERSELF — So the Church in the first resurrection will no longer need the guidance of the Holy Spirit (1 Chron. 13:10, 12) (N-12-11-10) through the Scriptures.

24:67 — SHE BECAME HIS WIFE — Here is beautifully pictured the thought that when the bride of Messiah shall be complete on the plane of glory, the Sarah Covenant shall be at an end and her place, as a channel of blessing,

shall be taken by the glorified Church. (*N-12-11-10*) Rebecca had journeyed 800 miles to marry a man she had never seen.

25:1 — KETURAH — Keturah means incense. Under the New Covenant (Keturah), praise and universal honor will ascend to the Heavenly Father. (Mal. 1:11)

25:6 — GAVE GIFTS AND SENT THEM AWAY — Just as Abraham gave all that he had to Isaac, so God gives all things to Christ. Abraham's other sons had no part or lot with Isaac, though the gifts were blessings from Isaac's goods. So fleshly Israel and the other restored nations will have no part nor lot with Spiritual Israel, but will receive earthly gifts with eternal life. Josephus states (*Ant. 1:15-1*) that the descendants of Keturah took possession of Troglodites—the country of cave dwellers. They appear to have inhabited caves and holes in the earth, contrasting them with the descendants of Isaac, who were tent dwellers. (*J. Edgar*)

25:7 — AN HUNDRED THREESCORE AND FIFTEEN YEARS — So during the long span of 100 years he had lived and worked in the land which God had promised should be his, but the promise was not fulfilled in his lifetime. (Acts 7:5)

25:20 — ISAAC WAS FORTY YEARS OLD WHEN HE TOOK REBECCA TO WIFE — From this time many events effect the picture that Isaac takes Abraham's place and represents God. Rebecca takes Sarah's place and represents the Oath-bound Covenant. The firstborn Esau takes the place of Ishmael and Jacob takes Isaac's place as a picture of Spiritual Israel. Esau had the birthright and should have inherited the promises, but being a profane or worldly person he sold his birthright to his brother Jacob. So the Jewish nation had the first opportunity of becoming heir of God, but being earthly they could not appreciate spiritual things, they sold their birthright to the spiritual class. Just as there were two nations from Esau and Jacob—Edomites and Israelites who dwelt in adjoining territory. So during the Gospel Age there have been two antitypical nations—an Edomite class who had the spiritual birthright because of superior advantages of birth and training but who sold it for earthly; and the true Israelites indeed who have supplanted the other class and thus by their faith become heirs of all things. (Rom. 9:9, 13) (*J. Edgar*)

27:1 — HIS EYES WERE DIM — In this chapter, looked at as an allegory, God is represented in his attribute of justice, demanding a sacrifice. Blind, so justice is personified by a human figure blindfolded, having a sword in one hand and balances in the other. Justice is impartial, must not judge by outward appearance and, so long as things are rectified and balanced, does not respect the person of the one who makes things equal. The Esau class had the opportunity of having a share of the work of applying the price, as

represented by Isaac desiring his son Esau to bring him savory meat. But the account shows how Jacob, who had previously bought the birthright from Esau, presented to his father savory meat prepared by his mother, Rebecca, and how Isaac, not seeing who presented the meat, ate and was satisfied. The Jacob class who have respect to the birthright and desire to receive God's blessings have recognized that God demands a sacrifice (savory meat) before he bestows his blessing and, seeing the opportunity to be associated with Christ, present their bodies a living sacrifice through Christ, holy and acceptable unto God, and God, through Christ, has accepted them and blessed them as the firstborn. The Esau class have not been willing to sacrifice themselves, having preferred the things of the earth and despised the promises of God and so lost the blessing. (*J. Edgar*)

30:38 — THAT THEY SHOULD CONCEIVE WHEN THEY CAME TO DRINK — This shows the effect of suggestion on the creature being formed. It is influence, according to the picture. Thus New Creatures should always have good, pure, holy pictures before their minds “Whatsoever things are pure, holy, just, honest, of good report—think on these things.” (Phil. 4:8) Satan is always trying to put evil things before our minds so as to deform and cripple the New Creature and make us fail of our calling and election, for everyone of that elect class must be copies of God's dear son. (Rom. 8:29)

35:18 — BENJAMIN — (*Z. '09-219, 247; R.4436, 4437, 4454*) As Abraham's wives typified covenants, so Rachel (ewe) the mother of Joseph and Benjamin, typified a special covenant—the covenant of sacrifice, operating during the Gospel Age, which brings forth two distinct classes of saints, typified by Joseph and Benjamin. The highest class, the specially faithful of God's people during the Gospel Age, Jesus and all his footstep followers, is represented in Joseph. This class will eventually come to the throne of empire, becoming the king or ruler of the universe, next to the almighty Creator, typified by Pharaoh, who took Joseph out of the prison-house of death and highly exalted him to be next to himself in power and great glory. The second class, an inferior one, is represented by Benjamin, the great company. His mother named him, “Son of my pain” and his father called him “Son of my right hand.” This secondary class are called tribulation saints, they come up out of great tribulation. (Rev. 7) This special covenant, typified by Rachel, will give birth to these two classes and then expire, cease, giving birth to no more. (*Z. '13-136; R.5231*)

35:19 — EPHRATH — Ephrath means fruitfulness, from “*parah*” (*pawraw*) to bear fruit.

37:1 — JOSEPH, BEING SEVENTEEN YEARS OLD — Rachel was now dead. (Gen. 35:16-20; 48:7) She died when Benjamin was born.

37:2 — JOSEPH — Joseph here was the first-born of Rachel, Jacob's chosen wife, and the birthright was his (1 Chron. 5:1) because of Reuben's misdeeds. Evidently he partook in large measure of her gentleness as well as of his father's courage and faith. His elder brothers were of coarser type. (Z. '07-106; R.3971)

BROUGHT UNTO HIS FATHER THEIR EVIL REPORT — Joseph reported their misconduct. Righteousness, justice, seems to have been an integral part of Joseph's natural character. His report of his brethren was not slander but what he considered proper, that his father should know the manner in which his business was being conducted. (Z. '07-106; R.3971)

37:3 — LOVED JOSEPH MORE — It was probably to Joseph's advantage for the Lord to take him away from home. He might have been spoiled by too great a favor. (Z. '01-299)

A COAT OF MANY COLORS — From *Young's Translation* and the note in the R.V., this coat seems to have been a long coat with long sleeves, thus differing from the ordinary coats worn by the working people, and like those worn by the aristocratic. But on some ancient monuments such coats are pictured as made of materials of bright colors joined together in a kind of patch work. Possibly both views are correct. (Z. '07-106; R.3971)

37:4 — THEY HATED HIM — Whether or not Jacob was unwise in showing his preference for Joseph, "it is a general truth that it is unwise for parents to show favoritism to a child and thus make the other children envious." (Z. '13-107; R.5214)

37:5 — HE TOLD IT HIS BRETHREN — Probably done artlessly by Joseph, yet doubtless of God's arrangement. Illustrates the wisdom of not casting pearls before swine, keeping to ourselves truths not necessary for others to know and which could only awaken opposition. Very deep truths connected with the divine plan and with Christian hopes had better not be told to others than those for whom they are intended—the meek. (Z. '13-107; R.5214)

37:8 — HIS DREAMS — We need to guard ourselves lest dreams be given undue importance. There was an appropriate necessity for dreams in olden times which does not exist now. The Lord's word is to be put far above all dreams of our own and others. If therefore a dream corroborates some plain statement of the Lord's word, it may be used and appreciated in the same sense that we use and appreciate types, not to teach a doctrine or duty, but to call attention to the statements. (Z. '07-107; R.3971) See note on Gen. 40:8. We have a more sure word of prophecy. 1 Pet. 1:19; see Jer. 23:28.

AND FOR HIS WORDS — Words, the reports of their misconduct referred to in verse 2. (*Z. '07-106; R.3971*)

37:11 — OBSERVED THE SAYING — Pondered them in his heart and perhaps wondered how great his boy would become. These dreams were fulfilled when first his brethren and later his father went down to Egypt.

37:14 — BRING ME WORD AGAIN — Sent him, thus, as an overseer.

HE CAME TO SECHEM — This was a long distance, about fifty miles perhaps.

37:18 — THEY SAW HIM AFAR — The brethren, as shepherds, were accustomed to keep a sharp lookout for wild beasts likely to injure the flock and discerned their brother at a distance. (*Z. '07-107; R.3972*)

THEY CONSPIRED AGAINST HIM — The perversity of the natural heart which one moment would fight for justice (these same ones had a short time previous destroyed a whole village because their sister Dinah had been defiled [chap. 34:25]), were now planning their brother's murder. (See Isa. 60:14)

37:25 — THEY SAT DOWN TO EAT BREAD — They paid no attention to Joseph's cries and entreaties. (Gen. 42:21)

37:28 — TWENTY PIECES OF SILVER — Typifying the thirty pieces of silver for which Christ was sold, thirty pieces being the price of a slave, or twenty pieces if the slave was under twenty years of age, as Joseph was. (*Z. '94-125; R.1645*)

THEY BROUGHT JOSEPH INTO EGYPT — Joseph, in this chapter, was a type of Christ Jesus in that:

- a) Both were especially favored by their father.
- b) Both were sent to their brethren by their father.
- c) Came in the interests of the brethren
- d) Own received him not.
- e) Hated without a cause.
- f) Put to death—Joseph figuratively, Jesus actually.
- g) Were highly exalted and obtained control of the “Bread of Life” and thus became the life-giver to the Egyptians (the world of men) and also to their brethren (the Jews). (*Z. '01-300; R.2881*)

37:36 — THE MIDIANITES SOLD HIM INTO EGYPT — Passing not many miles from his father's home, the dejection of the boy of 17 can better be imagined than described. In all these experiences—arriving in the

metropolis of Egypt, the center of civilization then, and beholding there the wonderful things entirely new to him as a shepherd's son, his heart must have been full of suspense and wonder as to who would buy him and what would be his future lot. In all this he has plenty of room to lose faith in God—to wonder why he should be left to the mercy of his pitiless brethren, allowed to become a slave, separated from his father's home. Yet we have no intimation that his faith forsook him. (*Z. '07-108; R.3972*)

39:2 — THE LORD WAS WITH JOSEPH — Joseph's manliness, faithfulness to duty and quick intelligence was a good inheritance from his father, who had earnestly desired his birth, which was indeed in answer to prayer. He evidently inherited considerable of his father's faith, benevolence and executive ability and, as a result, rose rapidly in Potiphar's house to a position of great responsibility. We cannot doubt that the boy's mind must have reverted to his father and brethren, to his dreams, and to the Abrahamic Covenant. His faith in God and trust in the promises served to separate him from the evil influences connected with that sudden transition of his life from the pasture fields of life in Canaan to the busy scenes, luxuries, pleasures and sins of one of the greatest cities of the world of that time. So it is with every life—there is need of an ideal, a good hope, good ambition, to act as a ballast and keep life steady in the midst of the divers winds and currents of the present evil world. (*Z. '01-313; R.2886*)

HE WAS A PROSPEROUS MAN — “Not slothful in business, but fervent in spirit, serving the Lord.” (Rom. 12:11)

39:3 — ALL THAT HE DID TO PROSPER — His conscientiousness led him to be careful, economical and wise. Young men of Joseph's type are highly valued everywhere today, yes, in every period of the world's history, trustworthy men, economical men, faithful men, wise men, and all these qualities go with gentleness and a realization of responsibility to him. (*Z. '13-109; R.5216*) There is always room in this world for efficient men and women, and the most efficient are those in whom is the spirit of the Lord, the wisdom from above. (*Z. '01-314; R.2886*)

39:6 — A GOODLY PERSON AND WELL-FAVORED — If Joseph thought he had learned all the necessary experiences and lessons and that his course henceforth would be one of prosperity, he was mistaken. The Lord had marked out for him a higher station than that of overseer of the household and business of General Potiphar, and if his station was to be a higher one, so also he must receive further lessons in a still severer school in order to be prepared for the still greater exaltation in due time. (*Z. '01-314; R.2886*) So the Lord leads us from step to step. Sometimes when we have endured hard trials we feel that now we shall enjoy rest for awhile from such. But the Lord opens up new vistas before us and through paths of pain to the old nature he prepares us for still greater usefulness. If we are submissive and

do not lose, but gain in faith, he will exalt us in due time to his own right hand.

39:10 — TO BE WITH HER — We may believe that it was no ordinary temptation, when day after day the mistress of the house, an expert in amorous arts, came to spread her nets with every allurements which her skill and passion could devise. We may conceive how even Joseph might be moved by the thought that, slave as he was, he had attracted the admiration of a woman of such rank; and how the vision might flit before him that through her influence he might recover his liberty and, in a bright career, realize his dreams after all. (*Dr. Blaikie; Z. '07-108; R.3972*)

39:12 — AND FLED — “In contending with certain sins there remains no mode of victory but by flight. The ancient naturalists wrote much about basilisks whose eyes fascinated their victims and rendered them easy prey, so the moral gaze of wickedness, puts us in solemn danger.” (*Spurgeon*) “Flee youthful lusts.” (2 Tim. 2:22)

39:14 — SHE CALLED UNTO THE MEN OF HER HOUSE — His steadfastness to principle angered his mistress.

39:18 — HE LEFT HIS GARMENT WITH ME — The adversity had made circumstantial evidence to appear so strong that Joseph's guilt was not questioned. “Hell hath no fury like a woman scorned.” (*Shakespeare*)

39:19 — WHEN HIS MASTER HEARD THE WORDS OF HIS WIFE — Joseph contented himself with merely denying the charge without attempting to demean Potiphar's wife by telling the facts. What a noble example is here given us of avoiding evil speaking even when it would be the truth. Joseph's noble heart probably reasoned that while it would have been no more than justice to have revealed the wickedness of the women, such a course would not only have damaged the wife but would have dealt an irreparable blow to the affections of her husband toward her and thus destroyed the master's confidence and broke up his master's home. Willingness to endure under such hard conditions is a marvellous illustration of high and noble integrity—character. Such a man was indeed fit for a throne—but not yet. God had other experiences for him before he would be ready for the exaltation intended. (*Z. '07-109; R.3973*)

HIS WRATH WAS KINDLED — Adversity is still the school in which the chief lessons in character building are to be learned—in which the correct ideals of life are to be formed and ultimately to be crystallized into fixed character. (*Z. '01-315; R.2887*)

39:20 — HE WAS THERE IN THE PRISON — So it is with the spiritual heirs of the Abrahamic promise—sometimes while in the discharge of duty

to the best of our ability and when apparently we have the Lord's blessing and favor upon our affairs in a most marked degree, suddenly trouble may arise, adversity come, the powers of darkness seem to triumph and, for a moment, we may be apparently culprits in the judgment of our fellowmen and apparently forsaken of God. The only consolation is that we have suffered wrongfully—as deceivers yet true." Such experiences doubtless are needful to us, for though we might sing, "I would rather walk in the dark with God than go alone in the light," yet that would be but an empty boast unless we were put through the trying experiences which would develop such a trust and faith as would hold to the Lord's hand and trust his providence in the darkest hour. (*Z. '01-314; R.2886*)

39:21 — GAVE HIM FAVOR IN THE SIGHT OF THE KEEPER OF THE PRISON — Was Joseph discouraged, cast down, embittered in soul? Did he say to himself or to others, "If this be the reward of virtue, give me vice?" Did he repine against the Lord's providences in permitting this experience or was he patiently submissive, trustful? Joseph was in all these experiences a most wonderful model and example of the proper course of a true Christian or Saint. If he could be faithful with as little light as he enjoyed concerning the Lord's permission of evil, what might not the Lord reasonably expect of us who have been blessed with so much greater light and instruction and examples? For very shame we should strive at least to come up to the example of Joseph. Can we not readily see how Joseph's trials and difficulties developed character in him? And how, as he overcame in one instance after another, he was becoming stronger—his character was crystallizing. Most evidently the Lord knows how, not only to select the wonderful characters for his service, but also to develop these characters and prove and test them and make them strong for his service and their blessing. (*Z. '07-109; R.3973*) Joseph did not permit himself to question the wisdom of God's course which took him to prison in Egypt, any more than he allowed himself to question the wisdom of God in permitting him to be sold as a slave into Egypt. (*Z. '13-109; R.5216*)

39:23 — THE LORD MADE IT TO PROSPER — Even in prison his faithfulness and general goodness were recognized. Such a character, no matter how much traduced and slandered, eventually will commend itself to those with whom it comes in close contact. (*Z. '13-109; R.5216*)

40:7 — WHEREFORE LOOK YE SO SADLY TODAY? — Joseph's own experiences made him tenderhearted toward the other prisoners whose degradation and sorrows he could enter into by reason of his own experiences. (*Z. '07-110; R.3973*)

40:8 — WE HAVE DREAMED A DREAM — The majority of dreams are mental fictions, the result frequently of disordered stomachs and of the brain being partly asleep and partly awake producing often unreasonable and

absurd images, without special meaning except as a warning for better care in respect to our eating. We feel sure that there are dreams of a third kind, inspired neither by the Lord nor by indigestion, but by evil spirits. To make sure that our dreams are not the inspiration of the Evil One, we must make sure we are not his children, but having renounced sin, we have, through the redemption by Christ, obtained adoption into the family of God. This should not hinder us from recognizing a dream as from the Lord provided it would stand the tests of the written word, was not in any sense in conflict with God's revelation in the Scriptures. If the dream be in conflict with the Scriptures, we are to reject the dream. (Z. '01-315; R.2886, 2887) See note on Gen. 37:8.

INTERPRETATIONS BELONG TO GOD — Had Joseph doubted the Lord's providence in his own case, as foreshadowed in his own dreams, he would have been inclined to say to the two princely prisoners that they should have no confidence in dreams, for he had proven their unreliableness to his own bitter chagrin, having dreamed of power and influence and received instead degradation, slavery and prison. Evidently he still believed in his dreams, still expected release in some manner. Such a confidence is still more appropriate to us who are heirs of the spiritual promises. (Z. '01-316; R.2887) Joseph tendered them his sympathy. What a noble example! Instead of moping about, bemoaning his lot, Joseph was cheerful, trusting in God and waiting for some circumstance by which God would eventually open up the way before him. Such a noble character can always find time to speak a word of consolation to those in trouble. (Z. '13-110; R.5216)

40:14 — BRING ME OUT OF THIS HOUSE — Joseph's confidence in his ultimate deliverance and the fulfilment of God's promises did not hinder him from doing all he could in a proper manner to effect his own deliverance. (Z. '01-316; R.2887) So while it is proper for us to make use of every and any reasonable means to secure what we consider to be our best interests, yet we are not to rely on these but on the Lord and to wait patiently for his time and way for our deliverance from every evil condition. (Z. '07-120; R.3978)

40:15 — HAVE I DONE NOTHING THAT THEY SHOULD PUT ME INTO THE DUNGEON — In explaining this matter, Joseph neither incriminated his brethren nor Potiphar's wife. It was not necessary that he should speak evil of any to plead his own cause—an evidence that our race 3,000 years ago were neither monkeys or savages. This natural man, not begotten of the spirit, had such a marvellous development of generosity, love, that he seems not even to have been severely tempted along the lines of evil speaking. Without the hopes set before him in the Abrahamic promise, Joseph might have been as dispirited and characterless as the majority of men. (Z. '13-110; R.5216)

41:1 — AT THE END OF TWO FULL YEARS — So our Lord Jesus was tested and, in spite of his faithfulness, went into the prison house of death, on the third day was delivered and was raised up to power and great glory, to be next to Jehovah in the throne of the universe. The divine signet was given him and the proclamation was that all men should—honor the son even as they honor the Father” (Heb. 1:6) and that nothing should be done except at his command—that all power in heaven and earth was given unto him. (Matt. 28:18; John 5:23) The faithful members of the elect body of Christ, the Church, the Overcomers, must also be tried in various ways and for righteousness sake, must suffer in the present time, be misunderstood, misrepresented. These also must go into the prison house of death and be therein parts of three days (1000 year days), a part of the fifth, all of the sixth, and early in the seventh their resurrection is due, that they may become joint-heirs with Christ their Lord and head in the glories of the Kingdom. All of this was well marked by the parts of three years Joseph was in prison. (*Z. '01-317; R.2888*)

PHARAOH DREAMED — The Lord in those ancient times gave important dreams, not only to his own people, as to Joseph, Daniel and others, but also to heathens—to Nebuchadnezzar, a dream of the golden image and one of the great tree, and here to Pharaoh, and to Abimelech. (Gen. 20:3)

TWO FULL YEARS — During those two years Joseph doubtless hoped much and waited longingly for some adjustment of this; but evidently, instead of growing faint in respect to his faith in God, he all the more earnestly laid hold of the Lord and recognized that his experiences must be for good. (So the Church waits longingly for the fulfilment of their hopes all during the Gospel Age, while she is in prison.) Nor should we infer any lack of divine favor in Joseph’s hard experiences, but feel sure that the lessons of his adversity were merely preparations for his service as Pharaoh’s Logos or mouthpiece throughout the Kingdom. (*Z. '13-110; R.5216, 5217*)

41:5 — SEVEN EARS OF CORN — A stalk of Egyptian wheat, known as compound wheat; its top was exceedingly large, dividing into seven distinct branches or spikes, indicating a most prolific yield. (*Z. '07-120; R.3978*)

41:9 — I DO REMEMBER MY FAULTS THIS DAY — He apologized for his neglect to do something for the interpreter of his dreams, but perhaps he was not entirely to blame. He could be useful to Joseph only when God’s time for favoring the latter had come. (*Z. '07-120; R.3978*)

Thus Joseph’s release came about through the mediation of the butler, but to the latter’s shame, it was not because of his appreciation and thoughtfulness. (*Z. '07-120; R.3978*)

41:16 — IT IS NOT IN ME, GOD SHALL GIVE PHARAOH AN ANSWER

— Here is a further test of Joseph's character. Notice carefully how he demeaned himself in the King's presence. Was he haughty, boastful, self-assertive? Did he throw around himself a mystery and seem to call from the recesses of his mind some deep wisdom? Not so! He was the very personification of modesty. This is one of the secrets of his greatness. He honored God, and is therefore of the kind God is pleased to honor and exalt eventually. (Luke 14:11; 1 Pet. 5:6, Prov. 3:6) While such acknowledgement of the Lord is proper in the affairs of life, it is specially so in the study of the divine word and any attempt to give an interpretation thereof. Let none of us speak as of ourselves, nor appropriate wisdom to ourselves, but rather with hearts full of gratitude for blessings received, let us acknowledge Him, His Word and His arrangements in connection with the truth. To whatever extent self-seeking is indulged, or the honor of men craved, or the Lord as the fountain of wisdom and the channels he uses in dispensing the truth are ignored or belittled by any of us, to that extent we may be sure we are in a dangerous situation and not likely to make real progress in the good way.

We are sure the world is not inclined to give proper credit for wisdom to the great revealer of secrets and even the majority of Christian people are not enough inclined to honor God for these. Could the world but realize what we see from the Scriptures—that the present activity of thought along the lines of invention are of divine pre-arrangement as elements of the "Day of God's Preparation" for the Millennial Kingdom—how it would prick its bubble of pride in our present day wisdom. How it would show us most effectually that all wisdom cometh from above, and that we might be groping about as blindly as our ancestors were, if the Lord's due time had not come for lifting the veil and helping us to develop the forces of nature, as a preparation, not only for the Millennium, but for the Time of Trouble. (Z. '07-120; R.3978)

41:29 — SEVEN YEARS OF GREAT PLENTY — Typifying the present Gospel Age, when the world is allowed to feast on the fruits of its own efforts to salvation and blessing and when the Lord Jehovah (Pharaoh) and the Christ (Joseph) is gathering the precious fruit of the earth (Jas. 5:7) and laying it up as the bread for the world by and by. (1 Cor. 10:16, 17; Josh. 1:11) (Z. '96-290; R.2075)

41:30 — SEVEN YEARS OF FAMINE — Typifying the Millennium, the time when the world will find that their own efforts and plans for gaining life and happiness have all proven a failure and they have nothing and nowhere to go for life, so they come to the Lord Jesus and the Church (Joseph) and buy the real food of him and sell all they have, consecrating all to God, and thus gain eternal life. (Z. '96-290; R.2075)

41:33 — LOOK OUT A MAN DISCREET AND WISE — A lighter headed man than Joseph, a man who felt that by interpreting the dream he had confounded the wise men and had done a wonderful thing, would have been so overwhelmed with a sense of his own importance that he would doubtless have stood there and have received the king's thanks and have passed out a free man, to be noted by the people as a wise man. The humility of Joseph was not assumed, it was the true sentiment of his heart, so that he did not feel thus elated, but with coolness and self-possession he suggested to the king what might be the proper steps to be taken so that the dream might indeed prove a blessing. We cannot suppose that Joseph had the slightest suspicion that he would be appointed for this work. Such would be a most unnatural expectation, that Pharaoh would take a man from prison and of foreign birth and set him over Egypt. (Z. '07-121; R.3979)

41:38 — CAN WE FIND SUCH A ONE AS THIS — Pharaoh wisely concluded that none could be more safe to trust than the one whom the Almighty trusted and made his friend. So for us, although the Lord's people are not perfect, yet in an emergency it is safer to trust those whom the Lord trusts. (Z. '01-316; R.2887, 2888)

41:39 — WISE AS THOU ART — So Christ is the wisdom of God. (1 Cor. 1:24, 30; Prov. 8; Isa. 53:11)

41:40 — UNTO THY WORD SHALL ALL MY PEOPLE BE RULED — So Christ was raised from the prison house of death and set high above all principalities and powers and every name that is named (Phil. 2:9-11), angels and all beings made subject unto him (Eph. 1:20-22), with all power in heaven and earth, at the Father's own right hand. And the Church will share the Lord's throne. The lessons of the past were a preparation for this great work.

ONLY IN THE THRONE WILL I BE GREATER — Jehovah is excepted in this declaration of Christ's universal power. (1 Cor. 15:27)

41:42 — TOOK OFF HIS RING — The kings of old sealed their commands usually from a signet ring, and this seal was the symbol of authority conferred. The power of the king was behind it. So Jehovah gave Jesus all authority and power to carry out His plan. (Rev. 5)

VESTURES OF FINE LINEN — The clothing of the highest. So Jesus and the Church will be clothed with the divine nature. This would cover Joseph's body and represent perfect righteousness. So the Body of Christ will be granted to walk with him in white, (Rev. 3:5; 19:8; Zech 3:3-5), in the glory of the divine nature.

A GOLD CHAIN ABOUT HIS NECK — A high servant of the king.

41:43 — BOW THE KNEE — So the proclamation will be made before Jesus, “Let all the angels of God worship him.” (Heb. 1:6; Acts 3:23; Rev. 5:13)

41:45 — ZAPHNATH-PAANEAH — Canon Cooke claims this means the “Bread of Life,” others—“Deliverer from death by the bread of life.” Jesus called himself the “Bread of Life.” And it is through a work which he accomplished that the living bread is provided for the whole world of mankind, typified by the Egyptians, and that through him also the bread also comes to his brethren, the Jews, typified by Joseph’s brethren and Jacob. As there was no life for all the people there except through Joseph and his work, and as Joseph did his work as the agent and representative of Pharaoh, so there is no life for any of the world except in and through Christ Jesus our Lord, and his work is accomplished in the name of Jehovah, the supreme ruler of the universe. (Z. ’01-317; R.2888)

ASENATH, THE DAUGHTER OF POTIPHERAH — Asenath means favor. She became Joseph’s associate in honor and dignity, and co-laborer and helpmate with him in his work of blessing Egypt. So Jehovah is selecting a bride for Christ, and she also will be a favorite. (“On,” by its sacred name, the abode on the sun, *Ha-Ra*.) (See Ezek. 30:17) Potiphara, belonging to the sun. (*Smith’s Bible Dictionary*)

41:46 — JOSEPH WAS THIRTY YEARS OLD — When he had just reached manhood under the old time law. (Jesus’ age when he offered himself as a perfect man.) (Z. ’13-110; R.5216)

41:48 — LAID UP THE FOOD IN THE CITIES — Probably also selecting sites for granaries and contracting for building these. Probably bought all the surplus grain, besides the usual tax for the king. His course is not condemned in the Scriptures. There is no intimation that advantage was taken of the people. So Jesus has laid up a supply of the Bread of Life, sufficient for all the race. The Little Flock are now being fed and, with Jesus, they give up this life and so are, with him, the Bread for the world in the next age. (Z. ’07-122; R.3979, 3980) (See Gen. 47:13)

41:49 — IT WAS WITHOUT NUMBER — The abundance shows God’s abundant provision for all mankind. (Z. ’07-122; R.3980)

41:55 — GO UNTO JOSEPH — So the Father has arranged for all the race to go to Christ for their food and blessing and life.

42:1 — WHY DO YE LOOK ONE UPON ANOTHER — Their remembrance of their cruelty toward their brother, Joseph, inspired by envy, continued to harass the evil doers many long years after. (Z. ’13-125; R.5225) Their guilty conscience must often have troubled them as they saw the sadness of

their father, and they must have feared retribution. The famine may have been taken by them as a retribution.

42:6 — JOSEPH'S BRETHREN CAME AND BOWED DOWN

THEMSELVES — If we are inclined to wonder how, in all these 22 years [17 years old when sold into Egypt (Gen. 37:2) from 30 years old when made governor of Egypt (Gen. 41:46), leaves 13 years, plus the 7 years of plenty and 2 years famine (Gen. 45:6), equals 22 years] Joseph had not communicated with his aged father, remembering specially that he had plenty of opportunity to do so after he became governor of Egypt, let us remember the difficulty of long distance communication, but more, how particularly his affairs were guided by the Lord, and that possibly here he was acting under divine direction. He evidently was expecting his brethren, knowing that the drought and consequent famine extended to Palestine and over a wide range of the country.

Through trusted servants, a watch was evidently kept for the Hebrews, anticipating that the famine would drive them to Egypt for supplies. Thus, on arrival of the ten sons of Jacob, Joseph was evidently apprised of the fact. (*Z'07-123; R.3980*) Then Joseph, being the chief salesman, would be likely to know of their presence. There may also have been a law prohibiting the sale of grain to foreigners except by permission of the chief ruler. (*Z.'01-327; R.2893*)

42:7 — MADE HIMSELF STRANGE UNTO THEM — Joseph was not hard-hearted, but wise in his treatment of his brethren. Most evidently not a solitary act was inspired by vindictiveness. He evidently took God's view of matters and realized that it is proper that a certain amount of retribution shall come upon evil-doers, so to impress upon them the more thoroughly the sinfulness of sin. Thus parents and guardians should not permit their love and sympathy to hinder a reasonable punishment for wrong doing, yet pity and love should be back of it all, merely planning for the better opportunity and the larger blessing in due time. (*Z.'01-327; R.2893*)

SPAKE ROUGHLY TO THEM — So the antitypical Joseph, in a time of trouble, will speak roughly to the people and cause them great vexation and worry as to what the outcome will be. But all the poor groaning creation, for whom he already had died, will see that the Lord's heart will be full of love and sympathy for them all the while. The time of trouble will evidently be for the very purpose of preparing the hearts of men for the blessing God is so willing to bestow. (*Z.'07-125; R.3981, 3982*)

42:9 — YE ARE SPIES — As though they were agents of a foreign power which saw the wealth of Egypt in food and planned an attack upon the country. This gave Joseph the opportunity to inquire minutely about his father and brethren. (*Z.'01-327; R.2893*)

42:22 — HIS BLOOD IS REQUIRED — The brethren properly associated their experiences in the dungeon with those of Joseph and evidently took to heart the lesson of their wrong course. Although previously we saw these men, with one exception, were murderers at heart, we now see a marked change in their character. This was brought about, partly by their father's grief over the loss of Joseph and partly, no doubt, by their own remorse for their wrong doing.

Thus, an evil deed is not always a precursor of further evil, but sometimes becomes a pivotal point for turning of character. So our points of failure, showing our weakness along some particular line of character, should be valuable lessons making us stronger in that particular, better able to stand future trials from that same quarter.

So Joseph saw they were now in a different attitude of heart. How evidently they had learned sympathy from their father during those 22 years. We are to remember that these men were the heads of the tribes of Israel, some of whose children were the most notable men in history. It was evidently a part of the divine purpose to give these men a great lesson in connection with their father, the famine, etc.—a lesson that would not only be beneficial to themselves, but have an influence on all future time. (*Z. '07-123; R.3980*)

42:23 — HE SPAKE UNTO THEM BY AN INTERPRETER — Joseph spoke by an interpreter that he might the more thereby conceal himself and that they might be more frank in their utterance before him. Were his brethren still hard-hearted and envious? He would see. (*Z. '07-123; R.3980*)

42:28 — WHAT IS THIS THAT GOD HATH DONE UNTO US? — Their fear was, lest it should be claimed that the money was stolen, the penalty for theft being slavery in Egypt. (*Z. '07-123; R.3980*) They accepted this as part of their just retribution.

42:30 — SPAKE ROUGHLY TO US — See note on Gen. 42:7.

42:37 — I WILL BRING HIM TO THEE AGAIN — How their father's grief had taught them more sympathy, more brotherly-kindness, more love.

43:32 — EGYPTIANS MIGHT NOT EAT BREAD WITH THE HEBREWS — This probably originated right after the building of the Pyramid, by a shepherd king, who probably used the Egyptians as servants to build them.

43:34 — BENJAMIN'S MESS WAS FIVE TIMES — As Joseph here represented the Lord Jesus and the Little Flock with him, so Benjamin represented the Great Company, the son of the same mother. (See note on Gen. 35:16-19.) The blessings to the brethren of Joseph represents favors which Messiah will bestow upon natural Israel, his brethren according to the

flesh, in addition to the general blessings which his Messianic reign will give to the whole world, represented in the Egyptians. The portion of Benjamin, the Son of Pain, would represent the portion of the Great Company who will come up out of great tribulation to a higher plane, a higher portion, a higher blessing than the remainder of the world. They, begotten like the church, will also be spirit beings. (Z. '13-137; R.5232)

WERE MERRY WITH HIM — These five portions indicated Joseph's special favor toward Benjamin. The men did not know Joseph was able to understand them and was listening to know whether or not they still were envious, or how they would receive this manifestation of special favor to their younger brother. They stood the test, they showed that their envy was dead, that they rejoiced in their younger brother's favor. (Z. '07-123; R.3981)

44:2 — THE SILVER CUP, IN THE SACK'S MOUTH OF THE YOUNGEST — Joseph desired to test his brethren as to their sympathy with their father and their loving interest in their younger brother. (Z. '13-138; R.5233)

44:15 — WHAT DEED IS THIS THAT YE HAVE DONE? — Joseph again was austere and reproved them, so to give them an opportunity to show their selfishness and abandon Benjamin. (Z. '13-138; R.5233) Perhaps the men, having gotten over their previous fears and having been so well treated by Joseph, they may have thought:—"We thought our hardships of the previous time were retributions, that God's hand was in it, but after all it seems only natural we should be taken for spies. Now behold, we are prospered." But they needed further lessons. (Z. '01-327; R.2893)

44:17 — GET YOU UP IN PEACE UNTO YOUR FATHER — Joseph knew this would test them. Would they be glad to escape personal servitude, get back to their own families, and leave Benjamin a slave? Had they the same cold heartlessness they had shown in his own case when they sold him into slavery? Would they similarly disregard their poor old father's interest and happiness? (Z. '13-138; R.5233)

44:18 — THEN JUDAH CAME NEAR — Then Judah, once hard-hearted toward his brother, Joseph, and his father, Jacob, addressed to the governor a most pathetic plea which, for its simplicity, directness and pathos, stands out preeminently among all the records of history. (Z. '07-124; R.3981) The ruse was successful. It showed that the brethren had formed characters which made them now more sympathetic one for another and for their father. Their wrong course in Joseph's case had not been persisted in, but repented of. (Z. '01-328; R.2893) It was shown that they were changed men, that instead of coldness, indifference and gross brutality, they were tender-hearted, sympathetic, willing to suffer for the other. The time had

come, therefore, for the clouds and shadows that had been over them for some time, to break away. (Z. '07-124; R.3981)

45:1 — JOSEPH COULD NOT REFRAIN HIMSELF — So vividly did Judah picture Jacob's love for Benjamin and his sorrow at the proposed death of Joseph, and the interest of the whole family in their father, that Joseph could no longer restrain his emotions. (Z. '01-328; R.2893)

CAUSE EVERY MAN TO GO OUT FROM ME — The matter was too sacred for the eyes of others.

45:3 — THEY WERE TROUBLED AT HIS PRESENCE — What wonder that the guilty men trembled now more than ever. What resentment might their brother feel against them? How might he now requite them evil for evil and send them to the house of bondage or the dungeon? (Z. '07-124; R.3981)

45:5 — BE NOT GRIEVED – The full forgiveness of Joseph's brethren and his assurance given them that they merely carried out the divine program, corresponds well with the message which shall ultimately come to the Jews—that their crucifixion of Messiah was merely a carrying out of God's purpose, through which the blessing of God will be made available to all the families of the earth. (See Acts 3:17; 1 Cor. 2:8.) (Z. '13-140; R.5234)
“Speak ye comfortably to Jerusalem.” (Isa. 40:1)

45:7 — TO SAVE YOUR LIVES — The spiritual Israelite should be even more merciful than Joseph. If he could see that the persecutions he receives from his brethren and others are merely incidents of divine providence to prepare him for coming exaltations and blessings, should not the spiritual Israelite take his disappointments as God's appointments. Should he not, with a clearer eye of faith, be able to see that many of his spiritual advancements have come as a result of persecution from the world and from false brethren? And should he not, like Joseph, look with great complacency upon all these various agencies which God has been pleased to use in uplifting him to perfect him as a new creature.

And the only thing that would hinder us from seeing that our advancement was from the Lord would be a lack of humility and of trust in God. The only thing that would hinder us from feeling patient forbearance and kindly sympathy and love for those who have spitefully used us would be a lack of the Lord's Spirit, the spirit of mercy, and failure to see properly that whatever agencies God may use in our spiritual upbuilding are to be appreciated and sympathized with, whether they be brethren or of the world—Egyptians. (Z. '01-329; R.2894)

45:8 — NOT YOU THAT SENT ME HITHER, BUT GOD — Joseph preached a great sermon to his brethren here. He gave his brethren credit for ability to understand such things. That the Lord overruled their course for good did not prove that their course was a proper one, but rather that the divine power, divine wisdom, divine providence that was over Joseph and over all the house of Jacob causing all things, even the evil things, to work out for good, according to the divine plan.

There is a great lesson here for us, all of God's people today, along the lines of mercy toward those who deliberately sin against us, and also along the line of noting, discerning and referring to divine providence in connection with our affairs. We are not only to notice divine providences but we are to give credit for them, as it is written: "In all thy ways acknowledge him." (Prov. 3:6)

We are not to give credit to the evil agencies through which we have received blessings, otherwise we might soon be disposed to call evil good; but we are to give full credit to God, because that which was intended to be evil, and which was evil in itself, divine wisdom, so far above the earthly plane, is able to overrule for our good. It is as we learn the lesson of God's inherent goodness, as we learn to respect his wisdom, love, justice and power, that our faith grows stronger and stronger until we are able to trust the Lord, not only in things we see are working for our good, but in the things which seem entirely dark and out of which apparently no good can come. Faith is a gift of God in that it is cultivated to acceptable development by the Lord's gracious promises rightly received, appreciated and acted upon. (*Z. '01-329; R.2894*)

HE HATH MADE ME A FATHER — Joseph could have permitted his experiences to develop a great deal of personal pride. He might have reasoned to himself that he was naturally bright, smart and attractive and that this was the secret of his success. But had he been thus heady, high-minded and conceited, we may be sure it would have led to a fall, that God would not have continued to bless, prosper and advance him. His treatment of his brethren also would have been different. He would have crowded over them and maltreated them to convince them of his power, and thus shown himself to be a very much smaller man than he really was. He was a great man and this was manifested not merely in his financial management of the kingdom of Egypt, but especially in his reliance upon God and the Abrahamic promise. (*Z. '01-329; R.2894*)

45:9 — GOD HATH MADE ME LORD OF ALL EGYPT — This was not by way of boasting or pride, but to assure them of his authority and power to care for them, and that they might fully assure their father Jacob that his caution might not hinder him from taking advantage of the goodly land of Goshen now at their disposal. (*Z. '01-329; R.2894*)

45:11 — THERE WILL I NOURISH THEE — His brethren and father were not invited to come and share in his throne and regal power, but were invited to come and partake of all the blessings flowing therefrom. So during the Millennial Age, after the Christ, head and body, shall be in the throne of glory and power—in the Father's throne—when the kingdom of God shall be established in the earth, all who feel a famine, a hunger for the true bread of heaven, for eternal life, will be invited to come and receive abundantly of it. But none of the earthly class will be invited to share in the kingdom (heavenly) honors, for the kingdom class will be complete. (*Z. '01-329; R.2894*)

45:15 — HE KISSED ALL HIS BRETHREN — After Benjamin, came the turn of the other ten brothers. How would he deal with them? Surely he would not show the affection of kissing them after the custom of Eastern lands, for surely he could not feel toward them a perfect love and good will! But he did kiss every one of them, and since it was neither for constraint nor for effect, it evidenced the fact that his heart was full of loving generosity and kindness. (*Z. '07-125; R.3981*)

There is power in affection, in love, but it is necessary that the loving affection be manifested ere that power can be felt. A difficulty with many parents, husbands, wives, children, is that they do not manifest all the affection they feel. Pride or fear or some other thing hinders them from being as frank with each other as they should be.

We may be sure that the brethren appreciated it, that such a manifestation by the highly exalted brother touched a tender spot in their hearts and doubtless worked good for them to the rest of their lives. So we may find it with our friends and relatives, that a manifestation of our love and kind feeling toward them will not only be reciprocated, but will do them good; and that our affection, restrained of expressions, will leave an icy coldness which nothing can remove, and that such coldness will affect, not only them, but ourselves, unfavorably, sapping all of life's joy springs. (*Z. '01-330; R.2894*)

45:18 — COME UNTO ME, I WILL GIVE YOU THE GOOD OF THE LAND — If the story of Joseph, his sufferings and exaltation to power as the governor of all Egypt next to the king represents the story of Jesus and all his footstep followers in the narrow way of self-sacrifice and suffering incidental to their exaltation to power in the kingdom of God under the whole heavens; and if the preparation and afterward the distribution of the wheat, the bread of Egypt, for the saving of the lives of the whole people, represents well the blessings and opportunities that are to come to the world of mankind in the Millennium through the glorified Redeemer, then it does not seem amiss to suppose that Jacob's other sons, Joseph's ten brethren, were typical also.

In the Lord's providence that nation has passed through severe experiences and ordeals since. We may hope these are proving beneficial, that ere long the famine for the word of the Lord will reach them also, and cause them to come to the great governor for the bread of life. The Scriptures indicate that this will be the time of Jacob's trouble (Jer. 30:7) but he will be delivered out of it. The Apostle assures us of the same and that God's gifts and callings he will not repent of nor alter, that ultimately the natural Israelite will obtain mercy through the favor of the Spiritual Israelite. (Rom. 11:30, 31)

The prophet (Zech. 12:10) takes up the theme and tells how they shall yet look on him they have pierced and how they shall mourn as these brethren mourned, and of how the Lord will pour on them the spirit of prayer and supplication, and upon their manifesting repentance, forgiveness; and how that ultimately their sins and iniquities will be remembered no more—that instead he will be very gracious to them and kiss them. (*Z. '07-125; R.3982*)

45:24 — SEE THAT YE FALL NOT OUT BY THE WAY — Evidently Joseph was a keen observer of human nature. Many would have thought it unnecessary to caution the brethren against disputes under all the circumstances. Under former conditions they would have felt jealous of Benjamin, because of the great attention he received from Joseph. They might have queries as to how much liberty they would have in Goshen, if they would be under Joseph's thumb and if Benjamin would be most favored. The warning was timely.

We have known matters to go similarly with the Lord's brethren. When in tribulation, their hearts were crying to the Lord, but in prosperity they were disposed to grudge one against another, and to be envious and jealous of each other's opportunities, blessings and privileges! What a great mistake! Each should remember that the Master's eye is noting his progress. Each should remember that brotherly love is one of the tests of character. (*Z. '13-141; R.5235*)

46:1 — CAME TO BEER-SHEBA AND OFFERED SACRIFICES — Possibly Jacob questioned in his own mind the wisdom of thus leaving the land of promise, and whether or not it might be interpreted of the Lord as an abandonment of his faith, of a relinquishing of the blessings which from earliest childhood had centered and directed his course in life. The Lord answered his prayer, probably by a dream. (*Z. '01-331; R.2895*) So the Spiritual Israelites must be on the lookout lest there be deceptions of the Adversary combined with earthly prosperity and the world's favor. Let us offer unto the Lord the true sacrifice, the full devotion of our hearts—renewing our Covenant. (*Z. '01-331; R.2895*)

46:3 — FEAR NOT — Fear not—wherever the Lord's work carries us let us have the courage to go. There is nothing to fear where he leads us. So we may sometimes fear in our contacts with the world, for there dwells treachery, cruelty and selfishness. God would not lead us into things that would ultimately hurt us. God had told Abraham (ch. 15) that the people would afflict his seed 400 years, but he would deliver them.

I WILL MAKE OF THEE A GREAT NATION — It is through working with God in the world that we become great through service. There we meet the trials that make us strong, there we find out how great a helper and comforter our God is, and we learn to know and trust him, because he is a tried God.

46:4 — I WILL GO DOWN WITH THEE — God goes with us! What a comfort! What strength it gives! What wonderful companionship! What lessons we can learn through walking and talking with him! Had we rather not be in Egypt with God, than in Canaan or elsewhere without him?

I WILL ALSO SURELY BRING THEE UP AGAIN — God promises to deliver us also in his due time. Can we trust him for that great deliverance?

JOSEPH SHALL PUT HIS HAND UPON THINE EYES — Meaning Jacob would have Joseph to watch over his dying moments and close his eyes. (Note the old custom of putting pennies on them)

46:34 — EVERY SHEPHERD IS AN ABOMINATION UNTO THE EGYPTIANS – Probably because of the destruction of their Gods and worship, and the building of the Pyramids by the Hyksos kings.

47:13 — THERE WAS NO BREAD IN ALL THE LAND — During the Millennium (the seven years of famine) the Christ as the great bread provider, and his associated bride, will dispense to the world through the Ancient Worthies, the bread of life as they will need it and be able to appreciate it. (Z. '07-122)

47:14 — JOSEPH GATHERED UP ALL THE MONEY — During all that time the world will be required to surrender one thing after another for the attainment of their life, until finally at the end of the Millennium, all who remain (not cut off in Second Death), shall have given their property, their all, including themselves, in exchange for the eternal life from the living bread which came down from heaven and of which, if a man eat, he shall never die. (Z. '07-122; R.3980)

47:16 — I WILL GIVE YOU FOR YOUR CATTLE, IF MONEY FAIL — Joseph bought all the gold, the cattle, the land and the people.

47:17 — FEED THEM — Hebrew, “led them as a shepherd.”

47:21 — HE REMOVED THEM TO CITIES — So the Lord has purposed to divide all mankind into the twelve tribes of Israel. (Deut. 32:8; Acts 17:26; Jer. 12:14-17)

50:15 — JOSEPH WILL PERADVENTURE HATE US — Joseph’s rendering so much good for so much evil seemed so unnatural to them they feared it was only temporary and for their father’s sake. This illustrates the condition of many who come to the Lord with an insufficiency of faith. They are convinced of his mercy toward them and yet are always fearful. The truth is they do not know God. They think of him as moved by like passions as themselves, more or less depraved, more or less controlled by animosity. Their lack of growth toward full assurance of faith is due to their failure to offer their sacrifices unto the Lord, to commit all their ways to him. (Z. ’01-331; R.2895)

50:19 — FEAR NOT, FOR AM I IN THE PLACE OF GOD? — Generous Joseph! Not an unkind word, not a complaint, only excuses for their villainy. Since the matter had worked out good, why should he think evil of the agents or agencies which God had permitted and used. Is it for me to judge you or to punish you in any way? Is it not God alone to whom you have responsibility in this matter? And if you make the matter right with him, it is already right with me, for vengeance belongs to the Lord and not to his creatures, all of whom are more or less imperfect.

Let us each apply this lesson to himself, not only with the brethren, but with our brethren in the flesh and with our neighbors. What matters it to us whether they meant us evil or good, have we not God’s assurance that all things are working together for good to them that love him, to the called ones according to his purpose. So why should we have the slightest anger or resentment against the persons or instruments used by the Lord in connection with our affairs? (Z. ’07-125; R.3981)

Whatever punishment would come to them for their sin would not be his to inflict, but God’s. And that punishment did come to them in the mental torture, fears and forebodings of many years—not a murmur, not a word of repining against the bitter lot which had been his! In every word, in every thing, he testified to God’s goodness, love, wisdom, power. He realized that to have made a single change or alteration in the experiences which had come to him would be to do injury to the plan as a whole and he would have failed to learn some lessons of life he needed.

Oh, how much all the followers of Christ need to look to the Lord in respect to all their trying experiences. (Z. ’13-141; R.5235)

50:20 — GOD MEANT IT UNTO GOOD — Joseph's conduct was not merely an outward profession, but the result of an established character. Such find no room for bitterness or railing either against Satan or against any of his servants. (2 Cor. 2:14; Jude 9) (*Z. '01-331; R.2895, 2896*)

EXODUS

1:5 — SEVENTY SOULS — See Gen. 46. These were all males, except Dinah, Jacob's daughter, and Sarah, his grand-daughter (by Asher). (*Z. '01-343; R.2900*)

1:7 — INCREASED ABUNDANTLY — See Gen. 48:16

THE LAND WAS FILLED — Land of Goshen. It is reasonable to infer that the females of the company not included in the account were about as many more. Also Abraham's household included many persons, also Isaac's and Jacob's, and these may have accompanied Israel into Egypt and been merged into the nation through circumcision. It is well to have these things in mind when we remember that from Jacob's death to the Exodus was only 215 years, and the increase was such that, at the time of the Exodus, the number of them was over 600,000, which, counting four to a family, would imply a total of 2,400,000. (Num. 2:32)

As affecting the reasonableness of the record, Prof. Curtis quotes a volume of family memoirs which shows that 5,564 persons are known to have descended from Lieut. John Hollister, who came to America in 1642. It is said that in the early settlements of North America the actual rate of increase for several successive periods was for the population to double itself every 15 years. Calculating at this rate and counting husbands and wives for the 70 persons in the text (140 in all), the increase would amount to 2,293,760 in 200 years. (*Z. '01-343; R.2900*)

Notice the five expressions used, implying that the writer recognized the multiplication as abnormal, miraculous. "Increased abundantly" in the Hebrew (one word for both) has the thought of wriggle, swarm and is the same word as used in Gen. 1:20, 21; 8:17; 9:7; 48:16 (*Z. '07-126; R.3982*)

1:8 — A NEW KING OVER EGYPT — Excavations in Egypt show that, about this time, the government of Egypt was revolutionized. In Joseph's time, and for quite a while before it, it was governed by the Hyksos or Shepherd Kings. The revolution brought a change of dynasty, supposed to commence with Rameses I. It is quite generally claimed that Rameses II

was the king who so specially harried Israel and his son, Menephtah I, the Pharaoh of the Exodus. (Z. '07-126; R.3982)

Joseph ruled Egypt for eighty years. (Gen. 41:46; 50:22) The general peace and prosperity of Egypt under his rule possibly led to a general abandonment of the affairs of office by the royal family and thus paved the way for such a rebellion and change of dynasty—an ambitious family grasping the reigns of power after the death of Joseph and at a time, probably, when matters were not running so smoothly, by reason of the loss of the divinely-guided governor. (Z. '01-343; R.2900)

1:9 — THE CHILDREN OF ISRAEL ARE MORE AND MIGHTIER

THAN WE — The Israelites held aloof from the Egyptians, not intermarrying or amalgamating otherwise. They were animated by certain hopes of their own future greatness and probably boasted a little of it. Dwelling largely with their flocks and herds in the open air, they were probably a stronger, more rugged race than the Egyptians. Even now the Jews, natural seed of Abraham, have the Lord's blessing on them physically in good degree. (Z. '07-126; R.3982)

Pharaoh was shrewd enough to realize that if he could use that people as his slaves, they would enrich the Egyptians much by furnishing labor at the mere nominal cost of their sustenance.

1:10 — GET THEM UP OUT OF THE LAND — Pharaoh did not wish to drive the Israelites away, nor destroy them, but merely to check their further marvelous increase, or that they might become the dominant race. He sought to discourage the ambitions of the people by overwork under discouraging conditions and rigorous treatment, hoping thus that they would lose their virility, or possibly make them feel that they did not want to bring forth children to such a burdensome life. The king realized that they had no ties to Egypt or its throne and their further growth would be inimical to the empire's welfare. The Israelites were valuable to the Egyptians in the way of trade. (Z. '01-343, 346; R.2900)

1:11 — AFFLICT THEM WITH THEIR BURDENS — This would not mean that the Israelites as a whole were compelled to leave their industries and labor thus, but that drafts were made from time to time on the people, like the conscriptions for the army in Germany, France, Russia, Italy—the Corvée system of enforced labor. Solomon introduced such a system in Israel, compelling each man to serve so many months on public works. The same system is used now in some countries where the farmer may pay such a proportion of his taxes in money and the rest in labor. The system, rightly operated, would be no more an injustice to the people than an ordinary tax. But evidently Rameses' object was to injure the people under the guise of public works and necessary taxation. (Z. '01-344; R.2900)

PITHOM — “*Pi-tum*,” or the house of Tum, the Egyptian god of the setting sun. Pithom was discovered in 1883-4 by M. Naville near the Suez Canal, about twelve miles east of Ismalia. The town is square, enclosed by a great wall 22' high and 600' along each side, containing about ten acres. Nearly the whole of its space is occupied by solidly built square chambers separated by walls 10' or 8' thick, unpierced by windows or doors or any openings. The entrance was from the top. The brick (some specimens are now in the British Museum and the Metropolitan Museum of New York) were usually 4" to 8" square and 1" to 2-1/2" thick, unbaked, but very hard. A confirmation of the Bible story and proof that it was one of the cities built by the Hebrews is that the lower courses of these walls and for some distance up are of well-made brick with chopped straw in them, but higher up the courses of brick are not so good, the straw is long and scanty, and the last courses have no straw at all, but sedges, rushes and water plants, baked in the mud. (Z. '07-127; R.3982)

1:12 — THE MORE THEY MULTIPLIED — Pharaoh did not take divine providence into account.

1:13 — TO SERVE WITH RIGOR — The Israelites were compelled to learn the trades and occupations of their masters. They had been, from Abraham's time, a pastoral people and, by this very operation, they were forced, as it were, into an industrial school in the foremost civilization of that day. It was a severe training, but a very useful one, and undoubtedly a grand preparation for the necessities that lay before them. (Z. '13-191; R.5264)

1:14 — THEY MADE THEIR LIVES BITTER — These were not the ordinary changes of life to which all are subject. Divine providence was mingled with all of Israel's experiences: (a) the natural seed was to furnish a type of Spiritual Israel (1 Cor. 10:11); (b) they served to make that people of much stronger character than they would otherwise have been. To be a subject race would develop humility, meekness, as in Moses. Their troubles would bind them together as one nation. Their harsh treatment like slaves would make them mindful of the Abrahamic promise.

These lessons were valuable to them for the Lord designed to develop from them some of his chosen servants and the Messiah and the Apostles, as well as the prophets. Behind a frowning providence God hides a smiling face. For a time God's favor was hidden from them, he was merely waiting for the most favorable time to be gracious to them, in a time and manner that would be most favorable to them and most in accord with his own arrangement for blessing them and all mankind. Trouble is a great teacher. It appeals to the heart much more than does prosperity and points us to the Lord as the great caretaker. David said that it was good for him that he was afflicted, for before that he had gone astray. So Israel would have been far more astray without the tribulations which led them to call on the Lord and

which brought to them Moses as their deliverer. Man's fallen nature is so weak that he needs trouble to keep him aright. (Z. '07-127; R.3982)

Lessons for us. How often does the Lord allow Egypt (the world) to oppress his people, financially, socially, religiously, at home or in the shop? The great oppressor, typified by Pharaoh, is Satan, the great taskmaster. To what an extent he uses our weaknesses. And his attacks are specially, not upon the world, or the wicked, but upon the Lord's peculiar people, his jewels, who have made a covenant with the Lord by sacrifice and whose deliverance at the hands of the antitypical Moses he has promised. The Master assures us that in all our temptations we can reckon on his assistance. As the effect of Israel's tribulations was to make them cry to the lord for assistance promised, so all of our trying experiences with the world, flesh and Satan, and the bondage of sin and death, leads us to look to the Lord from whom cometh our help, to wait for his Son from heaven and to expect our deliverance at his hand and also that of the whole groaning creation at his second advent. So all these trials work out for us a far more exceeding and eternal weight of glory, if we are rightly exercised thereby. As true Israelites we have confidence in the Abrahamic Covenant, as an anchor to our souls. (Z. '07-127; R.3982)

So God is able to make all life's experiences work to our advantage and we may be sure his word will be fulfilled in due time. Had Pharaoh used a different policy in dealing with Israel they might have forgotten God's promises—they might have become interested in Egypt and its affairs and their land of Goshen and have intermingled with the people of Egypt and so forgotten the promise. So with us, our adversity draws us closer together and away, separate from the world, and causes us to look at the heavenly things. As the Israelites were more fruitful under persecution, so often with us—the zeal increases, and fruits of the spirit, and numbers. (Z. '01-344; R.2900)

1:22 — EVERY SON THAT IS BORN YE SHALL CAST INTO THE RIVER — Here Pharaoh displayed far more cruelty than the notorious Herod who slaughtered the babes of Bethlehem, for Rameses II commanded every male parent to slaughter his own male children and held responsible all who failed to do so. (Z. '07-126; R.3982)

Evidently there was no such restriction when Aaron was born. Moses was third in the family, Miriam second.

2:1 — A MAN OF THE HOUSE OF LEVI — Amram, noble or exalted people.

A DAUGHTER OF LEVI — Jochebed, Jehovah is glorious. See margin. These names imply that this family of Levi were persons of religious and moral sentiments, noble in the proper sense. See also Heb. 11:23.

2:2 — A GOODLY CHILD — Fine looking, giving promise of being the great man he afterwards became. His parents had faith —not faith in the child, but in God that he would bless and preserve the child. Doubtless even before the child was born the godly, faithful parents consecrated it to the Lord, to be trained for him and instructed to the best of their ability. Without some such hopes and prayers, the faith which Paul mentions would be inappropriate. Faith, prayers and consecrations go hand in hand. (*Z. '01-346; R.2900*)

2:3 — SHE PUT THE CHILD THEREIN — The parents did right in these arrangements and instructions to Miriam, to use all their ingenuity for the preservation of Moses. At the same time, they exercised faith in the Lord. So with us, our faith is not to be of the indolent kind which refuses to act and would thus fail to be ready to be used for the Lord, but is to be manifested by such works as we can. The Lord is pleased with such faith. (*Z. '01-346; R.2900*)

LAI D IT IN THE FLA GS BY THE RIVER'S BRINK — Moses here is very like Christ Jesus, Jesus was saved, when a child, from a similar edict about babes in Bethlehem. He was a fair and a beautiful child. (Acts 7:20; Heb. 11:23) So Jesus was a perfect human being. Moses was saved through Pharaoh's daughter, so Jesus fled into Egypt and was under its protection until Herod died. The ark of bulrushes (papyrus reeds) brings to mind reeds of papyrus, paper, books, vessels of bulrushes (Isa. 18) the message about the great Mediator soon to be, and about God's plan is now sent out in books from U.S. to all parts of the world.

2:4 — HIS SISTER — Miriam, perhaps now about nine years old.

2:5 — CAME DOWN TO WASH HERSELF — Evidently there were not then many alligators in the river.

BY THE RIVER'S SIDE — Probably near Memphis, then probably the capital of Egypt. The household of Amram dwelt under the shadow of the pyramids, those artificial mountains, the most impressive monuments ever raised by the hands of man. (*Rawlinson*) (*Z. '07-138; R.3988*)

2:7 — SHE MAY NURSE THE CHILD FOR THEE — Probably instructed so to do by her mother.

2:9 — I WILL GIVE THEE THY WAGES — Thus the family fortunes were helped and full protection assured.

2:10 — MOSES — Moses represents Christ.

- (1) Moses renounced riches and power to suffer with his people. So Jesus left the heavenly riches and glory and became poor to suffer for his people. (2 Cor. 8:9; Matt. 8:20; Phil. 2:8-10)
- (2) Moses saved from death while yet a child. Jesus saved from Herod. (Matt. 2:16)
- (3) Moses was a fair and beautiful child. So Jesus was perfect and increased in favor with God and man. (Luke 2:52)
- (4) Moses was preserved, kept in an ark of bulrushes. (See Isa. 18.) God's message sent later in messages of paper.
- (5) Moses offered his service and was rejected, but returned and was accepted as the deliverer after 40 years. So Jesus was rejected because of the Jew's evil heart, and he will come again and be accepted and be ruler.
- (6) Moses delivered Israel from Egypt. So Jesus will deliver the world from sin and Satan.
- (7) Moses was mediator of the Law Covenant. Jesus is the mediator of the New Covenant.
- (8) Moses built the typical tabernacle. Jesus built the true tabernacle (Heb. 8:2; 9:11) from God's directions.
- (9) Satan contended for the body of Moses. So he contends for the body of Christ. (Zech. 3) The Lord rebuke thee.
- (10) Song of the Moses—Song of the Lamb.
- (11) Wife of Moses an Ethiopian. Jesus' bride mostly called from the Gentiles and actually sinful.
- (12) Moses was great, wise, just, merciful, powerful, patient, meek. So Christ is the greater prophet (Heb. 3:3), all the treasure of wisdom and knowledge are hid in him. (Col. 2:3), the just one (Jas. 5:6; 1 Pet. 3:18), a merciful high priest in perfect love, all power is given unto him in heaven and earth, he was perfect in patience and meek and lowly. (Matt. 11:29)
- (13) Moses cut off all wilful opposers in death. So Christ will cut off all wilful opposers in the second death.

- (14) Moses summoned to Mt. Pisgah at 120 years of age in full vigor of manhood, unimpaired, to die—the land was not for him. So the Christ is given a beautiful vision of restitution, but the earthly inheritance is not for us, but for the world. We enter a larger service to lead men back to God.
- (15) Moses was unselfish and rejoiced to lay down his life for the people. So the Christ rejoices to lay down their lives for the world. (Ex. 32:31, 32)

BECAUSE I DREW HIM OUT OF THE WATER — Some translate the word (Moses) to mean “delivered from the water” in the sense of “born from the water,” supposing the princess meant that she had borne Moses as her son from the water. (Z. '07-139; R.3988)

2:11 — WHEN MOSES WAS GROWN — When he was full 40 years of age. He was learned in all the wisdom of the Egyptians. His mother had doubtless taught him about the Abrahamic promises and his relationship to the Israelites and a patriotic feeling of devotion was inculcated, because these qualities shine out so grandly in his life as they could not have done unless they had been thoroughly taught and cherished. There was probably a high civilization in Moses' time. See “Zoan” (Isa. 19). (Z. '01-347; R.2900)

Josephus says that, as a man, he was so handsome that passers by would stop to gaze at him and even laborers would stop, forget their tasks in the spell of his rare beauty. Stephen says (Acts 7:20) he was exceeding fair (margin, fair to God), (Z. '07-138; R.3988) signifying refined, elegant.

These natural traits, with his godly training, and later instruction, must have made a very noble, refined and handsome man. Yet, with all this, he was the “meekest man in all the earth.” (Num. 12:3) This meekness was largely received from the poverty of his parents, their subjection to bondage, their humble faith and his godly training. It was remarkable that a man so truly great and so exalted should have overcome the haughty spirit of prince and been meek, with so slight an exception, to the end of his career. Yet even with him, his long leadership so far overcame his meekness that he took to himself some of the credit of bringing water out of the rock. (Num. 20:7-13) No other, but a meek character, could have stood such a strain as Moses stood so grandly and faithfully. He was here a fit type of Jesus and all who will be like him. The learning of the Egyptians included reading, arithmetic, writing, geometry, astronomy, medicine, music. Stanley's “*Jewish Church*” also says, “He invented boats, building engines, instruments of war and hydraulics, hieroglyphics, division of lands,” that he taught Orpheus and was called by the Greeks, Musaeus, and by the Egyptians, Hermes. (Z. '01-348; R.2902)

An eminent writer says, “According to Josephus, the Ethiopians made an incursion into Egypt and routed the army that was sent to resist them. Panic

spread over the country and Pharaoh trembled at the approach of the swarthy savages. The oracles, well aware of his remarkable abilities, advised that the command be entrusted to Moses. He immediately took the field, surprised the enemy, defeated them with heavy slaughter, drove them back into their own territory and followed them up so hard, capturing one city after another, that they found no asylum until they reached the swamp-girdled city of Meroe. Moses is said to have returned from this campaign the most popular man in the kingdom, having also learned thoroughly the weakness and strength of the people and of Pharaoh. (Z. '07-139; R.3988)

As Moses was learned in all the wisdom of the Egyptians and mighty in word and deed, so those whom God is now training as members of the great Mediator are in the school of Christ, learning by experiences and precept things needed to fit them for their exalted position by and by. These are required to manifest character—be mighty in word and deed for the Lord and the truth. He is reckoning these to us according to our heart, so that even the smallest word or act done through loyalty to him is counted as mighty through God to the pulling down of strongholds of error, and to the establishing ultimately of the kingdom of God under the whole heavens. (Z. '07-140; R.3989)

Egypt at this time had two great universities, at Heliopolis and Hermopolis. Moses was probably educated at the former, about twenty miles north of Memphis. He had at his disposal the library of the Rameseum at Thebes (built by Rameses II) containing 20,000 books (papyrus rolls) (Z. '07-139; R.3988)

HE WENT OUT— Typifying that when the time was fully ripe, Jesus came. (The first 40 years (Rom. 5:6) of Moses' life represent the Jewish Age) Moses here left Pharaoh's court and the riches of Egypt and preferred to be with his brethren who had the promises (Heb. 11:24-27), typifying how Christ left the heavenly courts with their glory and became poor (2 Cor. 8:9) that he might help this race.

UNTO — While with the Egyptians he was a sharer of the riches accruing to them through the oppression and bondage of the Israelites. Moses could no longer be a participator in the fruits of this wrong-doing, nor enjoy these pleasures of sin and injustice. We see here his moral rectitude, love of justice, he was naturally high-minded, noble, just. How many nowadays, living under the light of the Gospel and of the Holy Spirit at the present time would do thus nobly? How many would be willing to enjoy the fruits of sin and injustice, to continually receive and enjoy wealth and luxuries known to be wrung unjustly from poor unfortunates, inclined to console themselves with the thought that they were not directly responsible for the

oppression, whose profits they would nevertheless enjoy? How noble was Moses' course! (Z. '01-359; R.2909)

HIS BRETHREN — His brethren, his own, the Jewish people.

LOOKED ON — His heart was always with them. He knew of the Abrahamic promise and, perhaps, reasoning from the wonderful way God had kept him and that the time foretold to Abraham in Gen. 15 when the deliverance was to come (Acts 7:17, 25; Ex. 12:40, 41, 51) was nearly up, he thought or believed that he was the one God intended to use. (Z. '01-360; R.2909)

THEIR BURDENS — Jesus had compassion on the poor, sin-sick world. Moses saw the injustice heaped upon them and their hard bondage and his heart went out to them.

2:12 — HE SLEW THE EGYPTIAN — Typifying the work of Christ at his first advent.

HID HIM IN THE SAND — Thinking perhaps that nothing further would be known of it and the Israelites would be helped some and would surely keep the secret of his defense of them.

2:14 — WHO MADE THEE A PRINCE AND A JUDGE OVER US — Typifying the Jew's rejection of Christ at his first advent.

THOU KILLEST THE EGYPTIAN — The one who was in the wrong probably flung this in his face. (Acts 7:27)

2:15 — HE SOUGHT TO SLAY MOSES — The Hebrew words indicate that he tried to slay Moses quietly, a difficult task because Moses was very popular.

MOSES FLED — Jesus went into a far country, heaven.

FROM THE FACE OF PHARAOH — He realized that it was not yet God's time to deliver them.

LAND OF MIDIAN — Midian, strife, typified the world and that Christ's body, the church, would be in the world, the land of strife, during the Gospel Age. Israel was in bondage in Egypt, so the world has been in bondage to sin and Satan, in spiritual Egypt. (Rev. 11:8) Moses alone was free, so Jesus alone was free from sin and death and Satan. Moses slew the Egyptians to save one of his own people, so Jesus sacrificed his humanity to save the race. At this time, Moses could save only one, so at the end of the Jewish Age the Law Covenant could give life to only one and He gave that

to save the race. Moses was learned in all the wisdom of Egypt, Jesus was filled with wisdom and knew what was in man, and besides had the knowledge he gained in his long existence with the Father. (Isa. 53:11)

HE SAT DOWN — Moses knew well of his miraculous preservation and had the full assurance of God's promise that it signified that God had an important work for him to do. He was ready and anxious to begin that work. (Just as Jesus was at twelve years of age.) He knew not of his own unreadiness. Nothing was further from his thoughts than that he would require forty years more of special schooling. Supposing that the time had come to strike for liberty, he was on the alert. He would inspire his people with confidence in him. Moses was thoroughly discouraged. It looked as though all of his loyalty and all of his forty years of education and development had gone to waste. He had supposed that he was being prepared to be the Captain of the Lord's host and to lead it forth. In one hour all his hopes were dashed and he was a fugitive, fearing to show his face in the palace, among the Egyptians, or among those of his own race. "A wasted life" was undoubtedly his comment.

He who was learned in all the wisdom of the Egyptians and who had been one of the generals of Egypt was now thoroughly crestfallen, meek, tractable, teachable. Moses was all those years learning an important lesson of full submission to the divine will. So the church now is learning humility and submission to the divine will. (*Z. '13-171; R.5252*)

WELL — The Holy Spirit of truth. Jesus has been sitting by this well to water his people.

2:16 — PRIEST OF MIDIAN — Jehovah, seven daughters. Jether = Jethro = Ithra = Excellence.

SEVEN DAUGHTERS — The nominal churches or sects are called seven women in Isa. 4:1. These would typify God's people in the various sects who come to the Holy Spirit through the Bible to get the water of life, the truth, and water God's flock among them.

TO WATER THEIR FATHER'S FLOCK — Their original intention was to draw water and water God's flock, but shepherds drove them away.

2:17 — AND DROVE THEM AWAY — So the hireling shepherds try to keep the full truth away from God's people and to serve and feed themselves rather than the flock. (Ezek. 34)

WATERED THEIR FLOCK — So Jesus has helped his true people to get the truth in spite of the false shepherds.

2:19 — AN EGYPTIAN DELIVERED US — Moses' natural nobility and training made him chivalrous.

2:21 — TO DWELL WITH THE MAN — Moses' wanderings for forty years over and through that wilderness made him thoroughly familiar with every road, hill and stream in it. Little did he know how valuable it would be to him by and by when he was to lead Israel through this very wilderness. Moses doubtless learned many lessons of patience and humility and obedience. So with us, many experiences that come to us through the rejection of our efforts to serve by others, their lack of appreciation, etc., while it is disheartening, nevertheless the Lord overrules it for our blessing, thereby teaching us lessons which we otherwise could not learn, to prepare and fit us for future service.

So the church now, in the wilderness condition, has been learning all the ways through the desert from sin, for by and by we, as part of the great Mediator and king, are to lead the world through like experiences to overcome sin and reach perfection. As Moses' service was rejected by the wrong-doing Israelite and yet gladly accepted by the heathen, so Jesus' services were rejected by the hypocritical Jews and later were gladly accepted by the Gentiles. (Acts 13:46)

HE GAVE MOSES ZIPPORAH — Typifying the bride of Christ called out of the Gentile world during the Gospel Age.

2:22 — SHE BARE HIM A SON — This was overruled by the Lord for the good of his people. The woman, being an African, a black, the children would be Mulattoes and so would have less respect among the Israelites than if children by an Israelite maid. For if they had been of pure Israelitish stock, after Moses' death the people might have established a ruling line in his family which was not the divine purpose. (*Z. '01-360; R.2909*) (See Ex. 18:1-6; 4:25; Num. 12:1; 1 Chron. 23:14-17; 26:24; Deut. 23:7, 8)

3:1 — MOSES KEPT THE FLOCK — And all this time Moses had received no word from the Lord, in forty years. Did he lose faith? We now have messages special from the Lord every few years, and often minor ones. How do we compare with Moses? Are we learning patience?

OF JETHRO, HIS FATHER-IN-LAW — Typifying Jesus taking care of His Father's flock, the Church.

TO THE BACKSIDE OF THE DESERT — *Leeser*—"far away into the desert," typifying how Jesus has led his flock through the desert, the world, to Mt. Zion. (Heb. 12)

EVEN TO HOREB — Typifying the close of the Gospel Age, when the church passes to the heavenly phase at death and much light is given.

3:2 — THE ANGEL OF THE LORD — The text shows that it was an angel, messenger of Jehovah, who appeared representing him and used Jehovah's name. But the highest and most honored messenger should not be confounded with the one he represents, in whose name he speaks, and whose power he exercised and bestowed upon Moses. (See Gen.19:1) (E46) (See also Acts 7:35)

APPEARED UNTO HIM — This pictures how Jehovah tells Jesus the mission of the second advent and the work. As in chapter 4:10, Jesus is not now a man and God provided him with a mouthpiece. (C. T. Russell) These words were therefore also the mouthpiece.

THE BUSH BURNED WITH FIRE — This bush was supposedly of acacia wood, the kind used in the tabernacle, and hence would seem to refer to the great understanding of tabernacle types which came in 1881 to C. T. Russell, the mouthpiece.

THE BUSH WAS NOT CONSUMED — One of the most remarkable plants in the world is certainly the so-called Burning Bush, *Dictamnus Fraxinella*. This species is native to western Asia, though now to be found in gardens in temperate regions. A great many people who grow the plant are quite unaware of its strange habits. As a matter of fact the *Dictamnus* secretes a fragrant, essential oil in great abundance. This is produced in specially large quantities by the flower stems, in warm weather volatilizing so that the air surrounding the plant is impregnated. Further, this vapor is highly inflammable, and if a naked flame is brought near the plant the fumes at once take fire with a most singular result. The whole plant is surrounded with crackling, shooting flames, reddish in color and leaving a highly aromatic odor behind them.

The Burning Bush is not injured in any way by the fire, for the flames do not actually come in contact with the plant itself. Several conditions are needful if the experiment with the burning bush is to be a success. It is essential that the air should be very dry and warm and there should be practically no wind. The best effects are secured only just after the opening of the flowers. It will be realized that these conditions cannot always be relied upon. A plan has recently been devised by which the inflammable nature of the gases given out by the *dictamnus* may be shown with startling effect. A strong plant of the burning bush is raised in a pot. At the time when the flowers are just reaching perfection the plant is placed in a glass jar or a shade. This is closely covered for some hours before the time for the experiment. On removing the cover a light is held over the plant when there is at once a tremendous outburst of flame. So great is the rush of fire that it

is wise to keep one's face away from the top of the jar, a nasty burn is not out of the question. After an interval of about an hour or so with the jar covered up, the experiment may be repeated with similar results. It is rather remarkable that the species is common where the incident of Moses and the Burning Bush is said to have occurred. (Z. '17-53; R.6044)

3:3 — I WILL NOW TURN ASIDE — How many are attracted by the antitype— God's preserving power in the Church?

WHY THE BUSH IS NOT BURNT — An illustration of the Church in tabernacle condition, surrounded by fiery trials, distresses, severe afflictions, and yet has not been consumed; they emerge from these unscathed, yea blessed, developed, strengthened, made meet for the inheritance of the saints in light. (Z. '07-141; R.3989)

3:4 — HE TURNED ASIDE TO SEE — Moses went out of his way to investigate and the Lord revealed a great truth to him. So we turned aside to investigate, so C. T. Russell, and the Lord gave him the great light on the tabernacle. Bush represents tabernacle and finally the church.

3:5 — DRAW NOT NIGH HITHER — A lesson of reverence. If even Moses needed from the Lord a lesson in humility as his first instruction from the Lord, how much more we? Let us see to it that reverence marks our words and conduct at every step of the way. (Z. '07-141; R.3989)

PUT OFF THY SHOES — Lay aside the ordinary conduct of life by which we are in contact with the world. (Z. '07-141; R.3989)

C. T. Russell, as the mouthpiece, has surely done this. He owned warehouses in Pittsburgh, and interests in oil wells, and sold most of it out so that he could devote whole time to the Lord's work, interest and strength.

HOLY GROUND — The Court of the Tabernacle was Holy Ground, consecrated to God's use. (Psa. 74:1-9)

3:6 — I AM THE GOD OF THY FATHER — By this means God brought to Moses a clear understanding of what this experience (the burning bush) signified. God reminded him of the special covenant with Abraham, renewed with Isaac and confirmed with Jacob for an everlasting covenant. God had not forgotten the good things he had promised. Thus Moses' faith and hope must have been re-established. If, during those forty years Moses had often wondered whether God really cared for the Israelites and why he permitted them to be oppressed by the Egyptians, he now had God's own assurance that He did know it, that He did care, and that for some good reason He had waited all these years and withheld help which He, at any time, had been able to give. (Z. '13-189; R.5261)

THE GOD OF ABRAHAM — Proving that these were not to remain dead to all eternity, but were sure of a resurrection. See marginal references.

AFRAID TO LOOK UPON GOD — He realized his own imperfections and that God was perfect and just and pure.

3:8 — I AM COME DOWN TO DELIVER — God expressly declares himself to be the deliverer and had Moses been disposed to boast of his own powers and doings we presume that the Lord would have found another to do the work. When the Lord sends us on any special mission we may be sure that he does not want us to undertake it as our own mission nor to claim the honor of the success attending it. He merely designs to use us as his instruments, whereas he could do the work much easier, we might say, without us. How wonderful it seems that God has been willing to use His consecrated people in His dealings, past and present. He tells them that they are unworthy, but he assures them on the other hand of his willingness to use their imperfections and to overrule and guide in respect to their services for him and his cause. (*Z.'07-142; R.3990*)

TO BRING THEM UP — Here the Lord tells Moses that he has not been negligent of the interest of Israel. By these words he allows him to understand that not until this time had the appropriate moment come for interference on behalf of Israel. And this thought of the divine knowledge, sympathy and care and waiting for a due time would give Moses all the more confidence in the Lord's ability to do according to his own good purposes when his time had come. So with us, if we look back over the past 1800 years and more of this Gospel Age and perceive how the Lord's cause has been permitted to be overwhelmed by the forces of evil during the "Dark Ages" (Matt. 11:12) and even yet we stand amazed and might be inclined to say: "Does not God know? Does not God care? that he allows his own name to be dishonored and his truth to be trampled under foot and his faithful people to suffer?" The Lord assures us that He knows all about these matters and is very sympathetic, far more so than we, and he is both able and willing to grant the deliverance at the proper time.

What confidence it gives us when we look back and see how spiritual Israel has been preserved through all these fiery trials and affliction and adversity through all these centuries, and in spite of all these that burned against them, they have not been consumed! How it comforts and cheers our hearts to hear the Lord's voice telling us of the deliverance that is just at hand and sending by us his messages of love and power to all those who have an ear to hear and are desirous of having liberty from the power of the world, the flesh and the adversary. O, Yes! we occupy holy ground! (*Z.'07-142; R.3900*)

UNTO THE PLACE OF — Six nations.

3:10 — ISRAEL OUT OF EGYPT — Picturing the second advent of Christ. As Moses returned with his bride and delivered the Israelites, so Jesus will return with his bride at the second advent to the world and will deliver the world from sin and death and Satan.

3:11 — MOSES SAID UNTO GOD — Not stopping even to tell the Lord of his appreciation of being chosen to undertake this great work, Moses was overwhelmed with the thought that the Lord would deign to use him as a messenger and promptly disclaimed any qualifications therefor, and felt as he said, that there were others much more capable of the work than himself. But was it not this very appreciation of his own unworthiness that helped to make him suitable for the Lord's business? So with us, when we are weak then are we strong—when we feel weak in our own strength, then are we best prepared to be strong in the Lord and in the power of His might and to be used of him as instruments. (*Z.'07-142; R.3990*)

WHO AM I — This meant, "Lord surely you know that I am a failure. With all the educational advantages that I had I am fit for nothing better than to be a sheep tender. Lord, surely there must be someone more competent than I for the leadership of Israel, else I fear that my people will never get out of Egypt." Moses was cautious and inquired and offered objections. Surely it must be that the Lord was merely trying him to see if he would be rash enough to undertake such a matter, but really intending to use someone else. But, no! "I will be with thy mouth, and teach thee what thou shalt say." (Ex. 4:10, 12) (*Z.'13-189; R.5261*)

THAT I SHOULD BRING FORTH — Moses here is humble. He recognized that the Lord was the deliverer.

THE CHILDREN OF ISRAEL OUT OF EGYPT — The first forty years of Moses' life were an ordinary schooling, the next forty a special schooling in meekness. He was now ready for service at exactly the time God wanted to use him. So thoroughly discouraged had he become that he who was ready to lead the hosts of Israel without a special divine commission was now so distrustful of himself that even when called of the Lord, he apologized, pleading his unfitness. He did not realize that he had only then become fit. So now, many of God's people little realize the importance of meekness, submission, teachableness. "Humble yourselves therefor under the mighty hand of God that he may exalt you in due time." (*Z.'13-189; R.5261*)

3:12 — CERTAINLY I WILL BE WITH THEE — "Your weakness will be perfected in my strength." This being true, how could the mission be a failure? (Ex. 33:14, 15) So with us, if the Lord be for us and with us, how can the work fail? While feeling our unworthiness of so great an honor, let us remember that God is with us and, that since it is His work, it will go

forward and accomplish the designs intended and gather out eventually all that are truly the Lord's, whether we be faithful or unfaithful. The Lord will do the work and the whole question is whether or not we will have a glorious share in it as members. (Z. '07-142; R.3990)

YE SHALL SERVE GOD UPON THIS MOUNTAIN — The Lord assures Moses that the work would be a success and its success would be a proof that God had sent him. So the success of the harvest work under Bro. Russell will be a proof that God sent him. (See Ezek. 33:30-33) The matter began to take tangible shape before Moses' mind. (Z. '07-142; R.3990)

3:13 — WHAT SHALL I SAY TO THEM? — Moses' mind probably went back to his former attempt forty years before. The Israelites, long in association with the Egyptians, had doubtless lost some of their faith in the God of their fathers. Their heathen neighbors and masters, the Egyptians, recognized various gods and seem to greatly prosper and it is altogether probable that the Israelites had by this time begun to wonder which God they would count as theirs. Their weakness seems to be shown thus by their making of the golden calf. (Z. '07-142; R.3990)

3:14 — I AM THAT I AM — Jehovah. (Ex. 6:3)

I AM — *Eyeyeh*, (Heb.) from the same root as Jehovah.

4:1 — THEY WILL NOT BELIEVE ME — Moses had in mind the doubt and ingratitude of the children of Israel on his former attempt. The assurance of God that he would be able to give these Israelites these demonstrations that God had sent him to them encouraged and strengthened Moses' confidence in God and made up for his lack of confidence in himself. So we are not to have confidence in ourselves, but going forth strong in the Lord and the power of His might, confident and rejoicing because he is with us, we are not only safe ourselves, but are in the proper condition for the Lord to more and more use us in his service. (Z. '07-143; R.3991)

4:2 — A ROD — The voice of the three signs: a rod symbolizes authority. Moses' rod was frequently used in connection with the plagues as a symbol of divine authority.

4:3 — CAST IT ON THE GROUND — The voice of the first sign. This sign has already been given. Zion's Watch Tower and Herald of Christ's Presence was founded in 1879 and its voice announced that the second advent of our Lord had already taken place, that he was present, but invisible, a spirit being not possible to be seen by any, not even by his Church until changed; that he is present for the purpose of establishing his kingdom and delivering his saints and the whole groaning creation from the bondage of corruption into the glorious liberty of the sons of God. It was

remarkable that very shortly a special number of this journal was issued with the significant title, "*Food for Thinking Christians, Why Evil was Permitted.*" This voice or testimony was spread abroad among Spiritual Israelites in an extraordinary manner, over 1,500,000 copies being circulated through the mails and at church doors throughout the United States, Canada and Great Britain. (Z.'01-377; R.4058)

IT BECAME A SERPENT — A serpent symbolizes evil and its consequences, evil in general. The teaching here is that all the evil and sin in the world now is the result directly or indirectly of God's having let go the rod of his authority. When sin entered the world, God gave mankind over, (Rom. 1:21-26; Acts 14:17; 17:30), let them take their course, let the rod of divine authority drop, "rested from his own work," permitting sin and evil to flourish, not, however intending that it should be so forever, but intending and foretelling that in due time he would set up a kingdom in the person of the Messiah who will "lay hold of that old serpent, the devil and Satan and restrain his power." Thus we see that the evil in the world is the result of God's having let go his authority (rod), not the result of his inability to hold his authority, nor in any sense the outworking of the authority in his hand. (Z.'07-278; R.4058)

4:4 — IT BECAME A ROD IN HIS HAND — Thus it is God's intention, as he has promised, to take hold upon the present evil conditions which have lasted more than 6,000 years and bring order out of confusion, to re-establish his authority in his own hands. So God will ultimately bring all evil conditions back to subjection and harmony with divine law and authority—destroying the evil connected therewith. It shows also how complete will be the restraint of evil and its complete annihilation when the Lord shall take his great power and reign. **4:6 — PUT NOW THINE HAND INTO THINE BOSOM** — A hand is a symbol of power, here divine power.

WHEN HE TOOK IT OUT — (Psa. 74:11.)

LEPROUS AS SNOW — Leprosy is a symbol of sin. The lesson here would seem to be that divine power was first manifested without sin or imperfection or blemish. Then that the same divine power was hidden for a time and after ward manifested in sin and imperfection; and third, that the same divine power, hidden again for a time, will subsequently be manifested without sin. How is this? The teaching does not apply to evil in general, but to sin in particular; not to the world in general, but to the people of God—to those whom God uses as his agents or representatives—his hand, his power in the world. God's power was originally manifested unblemished, but during the Gospel Age he is represented by his consecrated people, members of Christ's body, his ambassadors, but they are leprous, actually imperfect, though reckoned perfect in Christ. As the

world sees them they are blemished, yet they have been the hand or power of God in the world for more than 1800 years.

4:7 — IT WAS TURNED AGAIN AS HIS OTHER FLESH — But by and by, they are to be received into his bosom and changed in the first resurrection, so that when manifest again in the future they will be without sin (Eph. 5:27) and will again be the Lord's agent for stretching forth his rod and bringing the plagues upon the world (Egypt) and delivering the rest of his people. (*Z. '07-279; R.4059*)

4:8 — THE LATTER SIGN — Voice of the second sign. The clear understanding of this subject is peculiar to our day. Never before was distinctly seen the relationship between justification, sanctification and deliverance; that justification is of divine grace, accepted through faith; that sanctification implies works and sacrifices based on justification; and that to these justified and consecrated ones who faithfully overcome by the grace of God in Christ shall be granted a share in the First Resurrection, into the divine nature. This special testimony came through a special channel—the Millennial Dawn series, the first of which was published in 1886. The united testimony of these relates to the church, showing original sin, the first step out of it into justification through faith in Christ; the second step of self-sacrifice; and the ultimate change in the First Resurrection to the divine nature, glory and joint-heirship. The ransom sacrifice of our Lord is everywhere prominently set forth and also the fact that no absolute security is to be expected till the Lord take us to himself in our change. (*Z. '01-375; R.4059*)

4:9 — IF THEY WILL NOT BELIEVE — The Lord thus clearly intimates that a third sign would be necessary, that not all of his true people would hear or heed the voice of the first two testimonies.

THOU SHALT TAKE OF THE WATER — Voice of the third sign. Is there anything corresponding to this sign now in progress in the world? One that could be esteemed a sign or testimony to the true Israelites, such as never before was given? A very remarkable movement has been in progress during the past ten years (prior to 1901) during which the Watch Tower Bible and Tract Society has supplied tracts free in any quantity to those who would promise to use them judiciously. Millions of pages have thus been circulated, the truth being thus poured upon the symbolic earth, society, liberally, in many lands and languages, but especially has this pouring out of the water, truth, progressed wonderfully during the last three years. Volunteer Work, in which hundreds of God's consecrated people have systematically, season after season, distributed to Christian people tracts and booklets which our Society has supplied free; the donations covering the expense come in without urging or even request. But what is the effect of this pouring out of the waters upon the most enlightened peoples of the

world, professed truth seekers? Is it gladly received, joyfully absorbed? Only by the few. The vast majority seem to be angered, as were the Scribes, Pharisees and Doctors of Divinity at the first advent when they saw the Lord and the Apostles were teaching the people, and that without money and without price. Nothing can be more evident than that the professed teachers of Christendom do not want to be taught themselves, nor want their people to be taught the truth. (Z. '01-378; R.4059)

SHALL BECOME BLOOD UPON THE DRY LAND — Water is here, as elsewhere, a symbol of truth. Earth is here, as elsewhere, a symbol of society. The pouring of the water upon the dry earth (society) would ordinarily mean a blessing to society—but in the type the water turned to blood; repulsive, abhorrent, symbolizing death, and this in the antitype would signify that the effect of the truth upon society would be contrary to what would be usually expected. For the last century society has been claiming to be searching high and low for the truth, but the time has come when these professed truth-seekers will reject the truth, disdain it; and to them it would seem loathsome, bloody, instead of being absorbed as truth. They not only view the Law Sacrifices as bloody but they resent the thought that the antitypical sacrifice for sins was the death of Jesus, that divine justice required this sacrifice and without shedding of blood there is no remission of sins. (Heb. 9:22) (Z. '07-278; R.4059)

4:10 — I AM NOT ELOQUENT — Man of words. Jesus is not now a man at all, but a spirit, so Jehovah provides him a human mouthpiece.

HERETOFORE — Moses, Christ at Second Advent. See margin, “since yesterday, nor since the third day,” fifth, sixth, and seventh 1000-year days.

OF A SLOW TONGUE — “I never was an orator that I could reason out this matter with Pharaoh. I should feel so abashed in coming into his presence and so feel my insignificance that I fear that I would not be able to present your message in a proper manner.” Later the meekest man in all the earth went to meet the greatest king of all the earth at that time, Pharaoh Menephtah. (Z. '07-143; R.3991)

What a change forty years had wrought in Moses! At its beginning, with modest confidence in himself as a leader, commander and law-giver for that people, he was ready and anxious to lead the Israelites, no doubt realizing by faith that God had prepared and educated him that he might have the proper qualifications. But now, when the Lord's time has come, his courage and self-confidence is upset and he protests to the Lord that he is totally unqualified. Now God needs to encourage him and Moses receives more deeply than he could forty years before the thought that Israel's deliverance was not to be by man or through man, but by the Lord himself, and that the

man would be merely the Lord's representative. What a valuable lesson he was learning!

So we must learn that it is not our work, but God's, not our power or wisdom or greatness or learning, but the divine power which is working in and through us, mighty to the pulling down of strongholds of error, to lift up the weak and bring in the great salvation for the world. "Without me ye can do nothing." (Z. '01-361; R.2909)

4:11 — WHO MAKETH THE DUMB, OR DEAF — (See Isa. 42:19-21.) Dumb concerning himself; deaf to anything selfish, hears only Jehovah's message; blind to his own greatness, seeing only Jehovah's will and pleasure. True of Christ, and also of his mouthpiece, C. T. Russell, yet others may see the Scriptures that refer to him and how.

4:12 — I WILL BE WITH THY MOUTH — It is all Jehovah's plan and message.

4:13 — WHOM THOU WILT SEND — See note on Ex. 3:11, "Who Am I?"

4:14 — AARON THE LEVITE THY BROTHER — The mouthpiece, C. T. Russell.

HE CAN SPEAK WELL — Has a talent for public speaking, etc.

HE WILL BE GLAD IN HIS HEART — Bro. Russell was exceedingly glad to know of the Lord's presence.

4:15 — WILL TEACH YOU WHAT YE SHALL DO — See verse 30. It is all Jehovah's plan and message.

4:16 — HE SHALL BE THY SPOKESMAN — At Moses' second presentation to Israel he did not address Israel personally, directly, but Aaron was his mouth piece. So the Lord Jesus does not now address Spiritual Israel personally, but through his agents, his mouthpiece. Here Aaron represented the Royal Priesthood, those of the consecrated who have not yet passed beyond the second veil into glory. So the testimonies, voices, above are from our present Lord, but by or through the living members of his body. (Z. '07-277; R.4058)

HE SHALL BE TO THEE INSTEAD OF A MOUTH — As Jesus was, and is not human, so C. T. Russell is a mouth to him, instead of his becoming human again, or assuming human form.

INSTEAD OF GOD — Christ is God's representative to C. T. Russell.

4:17 — ROD — Divine Plan.

4:18 — RETURN UNTO MY BRETHREN — Note that Moses told Jethro only so much as he needed to know. He did not make public the things God intended only for Israel then.

4:21 — I WILL HARDEN HIS HEART — The Lord raised up to the throne of Egypt a man of iron will and perverse spirit who would not readily yield and upon whom therefore repeated and severe judgments would be necessary which would show divine power on behalf of Israel. Secondly, these would incidentally constitute a retribution against the whole people of Egypt as participators in the unjust oppression exercised upon Israel. Divine power would be better shown and retributive justice better rendered and a lesson for all time better written by the raising up to the throne of this man than by the raising up of any of the others who might have been heirs. (*Z. '07-362; R.2911*)

Neither here nor elsewhere did God interfere with the freedom of the will of any individual, whether among those who profess obedience to him or others. It was because of Pharaoh's repenting that the Lord stayed one after another of the plagues. But this goodness of God which should have led him to repentance (Rom. 2:4) led him in an opposite direction to greater hardness of heart. So of the world now—when the judgments of the Lord fall severely upon them there is a tendency to contrition, humility, repentance; but when the Lord's blessings abound there is the greater likelihood of those who are rebellious at heart to become hardened and unappreciative. (*Z. '01-363; R.2911; Z. '07-151; R.3994*)

So it was with Pharaoh and so it will be with the "powers that be" in the end of this age.

4:23 — I WILL SLAY THY SON, EVEN THY FIRSTBORN — Pharaoh and his people received a severe retribution for every evil they had inflicted upon the Israelites. Their firstborn became retributive representatives of the Israelitish babes they had caused to be drowned in the Nile; their flocks and herds and the crops that were destroyed by the locusts, insects, etc., and all the troubles upon them were retributive punishments for the unjust exactions made upon the Israelites. So the great troubles and losses that will come upon the "powers that be" will in some sense or degree be a retributive requirement, an offset for a not sufficiently benevolent and just treatment of many under their control in the present time when the blessings and inventions of our day should be accruing more generally to the benefit of the masses. (*Z. '01-363; R.2911*)

So the Lord will permit the wrath of man to work out retributive justice upon all oppressors.

4:27 — GO INTO THE WILDERNESS TO MEET MOSES — Typifying how the church, or particularly C. T. Russell, went into the wilderness, outside the nominal church favor and worldly cares and pleasures, to meet Christ.

IN THE MOUNT OF GOD — In God's mount, the spiritual phase of the kingdom, now being developed, Mt. Zion. (Heb. 12)

KISSED HIM — Greeted him with joy and tokens of love and appreciation.

4:30 — AARON SPAKE ALL THE WORDS — Undoubtedly Aaron did all the talking before Pharaoh and to the people, and Moses said nothing. Moses here, as the deliverer of Israel, would represent Christ at his second advent come to deliver the world, and Aaron would represent C. T. Russell.

IN THE SIGHT OF THE PEOPLE — So these signs were to convince all the true Israelites, not the Egyptians, and make their weak faith stronger. These signs would convince all true Israelites of the presence of the Lord and his mighty power to deliver. His ultimate victory over sin and Satan and death will be of or from our present Lord, but by or through the living members of His body, His brethren represented by Aaron. (*Z. '01-376; R.4058*)

5:2 — THAT I SHOULD OBEY HIS VOICE — To Pharaoh it seemed preposterous that the Egyptians should let go from them a skilful people who had been serving now for a good while as bondsmen and helping along amazingly to their general prosperity and wealth. Pharaoh determined that he would not for a moment encourage such a thought by the slightest sign of timidity, but on the contrary he would discourage it and cause that the people should feel that Moses and Aaron had done them an injury by their agitation. (*Z. '07-150; R.3994*)

So the great financiers and money kings, etc., are getting rich wrongfully by selfishly keeping to themselves the wealth earned by the people, robbing the people right and left of their just share. Likewise, as the people demand their proper share, these threaten and increase the hardship of the people. Likewise God will overthrow them.

5:3 — THREE DAYS JOURNEY — Nothing was said of their intention not to return, nor was it necessary to do so. They were not in a just sense bondsmen, they had not forfeited their liberties, either through war or debt, they had the same right to depart that they had to come into Egypt, and if their request for a temporary absence were granted, they could later determine whether or not they would return to Goshen. The request in this form made the trial of Pharaoh less severe. (*Z. '01-362; R.2911*)

5:7 — GATHER STRAW FOR THEMSELVES — See note on Ex. 1:11 under heading “pithom.”

5:9 — MORE WORK BE LAID UPON THE MEN — The proper attitude would have been—We have not been treating these people right, not according to the golden rule, as we would have them deal with us. We have been taking advantage of their situation and our power over them as a dominant race and have been taking their labor by brow-beating and force. We will seek to make amends, not only by giving them liberty, to which they have a right, but by pressing upon them as their rightful due a certain proportion of the wealth we have secured through their energies. We will say to them—Now whether you go to another land or whether you stay here is a matter for yourselves to decide, but we will be glad to have you a neighbors and for friends and deal with you a fellow-members of one race, according to the Golden Rule in connection with his dealings with the Israelites by reason of a contrary spirit among his counsellors and others of influence in the nation. (Z. '07-151: R.3994)

5:21 — THE LORD LOOK UPON YOU AND JUDGE — So likely it will be with many of the groaning creation in the near future. Their first efforts and aspirations towards the deliverance which the Lord has promised them will be resented by the “powers that be” and for a time their efforts to gain coveted blessings will seem to work to disadvantage. But, the effect in the end will be to more deeply impress upon all the evils of the present reign of sin selfishness, and make all more appreciative of Millennial blessings and liberties of righteousness when they shall be attained, and the more determined to follow the leadings of the Lord and be obedient to him that they may attain and retain that liberty. (Z. '01-362; R.2911)

5:23 — NEITHER HAS THOU DELIVERED THY PEOPLE — Moses appeared to forget that God told him that Pharaoh would not let the people go. (Ex. 4:21) He may therefore have been surprised at the result. See also Ex. 6:12.

6:3 — GOD ALMIGHTY — “*El Shaddai*,” the mighty, mighty one. This name is much used in the book of Job.

JEHOVAH — Jehovah, the self-existent or eternal one; from hawyaw, a prim. root, to exist, be or become, come to pass (always emphatic). (*Strong's Conc.*)

6:7 — BRINGETH YOU OUT FROM UNDER THE BURDENS — Pharaoh on the throne and the powers of Egypt picture Satan, the prince of this world, and the powers of this world. The antitype of Israel would be all of God's people who desire to worship and serve him, but who are in bondage to sin and Satan. The deliverance of Israel from Egypt typifies the

deliverance in the end of this age of all who desire to come into harmony with God. And, correspondingly, the plagues that came upon Egypt and forced the deliverance of the Israelites, typified the great time of trouble coming upon the world in the end of this age, by which ultimately the power of the oppressor will be broken and all who desire full liberty to worship and serve God will be granted full opportunity; and as Pharaoh and his hosts, in seeking to interfere with the divine program, were destroyed, so Satan and all sympathizers and collaborators with him, seeking to interfere with the labors of those who desire to serve the Lord, will ultimately be overwhelmed and destroyed in the second death. (Z. '07-151; R.3994)

6:12 — HOW THEN SHALL PHARAOH HEAR ME — Alas for the frailty of human nature. In spite of the many times God had told him that Pharaoh would not willingly let the people go, but would need many severe chastisements, yet Moses continually expected the matter to be accomplished all at once. So now many have become disappointed that their expectations were not realized as they hoped. What matters it if our view on certain points does not prove to be correct? Should that make us lose faith in God? Rather it should make us eager to stick closely to the Bible and pay less attention to our own personal guesses. God is carrying out His plan as he originally intended. He has not changed it. If there has been error, it certainly has been on our side. Yet God will not be behind in His promise, for on the selfsame day, at the end of 430 years, He brought out Israel from Egypt. (Ex. 12:41; Hab. 2:3)

6:30 — I AM OF UNCIRCUMCISED LIPS — Not eloquent, as in Ex. 4:10.

7:4 — BY GREAT JUDGMENTS — The first nine of these plagues seem to divide themselves into three groups of three each, and to have covered a period of nine months—not that they were continually in force in that time, but that considerable intervals occurred between them. In the first three, Aaron's rod was used as a symbol of divine power. (7:19; 8:5, 16) (8:24; 9:6; 9:8-10) (9:22, 23; 10:12, 13; 10:21, 22) In the second three no rod was used, and in the last three Moses' rod was used. In each of the three series the first was with full warning, the second with less warning, the last with no warning. The first plague is supposed to have occurred in June, the last in the following April. In Revelation ten plagues are mentioned as the consummation of the present "evil world." There the first three plagues are called the "woe" trumpets, and following them come the seven last plagues. The first three apparently affect all, the last seven are restricted to those who are in opposition to the Lord. So it was in the plagues of Egypt—the first three affected the Israelites as well as the Egyptians, but from the last seven the Israelites were exempted. (Z. '07-151; R.3994)

7:10 — WENT IN UNTO PHARAOH — The first of these signs was done in the presence of Pharaoh.

AARON CAST DOWN HIS ROD — It was Moses' rod (Ex. 4:17) and Aaron was merely his representative in every act.

7:11 — SORCERERS — Magicians representing the theologians of today, whose minds, not morals, have become corrupted and who are reprobates, not morally, but as respects the faith. (2 Tim. 3:8) (S79)

THEY ALSO DID IN LIKE MANNER — The first two plagues also were imitated on a small scale by these magicians. Paul, in 2 Tim. 3:8, tells us these were Jannes and Jambres and, as they resisted Moses, so certain ones today resist the message of God at the hand of His servants and seek to produce counterfeit effects by the power of Satan. (Z. '07-152; R.3994)

7:12 — THEY BECAME SERPENTS — This fact may typify that, so far as the world is concerned, the first sign, which convinced the Israelites, will be claimed to be nothing new, that theologians all along have declared and thought that God was blessing evil things so that they result in good.

AARON'S ROD SWALLOWED UP THEIR RODS — But the view of the subject not displayed to God's people is so much more complete that it quite swallows up all their suggestions and theories of the past. What the Lord is now showing proves that not only some accidents are overruled for good, but that all evil of every kind is the result of the absence of the divine control, and that when the Lord shall shortly put forth His hand and again take control of earth's affairs, its evil conditions will give place to conditions in accord with the divine character and authority. (Z. '07-280; R.4060)

7:19 — THAT THEY MAY BECOME BLOOD — This caused serious inconvenience to the Egyptians who are noted as the most cleanly of all the orientals. Of course the thought must be that the water became bloodlike. Geike offers a not unreasonable suggestion regarding the basis of this miracle, that it was "the presence and inconceivably rapid growth of microscopic animals (infusoria) and minute cryptogamous plants of a red color." Ehrenberg in 1823 saw the whole bay of the Red Sea at Sinai turned into the color of blood by the presence of such plants. In *Silliman's Journal* there is an account of a fountain of blood in a cave and dogs ate it greedily. The cause of these wonders is a minute algae which grows so rapidly that it actually flows and is so small that there are from 40,656,000,000 to 824,736,000,000 plants in a cubic inch. Another writer says, concerning the Nile as he saw it one morning, "The entire mass of the waters was opaque and of a dark red color, more like blood than anything else to which I could compare it." (*Monumental History of Egypt*, Vol.1 p.10) (Z. '07-152; R.3994)

7:20 — RIVER WERE TURNED TO BLOOD — This is the punishment for breaking the first commandment. The Truth becomes repulsive. (Rom. 1:21-23, 28) Rod represents authority. God's law and His justice bring this curse upon the disobedient, the dislike of the truth. Streams represent the channels of truth. The true message would become repulsive wherever it appeared. Why? Because the mind, having rejected God, replaced him by some selfish idol which would allow them to cater to the fallen appetites. (The recognition of the true God compels us to keep the old fallen appetites and earthly things in restraint, and the fallen nature doesn't like that.) The mind wishes to get rid of what reproves its course. All things in nature give testimony to God's greatness, and so the crooked mind tries to see other things in these and to thrust out the true thoughts. The water everywhere has become repulsive, a reminder that death is the end of the course they are pursuing. This is the punishment for setting up another god in our hearts; we cannot avoid it. The price is very heavy, too big to pay for the short and selfish pleasures of disobedience.

7:21 — FISH THAT WAS IN THE RIVER DIED — The fish dying represents that the things that depend on the purity of the truth would die and breed a putrid atmosphere. Principles would become twisted and morally putrid things would infest society, bringing corruption and rottenness. The religious atmosphere would become foul, death-dealing doctrines would prevail and lead away from God.

7:24 — THE EGYPTIANS DIGGER — Dig wells, men would make sources of religious teaching for themselves, man's doctrines. Adam made Eve his idol when he saw she sinned and obeyed her rather than God. This plague was shared by the Israelites, so God's people have had to contend with this influence, hatred of the truth, in all about them.

THEY COULD NOT DRINK OF THE WATER — Water here represents the truth and the thought is here that very soon all truth will become repulsive from the world's standpoint—every feature of the truth connected with the divine plan as represented in God's Word, will become abhorrent. The digging of wells would seem to imply that, rejecting God's Word, the world (Christendom, Churchianity) will seek for truth in various ways of its own. (*Z. '07-280; R.4060*)

7:25 — SEVEN DAYS WERE FULFILLED — Seven one thousand year days since the fall until this plague will be at end. Then men will recognize the true God.

8:2 — FROGS — Among the numerous Egyptian deities was the frog-head goddess, Heka. The supposition is that this plague was a special reproach to this goddess and her worshippers. Geike remarks that frogs in distressing numbers come from the Nile frequently. "In the height of inundation the

abounding moisture quickens inconceivable myriads of frogs which swarm everywhere, even in ordinary years.” This was particularly severe because it was not lawful for the Egyptians to kill their tormentors. (Z. '07-152; R.3994)

8:3 — UPON THY BED — These evil doctrines would destroy the rest of faith and bring in weariness and trust in self.

KNEADING TROUGHS — Places where bread is made. The spiritual food would be poisoned and become disgusting from false doctrine doctoring the food of the people.

8:4 — FROGS SHALL COME UP — This is the punishment for disobeying the second commandment and worshipping the true God in a false way as Jeroboam did. Ahab broke the first and Jeroboam the second commandments. If we thus depart from the Lord and worship him in a false way that allows the old nature more latitude, the Adversary is sure to come in and suggest many seductive arguments and theories that would pander more to the old nature. (See notes on 1 Kings 12) (See Rev. 16:13, 14 Comments) Frogs, doctrines of devils, theories of Satan as to how to worship God, deceptions, guesses that lead one to oppose and fight the truth. Ones who depart from the Lord thus expose themselves to the plagues of presumptions, claims of bloated self-exaltations: “How wise we are!” This is the wisdom that cometh from beneath, earthly, sensual, devilish. (Jas. 3:14-16) All kinds of false doctrines are twisting the truth and mis-representing Scripture.

8:5 — STRETCH FORTH THINE HAND WITH THY ROD — Hand represents power, this will be a punishment of God. Rod represents authority. By God’s authority and law this result comes. We cannot escape it. A heavy cost for disobedience.

OVER THE STREAMS, OVER THE RIVERS AND OVER THE PONDS — Those places which have been receptacles for truth will now be filled with error, truth poisoned. Men of selfish spirit will get control of these and use the truth for selfish ends and preach their own or Satan’s wisdom. The rivers will be filled with frogs and become a curse to society.

8:7 — THE MAGICIANS DID SO — Satan’s agents claim that truth is only man’s idea and those sending it out are only serving selfish interests under no better authority than anyone else. They claim that God’s people are only teaching for gain in some way and have no better, and not so good authority, as they have, for are they not regularly constituted magicians, recognized by the nation as such and trained to juggle with the truth and pull the wool over the eyes of the people, till the people do not know what is truth? But this fellow, who is he? Where did he get his authority? He

never has been to any of our schools of juggling and learned how to juggle, away with him, let us get together and jump on him.

8:14 — THEY GATHERED THEM TOGETHER UPON HEAPS AND THE LAND STANK — Society disgusted with all kinds of religious teachings as so many have been proved errors, and throw the whole overboard. Ashamed. (Zech. 13:4)

8:16 — LICE — Sand flies or fleas perhaps. Sir Samuel Baker says of Northern Africa: "In certain seasons it is as if the very dust of the land were turned into lice." The sandfly is "a sort of tick, not larger than a grain of sand, which, when filled with blood, expands to the size of a hazel nut." (Z. '07-152; R.3994)

8:17 — THE DUST OF THE LAND BECAME LICE — This illustrates the punishment for taking the Lord's name in vain. (Third Commandment)

8:19 — THE FINGER OF GOD — The first historical definition of a miracle. (Z. '07-152; R.3995)

8:21 — SWARMS OF FLIES — Margin, "a mixture of noisome beasts." Noisome, injurious to health, noxious, disgusting. This illustrates the punishment for breaking the Sabbath. We Christians have a Sabbath to keep. (Isa. 58; Heb. 4)

8:24 — FLIES — "Northern Egypt is sometimes visited with enormous swarms of beetles, which inflict very painful bites, gnaw and destroy clothes, household furniture and leather and consume or render unavailable all edibles." (Z. '07-152; R.3995)

This plague was particularly serious for the Egyptians, for the beetle was considered the incarnation of the Sun God, Kephna, and was forbidden to be killed.

9:3 — A VERY GRIEVOUS MURRAIN — Rawlinson declares—"There were several murrains, in the years 1842, 1863, 1866, in which last named year nearly the whole of the herds were destroyed." (Z. '07-152)

9:8 — HANDFULS OF ASHES OF THE FURNACE — Possibly in allusion to the furnace of affliction through which the Hebrews had been passing, or possibly in sarcastic imitation of the methods of the Egyptian priests who yearly offered sacrifices of human bodies, sometimes Hebrews, to Typhon, the god of evil, scattering the ashes through the air. (Z. '07-152; R.3995)

9:18 — A VERY GRIEVOUS HAIL — This was a very unusual experience for the Egyptians for in their country thunder and lightning, snow and hail,

are very rare. All the more would it be to them a demonstration of divine power. It terribly impressed them, besides causing serious loss, not only to men and beasts, but to vegetation. (Z.'07-152; R.3995)

10:4 — LOCUSTS — A German writer says it often happens that immense swarms of locusts come to Egypt from Nubia. Whenever they appear they cover the ground for miles and sometimes to a considerable depth. It is in vain to attempt to drive them away. Only when the last bit of grain and grass is devoured will they depart, leaving behind those, which in the dense mass of insects, were hurt and could not go further. It takes weeks to kill these remnants. A newspaper remarks that in 1881, 250 tons of locusts were buried in Cyprus, each ton numbering over 90,000,000 of these pests. In 1873 the writer (Bro. C. T. Russell) witnessed a similar visitation of locusts or grasshoppers in the Western part of the United States. They came in great clouds, obscuring the light of the sun as would a snow storm and greatly resembling it. Wherever they alighted it meant destruction. They were so plentiful that they could have been shoveled if they were not continually in motion, and railway travel was greatly delayed in those parts by reason of the slipperiness of the tracks from the large numbers that were crushed. (Z.'07-152; R.3995)

10:21 — MOSES — Christ, head and body.

STRETCH OUT THINE HAND — Hand, instrumentality, or applied power.

TOWARD HEAVEN — Powers of spiritual control, clergy and churches of Christendom.

DARKNESS OVER THE LAND OF EGYPT — Darkness, lack of knowledge, understanding, love. Egypt, Christendom.

LAND OF EGYPT — Egypt symbolizes that condition of middle-course which the words "Christendom" represents. The other name, Sodom, represents carnal union of church and state in which the worldly compromising spirit and union or religious spirit with worldly self-seeking, our Lord was crucified, and in which the crucifixion of our Lord's body members has progressed. (Z.'18-117; R.6237)

DARKNESS WHICH MAY BE FELT — "In Egypt there begins in April, about Easter, a period of fifty days called Chernsim, meaning fifty. During this time the south wind, at times, brings a storm of fine sand which sometimes is terrible. Wherever the storm passes a crackling sound is heard, as of electric sparks. A nervous depression seizes mankind and domestic animals. This is the Egyptian darkness." Geike says, "Artificial light at such

times is of little use. The streets are practically emptied and a deep silence reigns everywhere.” (Z. '07-153; R.3995)

10:22 — TOWARD HEAVEN — The churches who claim to represent heaven.

ALL THE LAND OF EGYPT — All in the condition of worldliness, including worldly-minded clergymen.

THREE DAYS — The Great World War among those nations that call themselves Christians has upset all theories of Christendom being Christian. During the first three years, from August 1914 to August 1917, there was no understanding by the world of the true, Scriptural significance of the war. (Z. '18-118; R.6237) **10:23 — THEY SAW NOT ONE ANOTHER** — Comprehended not that they were in God's sight, really.

ROSE ANY FROM HIS PLACE — Neither worldly clergyman or layman “rose from his place” for three years, from the old somnolent condition of dumb dogs (D.D.'s) and blind guides (B.G.'s). (Isa. 56:10; Matt. 15:14) The utmost darkness, something keenly and anxiously felt, pervaded the houses, churches, of the worldly-minded. In proof of the antitypical correspondence we quote Rev. Joseph H. Odell, D.D., in *The Atlantic Monthly*, February, 1918. “The vastest of the world's tragedies came, and the Church was not its interpreter. The majority of the clergy have not even sensed the unique tragedy which the convulsed and confused world conditions have made possible. There are ministers everywhere who are still busy building their demoninational fences and feverishly staking their sectarian claims.” (Z. '18-118; R.6237)

LIGHT IN THEIR DWELLINGS — The Lord's truly consecrated children had light in their dwellings (understood the significance of the World War and the things to come, in all their humble ecclesias). (Z. '18-118; R.6237)

While the darkness on the world and Christendom generally is settling down almost thick enough to feel, yet the light in the dwellings of the first born, God's faithful people, is growing brighter. This light is searching out the intents and purposes of each heart, and God purposes to show us that the motive behind every thought and word and action must be pure and holy if we would be copies of His dear Son.

10:24 — LET YOUR FLOCKS AND YOUR HERDS BE STAYED — In sacrificial rites the animals used typified the offerers, and the offering of an animal (burnt offering) by anyone represented that person's consecration. Ecclesiasticism (the product of Satan, antitype of Pharaoh) is willing enough for the Lord's people, old and young in Christ, to serve Jehovah, if

only they will not offer themselves in complete consecration, such as consumes their very bodies at the altar of sacrifice. (Z. '18-118; R.6237)

10:26 — UNTIL WE COME THITHER — Those who start to serve the Lord cannot determine in advance just what or how much must be done, yet the sincere ones purpose to hold nothing back, but to make a complete consecration of themselves and all they have. (Z. '18-118; R.6237)

10:27 — HE WOULD NOT LET THEM GO — It was really not God's purpose that the children of Israel should go until He had instituted the Passover type. (Ex. 3:19, 20) Likewise in recent years it may be that Satan was willing to make away with the Lord's people, but divine providence intervened because the hour was not yet come. Whether this part of the account was intended to be pictorial or not we do not know. At all events, the people did not go. Several times during the harvest, during the progress of what seemed to be plagues to Christendom, the Lord has permitted His people to think they were about to go. Bro. C. T. Russell expected the church to go beyond the veil in 1878, 1881, 1910, and 1914, just as with Elijah who went with Elisha to four different places before he was actually taken. Those seeming disappointments were divine foreknown, His appointments. (Z. '18-118; R.6237)

10:28 — THOU SHALT DIE — Satan, speaking through Ecclesiasticism, is peeved at the claims of the Lord's people and, manifesting his displeasure, begins to utter threats. (Z. '18-118; R.6237)

The face is a sign of either favor or disfavor. The time is passed when the Lord will any longer favor Ecclesiasticism, or when it will favor or intentionally benefit the Lord's people. (Z. '18-118; R.6237)

11:1 — PHARAOH — Ecclesiasticism.

EGYPT — Christendom. It will be to them an unprecedented plague.

AFTERWARDS HE WILL LET YOU GO HENCE — This suggests that the Church, now expecting to go to her Lord, will not be disappointed this time. She shall surely be delivered after the divinely appointed last plague. (Z. '18-118; R.6237)

THRUST YOU OUT HENCE — The final visitation of God's displeasure, amounting to the utmost expression of His wrath against Christendom, will so disturb the antitypical Egyptians that they will not confine themselves to words of chastisement against the Lord's people, but may feel impelled to visit upon them tangible persecution culminating in imprisonment—through those civil powers which are deceived to the true nature and character of the persecutions, and in bloody persecution and

death. Here again we must not let the type teach us something not plainly taught elsewhere. This is not time to think “panicky” thoughts and pose as martyrs unduly. But our Lord suffered such things, so did several of the Apostles, and so have many of the most noble and faithful of this age. We, as servants, are not better than our Lord and we have no just claim for better treatment. (*Z. '18-118; R.6237*)

11:2 — SPEAK NOW IN THE EARS OF THE PEOPLE — Proclaim the message of the Studies in the Scriptures to all Christendom.

EVERY WOMAN OF HER NEIGHBOR — Every truth ecclesia of the neighboring churches.

JEWELS OF SILVER AND JEWELS OF GOLD — The Lord’s people in the Little Flock and Great Company.

11:3 — FAVOR — Favor, in some respects, for their truly Christian character. The Lord’s people are thus appreciated by the peoples of the world. (*Z. '18-118; R.6237*)

MOSES — Christ, the head.

VERY GREAT — Highly esteemed theoretically.

LAND OF EGYPT — Throughout Christendom.

PHARAOH’S SERVANTS — Clergymen.

THE PEOPLE — The laity of Christendom.

11:4 — MOSES SAID — Christ, through the Studies in the Scriptures, said to Ecclesiasticism. (*Z. '18-118; R.6238*)

11:5 — FIRSTBORN IN THE LAND OF EGYPT — The firstborn in Egypt were set aside to the deity and typified the clergy-ministers of Christendom, set apart, in fact, to the social service of Christendom.

SHALL DIE — Cease to be firstborns, or be divine declared not to be what they think themselves to be.

FIRSTBORN — The leading Ecclesiastic, the Pope of Rome.

OF PHARAOH — Satan, the god of priestcraft, is prince or ruler of this evil world.

FIRSTBORN OF MAIDSERVANT — Sown to the lowliest minister of the smallest church.

MILL — Grinding out its religious provender. (Z. '18-118; R.6238)

FIRSTBORN OF BEAST — Leaders and great ones in earthly governments.

11:6 — A GREAT CRY — This suggests the final cry in Christendom. If this interpretation be correct, the next thing to look for would be an unprecedented outcry by Christendom's clergy and laity against the divine declaration of the end of Egypt's firstborn, the clergy, priestcraft, ecclesiasticism, churchianity. (Z. '18-118; R.6238)

11:7 — SHALL NOT A DOG MOVE HIS TONGUE — How manifestly is God's favor with his own people who are dwelling in peace of heart amid a world in arms, and how markedly is his disfavor upon the people of Christendom, torn with the sword and threatened with revolution, famine and pestilence. (Z. '18-118; R.6238)

11:8 — THY SERVANTS — The people of Christendom.

ME — Christ.

BOW DOWN — Beseech the Lord's people to let their evil practice alone and their evil institutions. In this day of the wrath of the Lamb, Christendom will want none of Christ or his members to trouble them any longer with their divinely authorized plagues.

THAT FOLLOW THEE — That is, "at thy feet."

AFTER THAT — Not until things have taken some such turn will the feet members of Christ pass over to be with the Lord.

GREAT ANGER — As the Church turns her back forever in divine disfavor upon Ecclesiasticism it is with a message containing all the wrath and fierceness of Almighty God. (Rev. 19:15)

11:9 — PHARAOH SHALL NOT HEARKEN — Ecclesiasticism will not heed the awful warnings of Ezekiel and Revelation. As a result of Christendom's failure to turn to God in a godly repentance, the words of God against her will be promptly and wonderfully fulfilled. (Z. '18-118; R.6238)

12: — PASSOVER AND ATONEMENT DAY — (Z. '09-132; R.4384) These two types were put at opposite ends of the year, the one at the beginning of

the religious year (Ex. 12:1, 2, 3, 6) (14th Abib) and the other at the beginning of the secular year (tenth day of the seventh month of religious year equals about the beginning of the secular year.) The secular year began in the Fall and the religious year in the Spring. The Passover sacrifice in the beginning of the religious year symbolizes particularly the sacrifice of our Lord Jesus on behalf of the Church only (only for the firstborn); while the Atonement Day sacrifice at the beginning of the secular year symbolizes the sacrifice of Christ and also of the Church and the broader work thereby accomplished “for all the people.” The Passover lamb did not represent Jesus and the Church, but specifically Jesus, the Lamb of God. It was prophesied of our Lord that not a bone of him should be broken and the same was commanded of the Passover lamb (Ex. 12:46; Psa. 34:20; John 19:36; 1 Cor. 5:7-8). It was to be roasted whole and not a bone of it was to be broken in the eating. Furthermore the Passover lamb and its blood affected, preserved, passed over the first born ones only, representing the Church of the Firstborns. The deliverance of the others is no part of the Passover picture. In the Atonement Day there were two sacrifices, one for the High Priest’s body (family) and house and the other “for all the people.” Both sacrifices were offered by the same High Priest, the first representing our Lord’s death on behalf of the Church and the entire household of faith. The second represents him sacrificing the Church (by his own merit) for the sins of all the people. The bodies of both these animals were burnt without the camp. Burning signifies general destruction of the flesh. Outside the camp pictures ostracism, rejection of men, dishonor. (*Z. ’08-133; R.4385*)

12:3 — IN THE TENTH DAY — Typifying how Jesus, 1648 years afterward, presented himself to the Jewish nation as their King, the anointed of God, exactly on the tenth of Nisan. (*Z. ’01-380; R.2918*)

12:5 — WITHOUT BLEMISH — Showing how Jesus would be “holy, harmless, separate from sinners.” (Heb. 7:26)

A MALE — As the race is represented in the male (including the female.)

OF THE FIRST YEAR — A sheep is full grown at one year, hence represents a full grown man with his powers and capabilities full, hence Jesus at the age of thirty.

12:6 — FOURTEENTH DAY — Typifying how Jesus waited until the 14th of Nisan. The people had a chance to consider him as he preached daily in the temple.

KILL IT IN THE EVENING — Showing how the Jewish nation slew Jesus on the 14th of Nisan between the evenings.

12:7 — BLOOD AND STRIKE IT ON THE TWO SIDE POSTS — Showing that without the shedding of blood there is no remission of sins and he who thus realizes the importance of the death of our Savior is expected to publicly confess it, as symbolized by the sprinkling of the blood on the outside of the dwelling. And its being on the door posts meant that all who were within that door were trusting in the blood, were under its efficacious merit. (Z. '01-381; R.2918)

It is remarkable that, while this doctrine of redemption through the blood of Christ has been held with more or less clearness for centuries, yet it is now in the close of the age (when the antitypical tenth plague or seventh vial is about to be poured out) being called in question by some who still name the name of Christ, who profess to be advanced teachers. Such will be accounted Egyptians, not true Israelites. (Z. '01-381; R.2918) @THIRD PAR = The doctrine of substitution is taught here most emphatically. As the blood represents life while in the veins, so it represents death when shed. So as the sentence of death was against our race, it was needed that Christ should die for our sins. So the Lord has made it incumbent throughout this age that each one whom he would recognize must be one who would trust in and confess the atonement, the redemption which is in Christ Jesus. The blood was to be a token, for a witness, a sign, and evidence of the faith of those who were in the house on which it was sprinkled. A special test or trial comes upon the firstborn during the night (that of remaining under the blood, recognizing its power.)

UPPER DOOR POST — It is our part to see that the blood is on the lintel and door posts of our heart, even to go out frequently and make sure it is there (examine ourselves to see if we are still in full harmony with God's requirements, keeping our covenant), and God will see to His part.

12:8 — THEY SHALL EAT THE FLESH — Showing how the Church will feed upon His merit and be kept by the imputation of his perfection. We realize that "his flesh is meat indeed." (Z. '01-381; R.2918)

UNLEAVENED BREAD — This symbolizes the unadulterated precious promises, the truth, which comes to us from the Heavenly Father through Christ. (John 6:50). As the Hebrews ate their bread and lamb, so the Christian fully partakes of Christ's merit and grace freely.

WITH BITTER HERBS — Representing the bitterness of persecution, trials, difficulties, misrepresentation and suffering. (Z. '01-381; R.2918)

12:12 — THIS NIGHT — That night represents the Gospel Age, a dark time in which sin and evil still triumphs, in which the Church of the Firstborn are passed over. Others will be delivered as a result of the passing over of the firstborn in the Millennial morning, as represented by the deliverance of the

children of Israel in the following morning from the power of Pharaoh and his bondage. But the only ones who will be in danger during this night, the only ones passed over or spared during this Gospel Age, will be the Church of the Firstborn.

I WILL EXECUTE JUDGMENT — Typifying how God will execute judgment against all the idols of the world in the end of this age, destroying them.

12:13 — I WILL PASS OVER YOU — On account of the blood without and the lamb within; so the Church, on account of the applied merit of Jesus and the appropriation of his flesh (the inward strengthening through study and copying his character) will be passed over. (*Z. '10-283; R.4677*)

WHEN I SMITE THE LAND OF EGYPT — On this night the Lord sanctified the firstborn unto himself (Num. 8:17) and here the firstborn died to their earthly inheritance typically, as shown by the Levites having no portion in the land. (See Num. 8)

12:15 — PUT AWAY LEAVEN OUT OF YOUR HOUSES — So we should put away all evil and malice and wickedness out of our houses (bodies).

12:22 — DOOR — Blood on the door post. The sprinkling of the blood is in the nature of a testimony. It was a testimony that the people believed what God had told them by the mouth of Moses. How do we make confession of our faith in the blood of the Lamb? By our mouths. “With the mouth confession is made unto salvation.” This Door is not the Heart. The heart would be represented in this picture, if at all, by the hearth inside the house on which burns the fires of love and around which are gathered the family of faith. The door pictures the means of egress from the heart. That means of egress is the mouth. It is the mouth that does the speaking. “Set a watch, O Lord, before my mouth; keep the door of my lips.” (Psa. 141:3) The individual confesses to God and to the world that he has faith in the power of the blood of the great Lamb of God. The door of the house was the place of testimony. See “Door of the Tabernacle,” “Door of Utterance.” (Col. 4:3, 4) (*Z. '21-199*)

12:29 — THE LORD — Through His word.

SMOTE — Declared plainly and explicitly that the clergy, who insist on being first and foremost in everything, are really in his estimation dead, incapable of doing what they claim to do because of iniquities which they committed in the dark ages and of which they are still unrepentant. (*Z. '18-119; R.6238*)

DUNGEON — Literally, “house of the pit,” church of eternal torment. (Z. '18-119; R.6238)

ALL THE FIRSTBORN — The smiting of the firstborn of Egypt contained two lessons. (1) It was the most severe blow because the firstborn would be the most prominent person in the family. (2) But the special object in confining the plague to the firstborn was to show that only the firstborn of the Hebrews were passed over. The other members of the Hebrew families were in no more danger of that plague than were the other members of the Egyptian families. Only the firstborn were marked, indicated as in danger, while the rest were saved. The Bible shows clearly that the Lord intended to indicate the passing over or sparing of the Church in the present age. The type has nothing whatever to do with the world. Only the household of faith, known in Scriptures as the Church of the Firstborn, have that degree of light and knowledge which would permit them to be on trial for eternal life with the danger of losing the same in Second Death. The world in general is not in this danger, they are still under the original condemnation and hence not subject to the second condemnation or Second Death. (Z. '07-153; R.3995)

12:30 — PHARAOH ROSE UP — If the suggestive interpretation set forth here be right, then we may consistently look forward to an uprising of all worldly Christians, because of and against the declarations of the wrath of God. (Z. '18-119; R.6238)

A CRY — Such a cry has begun to rise from the clergy who are seeking to enlist the civil power in a campaign of persecution against the Lord's people. (Z. '18-118; R.6238)

ONE DEAD — There was not a church where there was not a clergyman against whom this divine denunciation had not gone forth.

12:31 — HE — Ecclesiasticism.

RISE UP — Go to meet the Lord, to heights unknown.

12:32 — HERDS — The Lord's people are completely consecrated.

BE GONE — There is nothing the antitypical Egyptians will wish so heartily as to see gone forever those in whom is the present word of God. The wish may be father to the thought to hasten the going of the Spiritual Israelites.

BLESS ME — When an antitypical Egyptian is in fear or peril, he seeks a blessing from somewhere. (Z. '18-118; R.6238)

12:33 — URGENT — Aroused nominal churchianity may be inclined to find quick means to expedite the passage of the Lord's people beyond the veil.

DEAD MEN — It was the atrociously false alarm, "If we don't kill them they will kill us" that caused the weak king of France to sign the wicked order for the utter destruction of all the Protestants on St. Bartholomew's night. (Z. '18-118; R.6238)

12:34 — DOUGH BEFORE IT WAS LEAVENED — The Lord's people have the unadulterated truth, the divine word without any of the leaven, evil teachings, traditions and theories of the clergy.

KNEADING TROUGHS — Margin, dough.

BEING BOUND UP — The pure word of God is bound up with the robe of Christ's righteousness and with the promises with which the Lord's people are invested.

12:35 — THEY BORROWED — This is a very inaccurate translation and thus gives ground for the thought of a deception. The word in the original (shael = [a prim. root] to inquire, by impl. to request, by extension, to demand) means requested, or begged for, not borrowed. The R. V. has "asked for." The Hebrew word is the same as when Solomon asked wisdom, did not ask long life, neither asked he riches, neither asked he the life of his enemies. (1 Kings 3:11) As borrow would be inappropriate in Solomon's case, it is equally inappropriate in Israel's case.

12:36 — THEY LENT — Should be "gave." (Same Hebrew word as "asked" above). *Young's* has, "and they cause them to ask." The fact is that the Egyptians were thoroughly sore at heart under the repeated castigations given them by the Lord during the nine months of the plagues. They felt like hastening them out lest some further visitation should come upon them, or lest Pharaoh should again change his mind. They gave these things freely when asked, hoping to be rid of them the quicker. In all justice the Egyptians owed the Hebrews the value of these jewels and more, too, for the onerous services they had compelled them to render. Hence the Israelites were not asking alms for which they had given no equivalent, but were really asking for their back pay. (Z. '01-363; R.2911)

SUCH THINGS AS THEY REQUIRED — Spurious.

THEY SPOILED THE EGYPTIANS — When the Lord's people go forth to be for ever with the Lord, they will take with them every Christian having the Lord's spirit, not a single one of the Lord's jewels will be left in Christendom when the exodus is finished. (Z. '18-118; R.6238)

12:40 — FOUR HUNDRED AND THIRTY YEARS — The statement here is not that Israel sojourned in Egypt 430 years, but that the whole length of the sojourning of the people, who for some time dwelt in Egypt, lasted 430 years. The sojourning referred to began when Abraham first entered Canaan (Heb. 11:8, 9). Israel sojourned in Abraham, Isaac and Jacob even as Levi paid tithes to Melchisedec while still in the loins of his father. (Heb. 7:9,10) To show that the *R.V.* is incorrect in its translation here (“the sojourning . . . which they sojourned in Egypt”), we note the following genealogy of Moses—Moses’ mother Jochebed was the daughter of Levi (Ex. 6:16, 18, 20; Num. 26:59). As Joseph had entered on his 40th year when Jacob came into Egypt—(Gen. 41:46-54; 45:6-8) and as Levi was older than Joseph (Gen. 29:34; 30:22-24), then Levi was more than 40 years old. As Levi lived 137 years, this would leave 97 years for his time in Egypt. Moses was 80 years old when the Exodus occurred (Ex. 7:7; Acts 7:20-30). This would mean, if the *R.V.* were correct, then Jochebed must have been at the very least, 253 years old when Moses was born. Again—Moses’ father, Amram, was a son of Kohath (Ex. 6:18, 20) and Kohath was one of the 70 who entered Egypt (Gen. 46:11). Now Kohath lived 133 years, (Ex. 6:18) and Amram lived 137 years (Ex. 6:20). Hence if we were to imagine that Kohath was just a new born babe when he entered Egypt and Amram not born till a year after his father’s death, there would still remain, if the whole period was 430 years, a gap of 80 years between the death of Amram and the birth of Moses. In other words, it would mean that Moses was not born till 80 years after his father’s death. (*Bro. John Edgar, Asbury Park, 1906*)

12:41 — AT THE END OF THE FOUR HUNDRED AND THIRTY YEARS — Though the Lord had seemed to wait long, to delay, though it often made Moses inquire, and made him feel discouraged, yet the Lord was not in a hurry, nor yet care less or forgetful. True to His promise, He brought out the children of Israel exactly on time, in the fourth generation.

ON THE SELFSAME DAY — Stanley mentions a somewhat similar case: “In illustration of the event, a sudden retreat is recorded of a whole nomadic people—400,000 Tartars—under cover of a single night, from the confines of Russia to their own native deserts, as late as the close of the last century.” (*Z. '07-155; R.3997*)

Bishop Fowler offers a helpful comment as follows: “In our own times, in this very century, we have witnessed an exodus from near that very land of Goshen where the Israelites dwelt. Mohammed Ali wished to manufacture silk, so he planted Jerusalem with mulberry trees and attracted Syrians from Damascus and Bedouin Arabs from Arabia to whom he gave fertile pasture lands and freedom from taxation and military practice. They prospered and multiplied for many years. After the death of Mohammed Ali an attempt was made to tax and conscript them. Protestations were disregarded;

therefore in one night the whole population, with their herds and flocks, moved away to their kinsfolk to the east of Egypt, leaving their homes empty and the valley a desolation, in which condition it was when DeLessops dug his fresh water canal." (Z. '07-155; R.3997)

13:17 — GOD LED THEM — Our deliverance from the world (Egypt) is a more wonderful one. As we, under the Lord's providence begin our escape from the world, flesh, and adversary, there are different ways of escape possible, some more, some less favorable. Left to ourselves we might choose the wrong way of the Philistines, where the battles would be too hard for us; or the way of the desert, where we would be discouraged and famished. It is to us to look to the Lord's providences in our affairs at this time and to find them guiding us, sheltering us from the heat of persecution and trial and, at other times enlightening us, refreshing us in the dark seasons. (Z. '07-155; R.3997)

NOT THROUGH THE WAY OF THE LAND OF THE PHILISTINES

— The people had been slaves for several centuries and knew not how to fight or use weapons. They had never acted together under a leader until Moses came to them. Had they gone against the Philistines they would have been hopelessly beaten unless God interposed. But he did not do that. This illustrates God's care and supervision over us when we first become Christians. God knows we are not able to battle as experienced warriors, that we are but babes in Christ, only a short time out of slavery to sin. So God does not often miraculously interpose to do away with the obstacle, but leads us around by another way, lest we be overwhelmed in more than we are able to bear. He provides a way of escape. (1 Cor. 10:13) It is not what happens to us, but the spirit in which we receive it that determines if we overcome.

13:18 — WENT UP HARNESSSED — Margin, by fives in a rank. *Young*, by 50's. Not in great disorder like a mob. The Israelites were, in a measure, organized, their tribal and family relations having been maintained. They went forth in order, five abreast, or in five companies. Evidently all were under the command of the heads of the tribes, the elders of the people. (Z. '01-382; R.2919) Moses himself was a great general and the people were artisans, not stupid.

13:20 — IN THE EDGE OF THE WILDERNESS — The great wall of Egypt, called Shur (somewhat similar to the great wall of China) is supposed to have hindered their making a more direct route. Besides, this wall was in the midst of a sandy desert where there would be no sustenance, either for selves or cattle, while the route taken, passing through the borders of Egypt to the Red Sea was evidently the most favorable one as respects pasturage. (Z. '01-382; R.2919)

14:3 — ENTANGLED IN THE LAND — As the Egyptians perceived the changed course of the Israelites, first Northeast and then South, they concluded they were lost, did not know where they were going. This would be the natural conclusion for, as we look at the map, we find they were marching to the Egyptian side of the Red Sea, whereas they wished really to go to the opposite side, to enter Palestine. We can imagine the Egyptians saying: “Poor, foolish people, they were far better with us, even at hard bondage, than free. They know not what to do. They will scatter by and by and the majority doubtless will come back to us anyway.” Selfishness may have even suggested it was their duty to hold them in restraint, to turn them back again, to be bond servants of the Egyptians. The Egyptians had not yet learned the lesson that it was the God of Israel they had to contend with. Neither had the Israelites sufficiently learned that it was God who was bringing them forth and not themselves, and not Moses. (Z. '07-156; R.3997)

14:8 — THE LORD HARDENED THE HEART OF PHARAOH — We may reasonably understand that the last or tenth plague upon Egypt symbolizes the bitter experiences of the world at the close of the present age, and that these experiences will be favorable to the Lord's people and unfavorable to others, down to a certain point where the contest will be abandoned and those in authority in the world will agree to the full liberty of all who love righteousness and who desire to walk in the Lord's way. Quite possibly the “powers that be” may concede for a time the demands of the weak and help less and subsequently repent and attempt their recapture under the slavery of selfishness and so, through a Red Sea of trouble, the Lord will then administer a final chastisement upon all those who oppose his deliverance of the poor and the needy and those who have no helper, who cry for righteousness and follow the leadings of his representative, Messiah. (Z. '01-383; R.2920)

14:11 — WHEREFORE HAST THOU DEALT THUS WITH US — Many Spiritual Israelites, having started to leave the world are of insufficient faith and, when beset by temptations and difficulties, they are inclined to wish they had never started in the better way and toward the freedoms wherewith Christ has made us free, and toward the Canaan rest and blessing which He has promised, but which, to them, seems so far off, so utterly impossible to be reached. But Moses was of better faith and courage, as well he might be because of his superior advantages every way. He represents our leader under whose directions and encouragement we have left the world behind. So our leader speaks to us: “Fear ye not, stand still and see the salvation of the Lord which He will accomplish for you this day. As for your enemies, the Egyptians whom you fear, ye shall see them no more again for ever.” (Z. '07-156; R.3997)

14:13 — STAND STILL — This did not mean for the Israelites to actually stay where they were, because they did not, but were commanded to go forward.

But it means “stand firm, hold your ground, do not fly and be thus overcome, but have faith in God, in His strength, be calm.” Put your trust, not in your own efforts or wisdom, hold your peace as to them, but do what God tells you and see what a great and complete victory over the world, the flesh and the Adversary you will win through His strength.

14:14 — THE LORD SHALL FIGHT FOR YOU — Evidently Moses was in very close touch with Jehovah when he could prophesy such an outcome in the face of such disastrous appearances. Similarly we may have confidence in the Lord Jesus when He assures us that the power of the Adversary is limited, that it shall not go beyond the limitations of this present evil world, that tomorrow, in the Millennial Age, we shall witness the overthrow of all the powers of evil. (Z. '07-156; R.3997)

14:15 — WHEREFORE CRIEST THOU UNTO ME? — There is a time to pray and also a time to act and thus co-operate with God who is answering our prayers. When the Lord's time has come for answering our prayers and we know it, it is for us to manifest our faith in him by going forward. Too many Spiritual Israelites, after hearing the Lord's message, instead of going forward in obedience, are disposed to tarry and pray to the Lord that He would give them some special message not common to others. (Z. '01-383; R.2919)

THAT THEY GO FORWARD — No explanation was made of how the path would be opened for them through the waters. Not only was the faith of Moses demonstrated in this command, but the faith of the Israelites was also tested in their obediently going forward in the direction of the water. Is it not so with Spiritual Israelites? Does not the Lord sometimes allow adversity, difficulties, opposition, to hem us in? Does He not sometimes lead us by a way from which there seems to be no escape from some impending evil? This is the time to hearken to His voice and in faith to go forward, nothing doubting, trusting that He who has begun the good work in us will complete it unto the day of Christ, in the Millennial morning. (Z. '07-156; R.3997)

14:21 — THE WATERS WERE DIVIDED — An East or Southeast wind arose and moved the upper water of the shallow bay toward the Northwest, while probably a strong ebb tide set in at the same time and drew the lower water southwards, so that the bed of the sea was for a considerable space laid bare. (*Rawlinson*) This was soon after the full moon of the Vernal Equinox, when there would be a very low ebb and a very high flood. The tide rises from 5 to 7 feet opposite Suez and from 8 to 9 feet when aided by strong winds, returning with unusual suddenness and power after the ebb. (*Newhall*) “M. DeLessops mentioned to me the extraordinary facts of this kind which he had witnessed in storms which occurred at intervals of 15 or 20 years. He had seen the northern end of the sea in places blown almost

dry and again had seen the waters driven far over the land toward the Bitter Lakes.” (*President Bartlett*) (Z. '07-157; R.3998)

The great fulfillment of this passage of the Red Sea is at the end of the Millennium, when Satan and all on his side, enemies of righteousness, will be forever destroyed and, at the same time, all who love righteousness and hate iniquity and avail themselves of the Lord's favors, privileges, will then be saved to the powers of an eternal life under the leadership of the great antitypical Moses. (Z. '07-158; R.3999)

15:1 — THIS SONG UNTO THE LORD — This quite contradicts the evolution theory, the way the Israelites received the victory the Lord had given them. Did they hold a carnival of vice? Did they have a war dance with tom-toms? Nay! Overflowing with religious sentiment they gave thanks unto the Lord, recognizing Him as their deliverer. Hebrew scholars have remarked on the evidence of the antiquity of the Song of Moses in (Ex. 15:1-20) some even noting the fact that some of the words show an intermingling of the Egyptian language. Reference is made to it in Psa. 106:7-12, and our Lord, in His last message to the Church, corroborates it in Rev. 15:2, 3. (Z. '07-158; R.3998)

15:22 — AND FOUND NO WATER — All these experiences were evidently intended to prepare a nation for self-government which had been for two hundred years in bondage, nearly slavery. So with spiritual Israel, God is shaping our trials as to make us fit for self-government, self control, a sound mind, and then use us to govern others. The lesson to be learned is perfect trust, to look to the Lord to turn our bitter disappointments into profitable lessons. As did Moses, so our leader will make our bitter experiences sweet if we but trust in Him. Then to us also comes a season of rest and refreshment, an Elim condition. The Lord does not permit us to have bitter experiences and trials continually, lest we should become thoroughly discouraged. He leads us sometimes by still waters, restoring our soul, refreshing and resting us in His grace and these experiences, rightly received, and producing in us thankfulness and appreciation, tend to make us stronger for the further journey and lessons in the wilderness school of the present life. (Z. '02-200; R.3035)

If natural Israel needed heart development and faith as a preparation for the earthly Canaan, how much more does the Spiritual Israel need for the Heavenly Canaan toward which they journey from the time they leave Egypt (the world) and its bondage of sin. Can we wonder then that God permits many trying experiences, trials of faith and patience, bitter waters. Any saint may have tears in the trying experiences of the journey in the narrow way, but none are excusable for murmuring. Rather each should say with the Master, “The cup which my Father hath poured for me shall I not drink it?” To those who approach the springs of bitterness with the proper

faith in God, as did Moses, the Lord makes known precious promises.
(Z. '13-217; R.5278)

The Israelites were not sufficiently advanced to take such a reasonable position, but were infantile in disposition, they merely gave a wail of disappointment and despair. But the Lord was gracious and patient and although He upbraided and instructed them respecting improprieties of their course, yet He answered their wail. (Z. '02-200; R.3036)

15:23 — THE WATERS OF MARAH FOR THEY WERE BITTER —

During the dark ages the water of life became very much polluted and undesirable. When we came to the waters of the Lord's word and found they were brackish and impure, nauseating, unwholesome, the Lord, in His providence, showed us more clearly than we have seen in the past the great doctrine of the Ransom, the reason of the cutting off of our Lord Jesus in death (he was a tree of righteousness). Here was the manifestation of divine love and mercy and since we have realized this truth, since the truth has come in contact with and purified the message of the Dark Ages, we can partake of it with refreshment and joy. As a result of the fall there was nothing permanently refreshing for God's people to partake of. Those who desired to be God's people found the Law unsatisfactory because it brought them only condemnation. In due time God caused the death of Jesus and through, or by means of, his death, through the message of the Ransom, those who drink of this fact, this water, will not find that brackish taste.
(Z. '10-137; R.4603)

15:24 — THE PEOPLE MURMURED AGAINST MOSES — The song of reverence was forgotten, the mighty power of Jehovah in bringing them through the Red Sea was forgotten, even the taskmasters of Egypt were forgotten. (Z. '13-217; R.5278) How short of memory are selfish murmurers, how soon they forget the favors of God and how unmindful of the pit from which they have escaped. (Psa. 40:2; 77:11; 10:6, 7; Isa. 51:1, 2)

15:25 — THE WATERS WERE MADE SWEET — In a certain sense the Law Covenant made with Israel was a hope of everlasting life supplied by the truth, a fountain of water, of which the Israelites might drink and be refreshed and be enabled to gain eternal life. But while the Law was good it contained certain condemnatory qualities which hindered it from giving to the Israelites the refreshment and life everlasting which they hoped. The law made nothing perfect. The tree, the cross of Christ (ransom) the agency through which the waters of truth and divine law became waters of grace and blessing for the world of mankind when, in the Millennial Age, they will be delivered from bondage of sin (slavery in Egypt). As the Apostle says, it will not be possible for God to make a new law under which to bless man kind, for the Law given to Israel was good, perfect. The divine promises, represented by the water, have been poisoned by sin and hence

(the sin of Adam and the race) were unsuitable and could not give life. The cross of Christ, by cancelling Adamic sin, cancels the condemnation of divine law against mankind and eventually will permit the great antitypical Mediator to make the promises of God good and refreshing, applicable to all who seek to walk in the ways of the Lord. (Z. '07-185; R.4010)

15:27 — AND THEY CAME — Perhaps on the third day, as this was only a few hours from Marah.

TO ELIM — Oaks

TWELVE WELLS OF WATER — Typifying the twelve apostles who were sent out first by Jesus to preach (Matt. 10:1) and through whom have come special blessings to the church.

THREESCORE AND TEN PALM TREES — Typifying the seventy Jesus sent forth (Luke 10:1) subsequently to the twelve and whose ministries typify the public service of this Gospel Age down to the harvest or close. (Z. '07-184; R.4011)

Perhaps the twelve here may, in a larger scale, represent the Little Flock, and the seventy palm trees, the Great company. (See 1 Kings 19:10, 18; Rev. 11:13; 7:9. The world will reach this rest and refreshing time and condition on the Millennial Day.

THEY CAMPED THERE — Possibly for a couple of weeks. (See Ex. 16:1; 15:22)

16:1 — CAME INTO THE WILDERNESS OF SIN — Their journey through the wilderness would represent the journey of the Church in its wilderness condition toward the Heavenly Canaan. (A221) Sin means clay, "miry clay." (Psa. 40:2)

16:3 — TO KILL THIS WHOLE ASSEMBLY WITH HUNGER — It appeared to them that their first hopes had died, that no preference of the Lord had been shown them and they should have continued in Egyptian bondage. We see their lack of faith and that the lessons of the plagues and the sea and the healing of the waters had not given them full assurance of faith. (Z. '07-184; R.4011)

16:4 — I WILL RAIN BREAD FROM HEAVEN FOR YOU — The Lord does not blame them for desiring the necessities of life. Rather, He was waiting for them to appreciate their need so that they might the better appreciate the bountiful provision which He had intended. The lesson of faith was to be so impressed before the sending of the manna that its coming was foretold and the people gathered to behold the Lord's glory. How

patient was the Lord in His dealings with His people—full of compassion and tender mercy. The people should have cried unto the Lord, “give us this day our daily bread” but should not have murmured and stipulated that they wanted something as good as the fleshpots of Egypt. So it is not for us to dictate to the Lord how He shall provide for us, but by faith to accept His provision according to His promises and, while waiting, to make our requests known unto the Lord. (Z. '07-185; R.4011)

16:8 — BUT AGAINST THE LORD — The Israelites may have feared that Moses was leading them on his own responsibility for they knew at the start that the Lord was leading. So we must know that men, at most, are only the honored representatives of God and we follow the Lord as the real director of the course of Spiritual Israel. (Z. '02-201; R.3036)

16:12 — I HAVE HEARD THE MURMURINGS — It was necessary for the Israelites to learn their complete dependance on the Lord, trust, hence the Lord did not prepare for them the bounties of quail and manna until they felt their need, else the Lord's bounty might have been considered as part of His responsible duty; whereas, having learned their need, they could better appreciate the provision and realize its miraculous source. So with Spiritual Israelites, they are permitted to feel their needs and then to ask that they may receive spiritual nourishment freely. The lesson of trust was being impressed. They were to know the Lord as their leader and that all provisions for their necessities were from Him, although they were announced to them by the Lord's servants. (Z. '02-201; R.3036)

16:13 — THE QUAILS — The Lord's supply for our earthly needs is best represented by the quails. He overrules natural affairs to provide us the things needful, sometimes more, sometimes less abundantly. And as the Israelites ate the quails not only at the time of their gathering but doubtless preserved some of them for future use, so we are to use the things of this world as not abusing them. We are to use them wisely remembering that, while they came to us in the ordinary course of life, yet they are God's provision and to be used with frugality and judgment to His praise. If the supply is abundant we are to be thankful, if deficient we are to trust. After we have done what we are able to do in the way of providing for our necessities, we can safely leave all else to Him with whom we have to do. (Z. '02-202; R.3036)

COVERED THE CAMP — See note on Num. 11:7.

THE DEW LAY ROUND — The manna was evidently deposited in or from the dew by some power of God working in harmony with the natural laws of chemistry not yet thoroughly understood. (Z. '02-202; R.3036)

16:15 — IT IS MANNA — There are indeed other mannas from the desert of Arabia. One kind is exuded in drops from the Tamarisk tree and is a sweet, semi-fluid substance. The manna of commerce is an exudation from the Flowering Ash. But none of the known mannas of Arabia correspond to this one described in Exodus, for:

- (1) The supply is very small and only at special seasons of the year
- (2) They are unsuitable for food
- (3) They can be kept indefinitely The manna of the Israelites spoiled after 24 hours, except that gathered on the sixth day, which corrupted not until after 48 hours, leaving a rest from the gathering on the seventh day. (*Z. '07-185; R.4011*)

The *Septuagint*, *Vulgate*, *Josephus*, and *Syriac*, all agree that the derivation of the word was from the question of the Israelites— “*Man hu*” What is this? (*Man*, the neuter interrogative pronoun, what.) The manna of Scripture seems to have been wholly miraculous. The manna from the Tamarisk shrub drops from the thorns on the sticks and leaves with which the ground is covered, and must be gathered early in the day or it will be melted by the sun. The Arabs cleanse and boil it, strain it through a cloth and put it in leather bottles, and in this way it can be kept for several days uninjured. They use it like honey or butter with their unleavened bread. The manna of commerce from a species of the Ash, drops from the tree because of the puncture of an insect resembling the locust, but distinguished from it by having a sting under its body. The substance is fluid at night and resembles the dew but in the morning it begins to harden. (*S.B.D.*) For the method of preparing it see Num. 11:7-9. See also Deut. 8:3, 16; Josh. 5:12; Psalms 78:23-25; The manna required gathering and preparation, and thus furnished labor without which the Israelites would not have been happy. There was a lesson of generosity that went with it, for he that gathered too much found that it rotted. It well typified the Bread from Heaven, Jesus, the truth he taught and represented. As the Israelites would have perished without food, so the Spiritual Israelites would not have sufficient strength for the journey without the Heavenly food, the truth, the Word of God. Only by partaking regularly, largely, daily of our Lord, his merit and his gracious arrangements for us can we become strong in Him and prosecute the journey faithfully and enter into spiritual Canaan. As every Israelite was required to gather manna for himself, so each Christian is required to gather and appropriate the truth. We must do our own part along spiritual lines as well as along earthly lines. The graces of the Holy Spirit cannot come to perfection without preparation, planting, priming, cultivating. Rooming at a college does not make a scholar, nor sitting in a pew at church a Christian. To grow strong in the Lord and the power of His might we must feed upon

Him daily—appreciate and appropriate the merits of His sacrifice.
(Z.'13-218; R.5279)

The lesson from the manna seems more to illustrate our spiritual supplies which come wholly from above. Although given freely, it demands labor by those who would get from it spiritual sustenance. We cannot expect to come to Christ and receive in one instant and without effort on our part all the gracious mercy, blessing and truth that is in Him. The truth is God's gift, to be sure, but it is given to require energy on our part to demonstrate our need, our hunger, our appreciation of this "bread of life." Neither can we receive enough in one day, one month or one year to sustain us perpetually. We need to come to the Lord daily and receive from Him through His word and spirit the life-giving forces by which we may be sustained day by day in the trials of life and become strong in the Lord and power of His might.
(Z.'02-202; R.3036)

16:20 — SOME OF THEM LEFT OF IT UNTIL THE MORNING — Those who accumulate much of God's grace and truth must also be dispensers of it. It is not provided with a view to the creation of a spiritual aristocracy. Those who study the Word merely for themselves and who do not come in with the brethren and share their blessings are not in the long run as much advantaged as we would have expected. Let us gather our daily portion of manna and daily seek to use it all and realize that it will be our portion until we reach the Heavenly Canaan. (Z.'07-186; R.4012)

16:34 — LAID IT UP BEFORE THE TESTIMONY — Representing our hope of immortality, inherent life, which we will have at our resurrection. See Rev. 2:17—"To him that overcometh will I give to eat of the hidden manna." (Z.'07-185; R.4011)

16:36 — AN OMER — Omer is used only in this chapter of the Bible (from *omar*, to heap [prop.]) and means a heap or a sheaf. In the sense of sheaf it is used in Lev. 10-12, 15; Deut. 24:19; Job 24:10. It is here given as the full need of one man for food. See Lev. 5:11 (trespass offering); 6:20 (priest's meat offering when anointed); Num. 5:15 (offering of jealousy); Num. 28:5 (part of the continual or daily offering); Ezek. 45:11, 14; Zech. 5:6-11. An omer is a half-gallon. Not to be confused with Homer or Chomer, (prop. a bubbling up, i.e., of water, a wave; of earth, mire or clay; also a heap; hence a homer or dry measure equals eight bushels or 32 pecks.)

17:6 — SMITE THE ROCK AND THERE SHALL COME WATER OUT OF IT — Paul says that this rock represented Christ (1 Cor. 10:4), that the smiting of the rock represented the putting of Christ to a shameful death, but that only by this means is the water of life provided for those who desire to be the people of God. As the waters of that rock followed the Israelites as a rivulet through much of their subsequent journey, so the stream of God's

favor through the sacrifice of Christ refreshes Christ's disciples through their wilderness journey. (Z. '13-232; R.5285)

17:9 — THE ROD OF GOD IN MINE HAND — Moses' hands were evidently lifted up in prayer. Thus it was demonstrated that it was the Lord who fought for and conquered their enemies. In all our trials and difficulties we are to learn the lesson distinctly that all our trust is to be in the Lord our leader, the antitype of Moses, the Captain of our salvation; who is not in an earthly sense leading us in the conflict, but is in the mountain, in the kingdom (with the authority from God to lead and intercede for us.) His merit prevails for our blessing and succor and all of His faithful servants in turn recognize themselves as merely co-operating with Him. (Z. '02-202; R.3037)

17:11 — WHEN MOSES — This showed that Moses was the advocate or representative of Israel and without him they could do nothing. In the antitype spiritual Israelites have conflicts with enemies too mighty for them without the Lord's assistance. The word, flesh and devil make common cause against all who are seeking the Heavenly Canaan. We, the followers of Jesus, have success in our warfare only as we have him as our advocate. Through him we may come off more than conquerors, victors in the highest sense, "through him who loved us and bought us with his precious blood."

HELD UP HIS HAND — Exercise of the power and efficiency of his merit on our behalf. (Z. '13-232; R.5285)

17:12 — AARON AND HUR STAYED UP HIS HANDS — The humble conduct of Aaron and Hur became the groundwork of a great lesson of helpfulness in the Lord's service— showing how assistance in the service is recognized of the Lord and such co-operation acceptable. (Z. '02-202; R.3037)

17:15 — JEHOVAH - NISSI — "The banner of Jehovah" (E46)

18:18 — THIS THING IS TOO HEAVY FOR THEE — There were some 600,000 males over 20 years old (Num. 1:46) which would mean (counting four persons to a family) about 2,400,000 people, besides the Levites (8,000 between 30 and 50 years old), more than two and a half million people, a vast army. They were ready to rebel or murmur at the least occasion. It was a difficult task. Only by his great faith could Moses thus lead and guide them. This great army would represent all the families of the earth, just and unjust and their leader and Mediator. This shows that Moses was a great general.

18:24 — MOSES HEARKENED TO THE VOICE OF HIS FATHER-IN-LAW — Moses was humble enough to receive such

instruction as of the Lord in spite of the fact that it came from an Ethiopian, one not of the seed of Abraham. This God even now sometimes uses outsiders to give suggestions and lessons to His covenant people, and wise is the man or woman humble enough to receive instruction from every quarter, when found to be in harmony with the divine will. Someone has said—“This (arrangement) became the basis (*Kalisch*) of Alfred the Great’s Saxon Constitution and thus the basis of the Constitution of modern England and America”—a government of the people, by the people, through their won representatives. (Z. ’02-203; R.3037)

19:1 — IN THE THIRD MONTH — That is, two full month. The experiences of this time were chiefly seven:

- (1) Passing the Red Sea;
- (2) Sweetening the waters of Mara;
- (3) Rest at Elim near wells and palm grove;
- (4) Beginning of supply of Manna;
- (5) Smiting of rock;
- (6) Battle with Amalek;
- (7) Appointment of judges under Moses.

These experiences were calculated to establish faith in the Lord and to ground and establish the hope of the Abrahamic Covenant, under which they assayed to leave Egypt to seek the promised land where the blessing would be granted. God proposed to enter into a covenant with them, adopt them as His people, with Moses as their Mediator. (Z. ’07-186; R.4012)

19:2 — ISRAEL CAMPED BEFORE THE MOUNT — Representing, in the Millennial Age, those of the world of mankind desirous of coming into harmony with God, all the willing and obedient. (Z. ’02-203; R.3037)

19:3 — THUS SHALT THOU SAY — Though the Lord impressed Israel with a sense of the importance of the covenant and of His dignity by the terrors of Sinai, yet His message to them introducing the commandments was very gracious and gentle, calling to their minds His loving care over them. This is always the Lord’s way. (Z. ’02-203; R.3037)

19:4 — WHAT I DID UNTO THE EGYPTIANS — Their overthrow typified the overthrow of Satan’s empire and the freeing of mankind from his power, the binding of Satan. The bondage of the race to sin was pictured in the Egyptian bondage.

EGYPTIANS — Egypt, the forces of evil, the kingdom of Satan in the time of trouble, the overthrow of his empire. God here calls the attention of Israel and of all who would seek Him to what He has proved himself able to do for those who trust Him, and to overcome and make powerless the forces of evil to those who would seek Him now and to the world in a larger sense.

ON EAGLE'S WINGS — (See marginal references) Type of the power of the air (spiritual power). To the Church these wings are the Old and New Testaments by which God bears up and encourages and strengthens His people, also His spiritual power around them. "Underneath and around us are the ever lasting arms." (Power of God)

BROUGHT YOU — Brought Israel to be His people. In antitype, by these means brings His people more and more closely to Him, to love Him more and more and be finally copies of His character. (Matt. 5:45, 48)

UNTO MYSELF — So the divine love and power will operate through Christ to bring the world of mankind unto Himself and make them His people.

19:5 — IF YE WILL OBEY — They thought they could and determined to try and the Lord arranged thus to teach them a lesson that imperfect men cannot keep God's perfect law, but need a Mediator and a Redeemer (advocate for the Church). Their failure did not mean God's failure for He had another way. See note on Rom. 7:11; 1 Pet. 2:9.

KEEP MY COVENANT — God knew that they could not keep this covenant, but He wanted them to try for many reasons.

A PECULIAR TREASURE UNTO ME — If they would try they would really become ultimately His people through Christ, as His members in due time or as His earthly kingdom, as will the Ancient Worthies who did try.

ABOVE ALL PEOPLE — Are you ready now to enter into a covenant of full consecration? You have seen how I dealt with the Egyptians in delivering you and how I bore you on eagle's wings ever since over all the trials and difficulties of the journey to this place. Have you faith? Have you loyalty? Do you wish to enter into a covenant? (*Z. '13-233; R.5285*)

It was proper, too, that Israel should know that they would be unsuitable for the Lord's use in blessing other nations unless they themselves were able to keep that law and show others how to keep it.

ALL THE EARTH IS MINE — Who would not want to be the special people of such a king? Implying also that God would use all these earthly blessings to shower blessings upon Israel. (Mal. 3:10; Lev. 26:3-13; Deut. 28:1-14)

19:6 — A KINGDOM OF PRIESTS — The larger part of Moses' work after the delivery from Egypt was to lift the people up out of ignorance and slave condition to freedom. In the Millennial Age, after the world is delivered

from Satan, the work of Christ will be to uplift all the willing and obedient of the world to full liberty and perfection. (Rom. 8:19-22)

AN HOLY NATION — Typifying the Royal Priesthood and holy nation. (1 Pet. 2:9)

19:7 — MOSES — The Christ in antitype.

THE ELDERS OF THE PEOPLE — In antitype, the Ancient Worthies.

19:10 — TO DAY — The rest of the fifth 1000-year day in which the ransom was paid.

TO MORROW — The sixth 1000-year day. These two are preparation days. We are getting ready the blood to seal the New Covenant and the priests and the Levites and the Mediator and the people. (Jewish nation first, then the world, now being born so as to have the people.)

LET THEM WASH THEIR CLOTHES — For some time the Lord has been dealing with the world with a view to the New Covenant. The proclamation of purification has been made, the people are being commanded to cleanse themselves. (Acts 17:30,31) The instruction to purify and get ready has been more or less heeded throughout the world, and now shortly we may expect the marshalling of the people. (*Z.'02-203; R.3037*)

19:11 — THE THIRD DAY — The Millennial Day in which the covenant is made. (Chap. 24)

THE LORD WILL COME DOWN IN THE SIGHT OF ALL THE PEOPLE — The Lord will reveal himself plainly to all the world then.

19:12 — SET BOUNDS UNTO THE PEOPLE — Make plain the conditions upon which the mount may be approached and define the classes who may go up into the mount. So we now are making plain the terms of the high calling and defining the classes who may go up into the spiritual phase of the kingdom. Elders (Ancient Worthies) of Israel were in the camp (world, earthly phase.)

SHALL BE SURELY PUT TO DEATH — To make sure the type was observed.

19:13 — WHEN THE TRUMPET SOUNDETH LONG — The seventh trumpet will sound all down the Millennium.

THEY SHALL COME UP TO THE MOUNT — As they will in the Millennium. (Mic. 4:2)

19:16 — ON THE THIRD DAY — The third 1000-year day from the time when the ransom was paid or obtained.

IN THE MORNING — The Millennial morning (Joel 2:1, 2; Ezek. 7:5-7), beginning with the harvest time and spreading from the church to the world.

THERE WERE THUNDERS — “The seven thunders uttered their voices.” (Rev. 10:3, 4) The volumes of Millennial Dawn.

AND LIGHTNINGS — Diffusions of knowledge, referring to the rapid increase of knowledge among God’s people (knowledge of the truth, Joel 2:24-26) and also in the world.

A THICK CLOUD UPON THE MOUNT — God’s majesty and mystery understood only by those who were of his mind, calculated to cause fear and respect in their minds, for they were convicts.

THE VOICE OF THE TRUMPET — The seventh trumpet, the trump of God, truth on all subjects. (1 Thes. 4:16)

EXCEEDING LOUD — The voice of that trumpet, the truth, will gradually be heard by all, it will resound even to the remotest corner of the earth.

ALL THE PEOPLE — (Jer. 6:16, 17)

TREMbled — “Men’s hearts failing them for fear.”

19:17 — THE PEOPLE OUT OF THE CAMP — the world at the beginning of the Millennium, the earthly phase of the kingdom.

19:18 — AS SMOKE OF A FURNACE — The time of trouble. (Heb. 12)

THE WHOLE MOUNT QUAKED — (Rev. 16:18).

GREATLY — Typifying the shaking of heavens and earth (religious and social world) and the removal of all evil systems and governments.

19:19 — WAXED LOUDER AND LOUDER — The truth will be proclaimed with an ever-increasing number of voices, grow louder, and reach into every nook and corner of the earth.

19:20 — MOSES WENT UP — Early in the third day (Millennial morning) the antitypical Moses (Christ and the Church) will ascend into the mountain or kingdom of the Lord. (Z. '02-203; R.3037)

20:1 — GOD SPAKE ALL THESE WORDS — The Decalogue is called the Law of Moses because “The Law came by Moses but grace and truth by Jesus Christ.” But both emanated from the Father. (Z. '07-188; R.4013)

20:3 — THOU SHALT HAVE NO OTHER GODS BEFORE ME — The thought is that they should have no other gods in his presence; so long as they recognized Jehovah as their God, none others were to be recognized in any sense or degree. (Z. '02-204; R.3038)

God properly put himself first, for he is first, chief, head over all beings and all things, and to him properly belongs their homage, reverence; and only as mankind begin to realize this do they approximate the spirit of a sound mind. The Israelites had been in contact with idolatry in Egypt and would again be in contact with it in Canaan. So the first lesson they were to learn was this. Yet many long centuries of chastisements were necessary to make them learn it, even to the Babylonian captivity. (Z. '07-189; R.4014)

Fathers or mothers, husbands or wives, or children might intrude upon our love and devotion and take the place of our Lord in our affections, and this must not be permitted by any who would be of the elect. We must love less than God all other beings, so that the first strength of our love and devotion may be given to our Creator. The great majority of those who profess devotion to the Lord are bowing themselves down to idols of wealth, social or personal ambition and serving these with all the strength and time and means and knowledge which they have consecrated to the Lord. (Z. '02-204; R.3038) Compare with the first Egyptian plague and first Woe Trumpet for results of disobeying this command.

20:4 — THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE — Some use images, beads, pictures as reminders and helps to the mind and faith, but the effect is injurious and the tendency downward rather than upward. Those races using images, etc., are inferior to those not using them, but who practice the higher and purer worship of God which recognizes no intermediary, but communes directly with the Lord. (Z. '02-204; R.3038)

This commandment was beware of worshipping the true God in a false way. Jeroboam committed this sin when he built alters and two golden calves, one at Dan and the other at Bethel, (1 Kings 12). Ahab and Jezebel broke the first commandment in worshipping Baal. The Lord prohibited men from making an image to represent Him, for a true representation of Him could not be made. Jehovah has furnished us in his own due time and way an

image of himself, the only one, namely, the Lord Jesus. In worshipping Him we honor Jehovah, we worship Jehovah through Him. We must not look to Jesus to the exclusion of Jehovah. This is a character image (1 Tim. 3:16) and any other character is a false image, a false way. See worship of the beast and his image in Revelation. For results of disobeying this commandment, see the second plague of Egypt and the second Woe Trumpet.

20:5 — A JEALOUS GOD — When we have other gods we must consider Him Jealous; He wants all of our affections (Matt. 22:37), all our confidence, our entire trust; that we be so fully in accord with Him that His will shall be supreme in all the affairs of life. This is not selfishness on God's part, because this, under his overruling providence, means to His creatures the largest amount of happiness, success in the duties and affairs of the present life and the fullest preparation for the blessings which God has prepared for and promised to those who love Him. If man could keep his hatred and jealousies along the same line as God it would be all right. We, as God does, should hate sin. The impropriety of jealousy is when it leads to bitterness and other like qualities to which the fallen human mind is subject and liable. (*Z. '11-93; R.4789*)

VISITING THE INIQUITY OF THE FATHERS — This does not show anger, bitterness, selfishness on God's part, rather these words express the law of nature under which, in humanity, God has placed humanity. Every one uses his mind and his talents in accord with the Lord's will brings a blessing, not only upon himself, but extends the blessing in a natural way to his descendants. Those who live contrary to the Lord, who mind earthly things and become more and more earthly, sensual, devilish, surely transmit these groveling tendencies to their children, injuring and influencing them to the third and fourth generation in a perfectly, natural manner. This is the secret of the extreme degradation that we see about us in various parts of the world today. There was a start to all this degradation. (Rom. 1:21-31) (*Z. '02-204; R.3038*)

20:7 — THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN — As a people, Israel had taken God's name, professed themselves to be God's people under his guidance and leadership. It was their duty to see to it that this should not be in vain, empty or meaningless covenant, but that it should be carried out to the full. Likewise we have entered into a covenant with the Lord, we have named the name of the Lord upon us, calling ourselves His people, claiming Him as our Father and Jesus as our Redeemer. It is proper for us to remember that this is not a vain, frivolous matter, that it should be entered into with solemnity and full appreciation of its importance and of our responsibility under it. The Lord will not hold us guiltless if, after having taken his name upon us and receiving His benediction as His children, we then either sin wilfully or in

any degree reflect dishonor on Him whose name we bear. (Z. '02-205; R.3038)

This did not mean that the Israelites should not name the name Jehovah; yet, going to an extreme in the matter, the Jews now and Israelites avoid the covenant name, Jehovah. In vain—lightly, frivolously, or in any other than a reverential manner. (Z. '02-205; R.3038)

Nothing in this commandment would, even among the Jews, have hindered them from taking a legal oath before the court of law. Such oaths are not profane, or taking the Lord's name in vain. They are merely public affirmations that the thing said is the truth as God knows it to be the truth. (Z. '02-189; R.4014)

If we receive this relationship in vain, sin lieth at the door and we will be excluded from the family in glory, whatever may be our position in the Great Company or elsewhere. (Z. '07-189; R.4014) For the result of the disobedience to this commandment, see the fourth Egyptian plague and the last Woe Trumpet.

IN VAIN — Falsely, to no purpose. To profane God's name is to use it with disrespect and irreverence; to blaspheme His name is to revile, calumniate, abuse it.

20:8 —REMEMBER — This does not imply that the Sabbath had been previously instituted and this was merely a reminder of it. There was no mention of the keeping of a Sabbath previous to Israel's arrival at Sinai. It was instituted in connection with the sending of the Manna. It means that Israel should be careful continually to remember the commandment regarding the seventh day and that thenceforth it should be kept holy, sacred, free from work, as unto the Lord. (Z. '02-205; R.3039)

REMEMBER THE SABBATH DAY TO KEEP IT HOLY — By general consent the nation seemed to recognize the propriety of devoting the Sabbath day to a consideration of the Divine Law and precious promises, even prophecies. The appointment of the day was in the interest of all—to the poor it would mean protection from the greed of capital; and to the enterprising and prosperous it would mean a brake upon their selfish propensities, the acknowledgement of the Lord and the interests of their fellow creatures. (Z. '07-189; R.4015)

As Israel's passover typified the death of Christ, so their fiftieth day pointed out the full, complete rest or Sabbath of the present time, into which the Spiritual Israelites entered at Pentecost, when they received from the Father through Jesus the Holy Spirit which indicated that their sins were covered and they were accepted of the Father as New Creatures begotten of the Holy

Spirit. So all followers of Jesus, from then till now, when begotten of the Holy Spirit, are accepted into the rest of faith and, ceasing from all hope of self-justification, accept Jesus as the end (fulfillment) of the Law for righteousness, and the imputation of his merit as full satisfaction for their sins, and full reconciliation with the Father. Only those who have this experience have ever kept the real antitypical Sabbath. As long as they maintain this faith and trust they are fulfilling the antitypical Sabbath. This excludes works and the Jewish Law as basis for justification by faith and accepts instead the blood of Christ. But works as a manifestation of our love and devotion and thankfulness to God are required. Thus God has bound together our faith and obedience to the extent of our ability and the rest or Sabbath which we may enjoy. The measure of our rest in the Lord and his finished work will depend largely upon the measure of our thankfulness and appreciation and the latter will manifest itself in loving devotion to Him and the righteousness which He represents. He who lacks this rest lacks the evidence that he is an Israelite indeed and in covenant relationship with God through Christ. He who has this rest of heart has in it a foretaste, an assurance of the perfect rest of the future. For, of now we can rest by faith, notwithstanding the besetments of the flesh and the Adversary under present adverse conditions, how gloriously we will rest by and by when that which is perfect shall have come, not only in our own change into the Lord's character-likeness, but in the change of all the outward environments. On the other hand, the hope and faith regarding a future rest and Sabbath is without foundation if we do not enjoy the present rest of faith, if the peace of God which passeth all understanding is not ours. (Z. '07-190; R.4015)

As the Jew commanded that all his children and servants were similarly to rest, so all who come under our influence as children or employees should be influenced by our rest and be partakers of our trust and confidence in God, through or knowledge of Him which they could only appreciate. (Z. '07-190; R.4015)

The Lord has left us in this liberty because our entire law is a law of liberty designed to test, by its liberty, those to whom it is given. It leaves one unfettered that he may the more abundantly show the kind and extent of his devotion to the Lord. (Z. '02-205; R.3038)

20:10 — THE SEVENTH DAY IS THE SABBATH — The fourth commandment is a kind of connecting link between the two parts of the commandments. (Z. '07-199; R.4019)

The ten commandments were written on two tables of stone, one bore the first four and the other the last six. The first four mark man's obligation toward and responsibility toward his Creator and the remaining six his

responsibilities (duties) toward his fellow men. (Z. '02-217; R.3044; Z. '13-235; R.5287)

The essence of the first four is stated by Jesus, "Thou shalt love the Lord thy God with all thy heart, mind, soul, strength" (being), and the last six, "Love thy neighbor as thyself." (Luke 10:27; Deut. 6:5; Lev. 19:18) The "Thou shalt nots" might be multiplied indefinitely to fit the thousand of cases in daily life, but the one "Thou shalt" covers the entire situation. Those who so love the Lord will bend every energy to please him, and any division of the heart or mind or soul or strength violates the commandment and jeopardizes their own safety besides, and those so loving their fellow-men will not intentionally injure them in act or word or thought, so that love expresses the full measure of the Law's requirements. Love may go beyond, but cannot do less. (Z. '13-235; R.5287)

20:12 — HONOR THY FATHER AND THY MOTHER — No matter how ignorant or stupid or vicious parents may be they deserve consideration from their children. Yet, of course, the kind or degree of respect must depend upon the character of the parent to some extent. With disobedience to parents rank and rampant everywhere it may seem a hard saying, but we believe it is true, that the disobedience is due to the parent or guardian of the child. The child may have been illborn, discontent and anger and rebellion in the mind of the mother during the period of gestation may have marked the child before its birth so that no amount of training may ever fully recover it. The parents may well be patient and longsuffering with such unhappy disobedient dispositions in their children. Perhaps the parents were only partly to blame. Perhaps the minister preached not the laws of God, their human operation and the penalties of their violation, but instead gave flowery essays and anecdotes giving neither food for the spiritual nature nor assistance in understanding and combatting the weaknesses of the human nature. Perhaps the fault was not wholly the mother's. Perhaps the father may have forgotten that he too had a duty toward his offspring, chiefly served by assisting his wife at this critical period to thoughts of kindness, gentleness, nobility, etc. The conscientious parent has a wonderful task to train the perverted child in the nurture and admonitions of the Lord. Those who strive faithfully in this direction cannot be too much appreciated and encouraged; and more and more we should esteem the parents of every noble man and woman of our acquaintance and, if strangers, should appreciate the parents, much more the child. The Sunday School also may have unintentionally done harm by weakening the respect of the children for their parents and by releasing the parents from realizing their responsibilities toward their children. The parents are, in the Divine arrangement, the priests of God, particularly in respect to their children. To whatever extent they shirk this responsibility or ignore the honor of this station their influence over the child is lost and one hour's time a week in a Sunday School class can never take the place of continual parental

supervision. All benevolent people should be on the alert for the right training of the rising generation, urging and encouraging parental authority and respect. (Z. '13-235; R.5287)

Whoever learns to respect his father and mother, will, in ratio, have consideration for others. Those disobedient to parents and without natural affection are prepared to be covenant breakers and anarchists when conditions shall favor such action. Growth of disrespect to parents is one of the notable features of our day. (2 Tim. 3:2, 3) These condemned qualities are being taught and fostered by the higher teachings of the worldly-wise. (Z. '07-200; R.4019)

This commandment taught the Jew the sacredness of the family relationship. It implies not only that children should honor their parents and parents so teach their children, but that they should strive to live before them such lives as would reasonably call forth such respect, obedience and honor. The words "That thy days may be long in the land which the Lord thy God giveth thee" would seem to connect this promise with Israel's possession of the land of Canaan. As obedience to parents would lead to obedience to God, so Israel's disobedience to God which resulted in their various captivities and finally in their complete banishment from that land would imply that this lesson of obedience to parents was not well learned and the reward of continuing in their own land was taken from them. (Z. '02-218; R.3044)

To spiritual Israelites—we have a father and mother as New Creatures—God, the Father of our Lord Jesus Christ. (Matt. 8:9; John 20:21; 1 Pet. 1:3) The spirit of loyalty to our Heavenly Father, of obedience to Him, should be continually with us and prevent any spirit of self-seeking, or boastfulness. The proper spirit of reverence for the Father is expressed by our Lord—"I delight to do thy will, O my God, thy law is written in my heart." The spirit of God is the Law of love and with that in our hearts and abounding more and more we will delight to honor one from whom has come every good and perfect gift. Likewise the Abrahamic Covenant, the heavenly promises to us of the heavenly Jerusalem, typified by Sarah as the mother of us all. We are begotten and nourished of a good hope, a living faith. We must respect this faith, promise, hope, through which we are begotten as well as respect the Heavenly Father by whose gracious provision we are begotten. If we thus honor the Father, the God of all grace, and thus honor His covenant and the faith which has been begotten in us, it will make us loyal in thought and, so far as possible, in word and deed. And, as there was a special promise of long life to the obedient Jew, so to the Spiritual Israelite there is a blessing of a promise of eternal life, immortality. (Z. '07-201; R.4019)

20:13 — THOU SHALT NOT KILL — "Thou shalt do no murder" (R.V.), the better rendering. Murder is always wrong, killing is sometimes right, a duty.

The life of the lower animals was given to man, according to his necessities (Gen. 9:3); but we deprecate that which is misnamed sport, the destruction of birds, beasts, fish, want only, merely to gratify a savage desire to take life. (Z. '02-218; R.3044)

This commandment did not mean that the Jews should not kill animals for sacrifice to God or food, nor that they should kill beasts destructive to man's interests, nor to put to death those judicially sentenced to death as injurious to the interests, of there fellow-man. But all these things the Jews did under and in harmony with that law. To them it meant that no one had a right to take human life, that only a legal process of divine sanction could do this. (Z. '07-200; R.4019)

Life is to be prized, not jeopardized. (Z. '13-234; R.5287)

To the New Creature, "Thou shalt love" has a much more deep and searching meaning than could be understood from "thou shalt not murder." Any wicked thought or sentiment in his heart against his brother, any malice, hatred, anger, is of the murder spirit, which is contrary to the new standard and must be thoroughly eradicated. Such—"He that hateth his brother is a murder"—is a spirit or disposition which, under aggravation or excitement or removal of restraint, would do injury to his brother, and the desire to injure at all, to wound or main. is the desire to that extent to murder him, to take away his blessings, to destroy his interests. (Z. '07-200; R.4019)

He who angrily wishes that his brother or another were dead has committed murder in his heart. (Z. '02-218; R.3044)

The spirit of this commandment would lead the followers of Christ to be careful of the lives and limbs of their employees or whoever might be under their charge or care. (Z. '07-200; R.4019)

The spirit of love wishes well to the neighbor, yea, even though he be an enemy, desires that he may come into harmony with God and ultimately attain life everlasting and so desires these things as to assist him by word or act if possible. (Z. '02-218; R.3044)

What sympathy, what love for the brethren we must feel, how careful not to kill them. As the Apostle says:—"Should I permit my meat to destroy one for whom Christ died?" Should I exercise my liberties to that extent and be careless of the welfare of a brother? How can I, if actuated by the Father's spirit, the spirit of Christ, love. Hence, no one should be recognized as a leader in the church of Christ, whatever his qualifications if he be a striker, a wounder of the brethren. Let us learn to appreciate the spirit of the Lord as we find it among his brethren and be more and more zealous for its

cultivation, that so far from injuring or wounding any of them, it should be our joy to minister to them, serve them, bind up their wounds and assist them in every manner within our power. Some very well meaning, very self-sacrificing to the Lord's cause, are forgetful of the spirit of the Lord toward the brethren and open to this rebuke of being wounders. Yet, on the other hand, all who are the Lord's should seek not to be easily wounded or hurt, but to be strong in the Lord, covered with his armor, that harsh words or deeds either from the world or from the brethren would take no effect because of the covering of grace and truth in the armor. (Z. '07-201; R.4020) See sixth plague for disobedience.

20:14 — THOU SHALT NOT COMMIT ADULTERY — This seventh commandment was designed to be the protection of the home and of the family. We may be sure that, to the Jew, it included fornication. Whoever disregards this Law most assuredly brings upon himself injurious consequences in the present life and a degradation of mind and character bearing more or less influence upon his future welfare. (1 Cor. 6:18) To the New Creature this commandment emphasized the importance of the new mind, which has devoted the old body to death. (Rom. 8:13) He who loves his neighbor as himself would not wish to destroy that neighbor's home and its sacredness. The Golden Rule applies here. Our Lord showed the great magnitude of this Law, (Matt. 5:28), when he declared that evil desires, though not accomplished for lack of opportunity, were as really violations of this commandment as if the act had been committed. (Z. '07-201; R.4020)

How the magnifying glass of the law of love enlarges and intensifies the words, actions and thoughts of life! There is, in this, a lesson of purity of thought which should be profitable to all the Lord's people. It is valuable for us to know how the Lord esteems such matters that we may put the greater guard upon our very thoughts and heart intentions. We may be sure it was not of accident that Apostle wrote of the wisdom from above as first pure. Our own purity, in the sense of justification by faith, comes before we can have any standing or relationship to the Lord or be begotten into his family. And this same purity, which is made the foundation of the new life and reckoned to us, must be appreciated by us and lived up to as close as possible. (Z. '02-218; R.3044)

We have been betrothed to our Lord, to Him as our bridegroom we owe full allegiance, whether we look from the standpoint of the Church as a whole, or from the standpoint of each individual united with the Lord. From this standpoint we are to be uncontaminated, unadulterated, separate from the world. (John 17:15; 15:19) (Z. '02-218; R.3044)

20:15 — THOU SHALT NOT STEAL — It does not say—"Do not steal if there is the slightest risk of being caught, exposed, punished" or "do not steal a small amount because it would not be worth while and the risk of

being caught would be to great,” or “steal only if you can do so in a semi-legal manner which could not easily be detected or which, if detected, would be shielded by some appearance of legality.” This command covers every form of theft, public and private, for the most serious of all thefts are the public ones by which, under pretence of legality and its form, public properties are seized, without giving a reasonable equivalent. This plainly and simply meant to the Jews that each should recognize the rights of every other Jew, his property, his interests, , and not misappropriate them. The parent may steal from his child by failing to recognize the rights of the child and his own obligation as a parent—to deprive the child of a common education and reasonable equipment for the duties of life. Children should also recognize an obligation toward their parents and toward each other. Mine and thine should be recognized in every home as the basis of order, of justice. We know of nothing so productive of wranglings and disputes in families as the ignoring of one another’s rights. (Z. ’07-202; R.4020)

The worst form of theft is stealing a neighbor’s good name and starting slander. Who can excuse, either in himself or in another, the robbery of another’s good name? Sometimes the character of another is traduced to imply a higher sense of honor or truth or righteousness on the part of the traducer. But he who rightly judges the matter will draw an opposite inference and feel rightly indignant that the one who thus robs another of his good name should expect the hearer to sympathize with the act and be a receiver of stolen goods. In no other particular could we discredit our Lord than by evil speaking, slandering and slander-mongering. (Z. ’07-202; R.4021) For disobedience of this commandment see the eighth plague of Egypt.

20:16 —THOU SHALT NOT BEAR FALSE WITNESS — Though this command does not directly prohibit false statements, it does necessarily prohibit any statement which would mislead a neighbor to his injury and herein we see a superior wisdom in the light of this command. False witness applies to the telling of lies, but it goes deeper than this and applies to any misrepresentation, whether it be direct statement or indirectly by such a statement that would permit a wrong inference to be drawn. Indeed among (so-called) refined people this subterfuge, by which they palliate their conscience and at the same time gratify their spiteful hearts, is very common. One may even bear false witness by a nod of the head, by shrugging the shoulder, or by silence if a misstatement might be made in such a connection that silence might be taken as consent. There is no point or feature of the Law of Love, as it bears on our relationship with fellow men that needs more of our attention than this one. It seems difficult for Christians to learn thoroughly the Master’s lessons. that if thy have anything unpleasant to say about a bother or sister, any criticism of their private affairs to offer, it should be offered to him or her alone and not to others. (Matt. 18) Perhaps on no other score does the adversary succeed so well in

doing mischief to the Lord's people, in planting roots of bitterness, producing misunderstandings, anger, malice, hatred, strife and other works of the devil. Let us permit love to do its perfect work in this relationship to its fellows. (Z. '02-219; R.3045)

With many the flesh is weak and the temptation is strong to favor personal interests in violation of the truth, of righteousness. The New Creature must have that love to his neighbor which would prefer to tell no evil about him, however true it might be; which would prefer to shield him, to guard his interests and to lovingly think no evil, or as little evil as possible, respecting any conduct of his that might seem to us irregular. Love suffereth long and is kind; it imagines not evil, but rather imagines good. (Z. '07-203; R.4021) For disobedience of this command, see the ninth plague on Egypt.

20:17 —THOU SHALT NOT COVET — The principle of covetousness is a principle of selfish desire. (Z. '11-349; R.4876)

Covetousness is not the desire for more blessings for ourselves, but an enviousness of the possessions of others and a desire to appropriate them for ourselves. It is akin to envy, but worse because it goes further. Standing, as it does, as the last of a series of commandments, this one, as it were, casts a reflection upon all which precede it. It is the climax of all the commandments respecting our relationship to our fellow man. It takes hold of the thoughts, whereas the others take hold upon the words and deeds. Of it Canon Ferrer has said: "This is an unique commandment. Search all the laws of the world and you will not find one which resembles it. The sixth, seventh, eighth and ninth commandments you will find in all codes, though only as prohibitions of crimes amenable to judicial punishment. The tenth commandment is the complement of all the rest. It shows that God requires of us not only outward obedience, but inward holiness, that he demands in us the sacrifice of the will in which wicked actions spring, that sinful imaginings are a crime against him, as well as wicked acts." (Z. '07-203; R.4021)

The organ or mental quality which leads worldly minds to covet the things of others is differently directed in the New Creation and guides them to seek for things that love Him. And these must be sought lawfully, in harmony with the Law of Love which God has given us. He who seeks for glory, honor and immortality seeks a good thing and may rejoice respecting it and the desire to obtain it, but he must ever keep in mind that it can be attained only by sacrifice of earthly interests, going to the Master without the camp, bearing his reproach. Let us, to whom the Lord has given the royal law of love, remember well that it is much more searching, much more strict than the law of the ten commandments given to the Jew, because ours relates to us according to the mind and heart as New Creatures and not merely according to the flesh and its appetites and desires. (Z. '07-203; R.4021)

As the last commandment it stands in an important place and, when fully appreciated, is seen to have a bearing on all the others, Covetousness implies discontent. It therefore generally is at the bottom of false witness, slander, theft, adultery, murder and disobedience to parents. Indeed, in some respects, we may suspect that it lies at the bottom of any disloyalty to God. Was it not covetousness on the part of Satan which first led him to disloyalty and sin? In becoming New Creatures we are supposed to eradicate from our hearts everything that would, in any sense of the word, develop into covetousness, by the consecration of our wills and hearts to God, accepting His will instead of our own. Indeed, the New Creature has nothing to covet because, in becoming the Lord's we have become joint-heirs with Jesus Christ and all things are ours—"and ye are Christ's and Christ is God's." But let us, as New Creatures, remember that covetousness can come into a heart otherwise pure and defile the whole, as we see illustrated in the case of Satan, so that of all things which we need to guard against most carefully this is one of the chief. All of the graces of the spirit are opposed to covetousness—meekness, gentleness, brotherly kindness, love, forbid that we should covet the things of our brethren or of the world. Rather, thankfulness should so fill our hearts—gratitude for the manifold blessings received and mercies that there will be no room for covetous thoughts. (*Z. '02-219; R.3046*) See tenth plague for disobedience.

20:19 — SPEAK THOU WITH US — They knew Moses, but did not know God. Moses here acted as Mediator.

20:25 — IF THOU LIFT UP THY TOOL UPON IT — Typifying that justification before God and life's blessings will not come through man's devices, ordering or making. ("Not made with hands". . . Heb. 9) Jesus Christ, our altar, and by and by the Christ as the world's altar are of God's making and not man's. The heathen altars were made of hewn stone or brick and their offerings were really to demons. (Lev. 17:7; Deut. 32:17; 2 Chron. 11:17; Psalms 106:37; 1 Cor. 10:20; Rev. 9:20) These typified man's efforts which are always twisted by Satan and are his devices to keep men away from God, satisfying man's religious instincts by fraud and lies and blinding them (2 Cor. 4:4), and these are an abomination in God's sight. See Isa. 65:3 and notes.

21:14 — THOU SHALT TAKE HIM FROM MINE ALTAR — This refers to the horns of the brazen altar. The sin is wilful, therefore take him away. The ransom does not cover wilful sin. (See 1 Kings 1:50-53; 2:29)

24:1 — NADAB AND ABIHU — Nadab and Abihu were very highly favored but later they became heady and died for offering strange fire.

SEVENTY OF THE ELDERS OF ISRAEL — Probably the original Sanhedrin. (See Num. 11:16.) (*Z. '07-233; R.4037*)

24:3 — WILL WE DO — Here the Israelites accepted the covenant and set it to their seal (John 3:33), typifying those of the world who come gladly to God and, having a better Mediator, will be enabled to become perfect and keep it. These are the antitypical camp in the Millennium. (Z. '10-150; R.4607)

24:4 — AND MOSES WROTE — As Jesus will write them in the hearts of the people. (Ex. 36:26; Jer. 31:33) These were written on parchment and to them (ten commandments) were added about seventy enactments or explanations in accordance with them, based upon them, and these all (in Ex. 20-23) constituted the book of the covenant. (vs. 7) (Z. '02-220; R.3046)

EARLY IN THE MORNING — The Millennial morning.

UNDER THE HILL — The earthly phase, calling attention to the ransom.

ACCORDING TO THE TWELVE TRIBES OF ISRAEL — See Deut. 32:8; Acts 17:26; Zech. 9:1

24:5 — OFFERED BURNT OFFERINGS — Notice that it was the blood of burnt offerings and peace offerings that sealed the Law covenant. (The sin-offering feature had to do with the satisfaction, but the burnt offerings and peace offerings imply that the believers and sacrificers voluntarily lay down their earthly rights in the interests of those who will be blessed under the New Covenant-entirely aside from the atonement for Adamic sin, accomplished by the same sacrifices, viewed from the standpoint of the sin offering.) The sin offering, burnt offering and peace offering picture the same sacrifices, but from different standpoints. In every case we would understand the bullock to represent Jesus and the goats, the Church. (The sin offerings were not offered before the Law came, all were burnt offerings. "Sin is not imputed where there is no law." (Rom. 7:7-11; 5:13) All the sin offerings were for transgression against the Law Covenant, not for sins before it, which were probably answered for by the blood of Moses.) See comment on Heb. 9:18.

OF OXEN — Of calves and goats. (See Heb. 9:19.) these animals represented Moses, the Mediator of the Covenant, and their blood as his life, the blood of the covenant. (vs. 8) (Z. '02-220; R.3046)

24:6 — IN BASINS — Refers to a smaller vessel than our basins, more like a cup. In Cant. 7:2 it is translated "goblet." These "cups," the members of the Church, and the blood of the New Covenant passes through them to the people. So in 1 Pet. 1:2. The blood came from the bullock. The cups are merely the channel.

HE SPRINKLED ON THE ALTER — Representing a satisfaction of justice. He also sprinkled blood on the book—that the Law was bound and he would faithfully carry out his part of the covenant. (Heb. 9:19)

24:8 — SPRINKLED — This was done was done on all the people (Heb. 9:19), so the antitypical Moses will sprinkle the world of mankind and this will mean the bringing of them into harmony with the divine law. It will require the “thousand years” to “sprinkle” mankind. the sprinkling with the blood represents justification (Z. '14-85; R.5421)—i.e., bringing all mankind to a knowledge of the truth and to an appreciation of their privileges of returning to full harmony with God and his divine laws and regulations. (Z. '09-104; R.4366)

ON THE PEOPLE — Probably not on all the 2,000,000 present, but upon representatives of the whole, the heads or chiefs of the tribes. (Z. '02-220; R.3046)

Perhaps the seventy elders. This typifies the sprinkling of the blood of the New Covenant upon Israel and all mankind. (See Isa. 52:13; Heb. 9:13, 14; Ezek. 36:25) This with the promise of the people, bound them to the Law Covenant. (Heb. 9:19)

CONCERNING ALL THESE WORDS — “Enjoined”—Heb. 9:20—by which you and God are joined in covenant. Thus, in type or symbol, Moses stood to pledge to God on behalf of the people and to the people on behalf of God, that the provisions on both sides should be carried out. (Z. '02-220; R.3046)

25:2 — OF EVERY MAN THAT GIVETH IT WILLINGLY WITH HIS HEART — See notes on Ex. 35

25:8 — LET THEM MAKE ME A SANCTUARY — Tabernacle symbols: **Enclosures** represent our conditions in the house of God. **Fixtures** represent positions as humans or as New Creatures. **Furniture** represents activities (spheres of usefulness). **Priests** represent ourselves as agents and intelligent worshippers. **Sacrifices** represent experiences. Camp represents our environment. The **Tabernacle itself, set up**, represents the house of God.

25:9 — EVEN SO SHALL YE MAKE IT — As we note the necessity for this exactness it gives us confidence that every jot and tittle of the type will be fulfilled (Matt. 5:18; Luke 16:17) and should make us eager to examine carefully every feature of the type and search diligently in the word for its meaning.

25:10 — AN ARK OF SHITTIM WOOD — Its name “Ark of the Covenant” or “Testimony” seems to imply that it illustrates the embodiment of Jehovah’s plan, which he had purposed in himself before the beginning of the creation of God—before the minutest development of his plan had taken place. It represented the eternal purpose of God—his foreordained arrangement of riches of grace for mankind in Christ (head and body)—the “Hidden Mystery.” It therefore represents Christ Jesus and His Bride, the “Little Flock,” to be partakers of the divine nature and to be imbued with power and great glory—the prize of our high calling, the joy set before our Lord and all the members of his body. (T121) The condition of spiritual perfection of the glorified Christ. (T122) In Ex. 26:33, the Ark was placed in the Most Holy to signify that the glories which it typified would not be realized by the Christ until the second vail of actual death was passed and we were glorified. The order of approach events:

- (1) actual death of human body (second vail);
- (2) Resurrection to divine nature;
- (3) a waiting time (typified by space between Ark and vail);
- (4) satisfaction of justice;
- (5) presentation to Jehovah;
- (6) glorification, entering into Ark condition. The same order is pictured in Jesus’ resurrection.

TWO CUBITS AND A HALF — 3-3/4 feet (equals 45 inches).

A CUBIT AND A HALF — 2-1/4 feet (equals 27 inches).

25:11 — OVERLAY IT WITH PURE GOLD — Representing the actual possession of the divine nature when we shall enter into the Most Holy. It could have been made of solid gold, but it then would have been too heavy to carry, for it was borne on the shoulders of the Kohathites. (Num. 3:27-31; 7:6-9) The stone sarcophagus of the King’s Chamber in the Pyramid was of the same capacity.

25:15 — THEY SHALL NOT BE TAKEN FROM IT — This would seem to represent a pilgrimage, a sojourning, that the Ark had not reached its final resting place while the tabernacle was in use. When the Ark was brought into Solomon’s Temple (which represented the Christ in the glory of the Kingdom) these staves were drawn out in some manner, (1 Kings 8:8) which would seem to represent that the Ark had reached its final resting place. So now, while the Body of Christ, the Church, is in her tabernacle condition, she is not entered into the final rest, but when the temple or glorified condition is reached, we shall have entered the rest that remaineth, our final, perfect rest. Also God’s plan of salvation waits tentatively while the Christ is being gathered out, then when the Church is fully glorified the plan will be put in their hands as it now is in the hands of the Head, and

God will turn over the world to the Christ to bless, the plan will be vested in them.

25:16 — THE TESTIMONY WHICH I SHALL GIVE THEE — The two tables of stone containing the ten commandments, typifying God's eternal law and that its power and authority were vested in Christ as its executor. Also, that he would fulfill every obligation of God's perfect Law. (T121) (See 1 Kings 8:9)

25:17 — A MERCY SEAT OF PURE GOLD — Representing justice, the foundation of God's throne. (Psa. 89:14, margin)

TWO CUBITS AND A HALF SHALL BE THE LENGTH THEREOF — Circuit is eight cubits.

A CUBIT AND A HALF THE BREADTH THEREOF — Same size as the Ark, showing that God's absolute justice and his whole attributes will be in full force on the eighth 1000-year day, that not until absolute perfection is actually reached will man be able to stand before the Father's justice.

25:18 — TWO CHERUBIMS OF GOLD — God's love and power.

25:20 — TOWARD THE MERCY SEAT SHALL THE FACES OF THE CHERUBIMS BE — Here the posture of the Cherubims was that of waiting for Justice to be satisfied—their wings spread on high overshadowing the Mercy Seat and their faces looking toward the Mercy Seat, waiting till Justice is satisfied before they can go out to bless the world. In Solomon's temple the posture of the Cherubim was different. (See 1 Kings 6:23-28; 8:6-8; 2 Chron.3:10-13 and note.)

25:21 — THE MERCY SEAT — The Propitiatory, or place where satisfaction is made to Justice. (Rom. 3:25; 1 John 2:2)

IN THE ARK THOU SHALT PUT THE TESTIMONY — Called the "Ark of the Testimony" on this account (Ex. 26:34); also "Ark of the Covenant" because God's Law Covenant was ever kept in the mind of the Jews by the presence of the Ark among them, representing Jehovah's presence (Num. 10:33) because the Law of the Covenant was in it.

25:22 — ALL THINGS WHICH I WILL GIVE THEE — See Ex. 29:42, 43; 30:6, 36; Lev. 16:2; Num. 17:4; 7:8, 9; 1 Sam. 4:4; 2 Sam. 6:2; 2 Kings 19:15; Psa. 80:1; 90:1; Isa. 37:16.

25:23 — MAKE A TABLE —this table was placed opposite the candlestick and on the North side, to the right as you enter the Holy; thus being the second thing seen, showing that the illumination of our mind enables us to

understand the deep things of God. The light of the candlestick fell most brilliantly on the table, showing that the first thing the light of the Spirit points us to is to study the Word. So Jesus, on his anointing, “the Spirit driveth him into the wilderness.” (Mark 1:12) Solomon’s temple had ten tables, five on the right and five on the left (2 Chron. 4:8), perhaps meaning a greater abundance of truth and food in the kingdom.

OF SHITTIM WOOD — Representing Christ and the Church holding forth the Word of life. We partake of it ourselves and hold it forth for others, thus upbuilding one another in the most holy faith and compacted (knit together) by that which every joint supplieth. (Eph. 4:16)

TWO CUBITS SHALL BE THE LENGTH THEREOF — These dimensions would make the table 9 feet around (without the border) and 27 inches, or 2 feet, 3 inches high.

25:24 — OVERLAY IT WITH PURE GOLD — Showing that the Christ is completely surrounded by divine power and protection and that they are called to the divine nature.

CROWN OF GOLD — “Crown” would imply a vertical ornament about the table. Food for kings.

25:25 — A BORDER OF AN HANDBREADTH — If this handbreadth be 4-1/2 inches, then the distance around the top of the table is 144 inches.

A GOLDEN CROWN TO THE BORDER THEREOF — The same to the border’s “crown,” it also would seem to be a vertical ornament. An honor to proclaim the truth.

25:27 — OVER AGAINST THE BORDER — *Leeser*: “Close under the rim (or border) shall the rings be.” The table would not be top-heavy this way. The table was borne on the shoulders of the Kohathites. (Num. 7:9; 4:7, 8) See notes on Lev. 24

THE STAVES TO BEAR THE TABLE — There were no staves mentioned for the table in Solomon’s Temple, they were not to be moved thence, its final resting place.

25:28 — MAKE THE STAVES OF SHITTIM WOOD — The staves were not kept in the rings of the table (Num. 4:8) as this seemed no figure, a new lot of tables being made for the Temple.

25:30 — SHEWBREAD — See Lev. 24.

25:31 — A CANDLESTICK — Representing Jesus and the Church (candlestick as a whole) letting the light of the Holy Spirit from God's Word shine forth in their lives. These are as a candle now, but by and by will shine forth as the sun in the Kingdom. (Matt. 13:43; 5:14-16; John 1:9)

PURE GOLD — The Christ is called to the divine nature, they are divinely instructed and arranged and divinely protected and taught and the light is God's Holy Spirit. This was the first thing noticed on entering the Holy and so the first effect of the begetting of the Spirit is an illumination of our mind (Heb. 10:32; Eph. 1:18; 5:8) enabling us to discern spiritual things. (1 Cor. 2:12-16) (*T-116*)

OF BEATEN WORK — All hammered out of one piece of pure gold, showing how Christ is perfected through suffering and made one in full beauty and harmony, fit for the divine nature.

HIS SHAFT — The central shaft which went straight up and bore all the branches, and had more fruit and flowers than the branches, represents Jesus as the "seed," the "true light." His course was straight upward from the start, his obedience and life were perfect and hence bore richer fruit than any of the Church. He also is the main stock and bears all the members of the Church up.

HIS BRANCHES — The branches, however, run parallel to earth for awhile and gradually come into line with the head more and more, until they are copies of his likeness in character. Our course is not very different at the first from what it was before, but gradually we bring our thoughts and words and actions more completely under the control of the head, transformed by the renewing of the mind. (Rom. 12:2; 2 Cor. 3:18) The whole candlestick thus represents the Christ in the militant state, in its seven (complete) phases. (Rev. 1:11)

25:33 — ALMONDS — The fruits representing that the church is fruitful and beautiful from first to last. These almonds also show that the Christ is an elect company, chosen and predestinated as a Royal Priesthood.

KNOP — A calyx.

A FLOWER — Almond flowers. A very beautiful design, the beauty of the New Creature.

25:37 — THE SEVEN LAMPS THEREOF — These were probably almond-shaped. (*T116*) These lamps, represent the Word of God, containing the oil (Holy Spirit), it has been the chosen channel of God to dispense the light of the Holy Spirit. (*T116*)

GIVE LIGHT OVER AGAINST IT — These lamps were placed so as to point the wick end toward the central stick, showing how the Christian is always to point his hearers toward the Master, to exalt him and the Father and to keep ourselves out of sight. See Ex. 30:7, 8; 37:17-24; Lev. 24 for further notes and Rev. 1:12, 13, 20; 2:1, 5; Ex. 27:20, 21.

25:40 — AFTER THE PATTERN — Every jot and tittle had to be exactly performed in the type because it illustrated something better and more important to come afterward. (*T12*) See Ex. 37 and Lev. 24.

26:1 — THOU SHALT MAKE THE TABERNACLE — Notice that the linen curtain alone is called the tabernacle. (vs. 7)

WITH CHERUBIMS OF CUNNING WORK — This would make a most beautiful covering, keeping the Christian in the Holy always reminded of God's four attributes (the cherubim) and of his faithfulness, of his majesty and worthiness of honor and adoration, and love of self-sacrifice that he has shown toward us in offering his only Son to be our Redeemer.

26:3 — COUPLED ONE TO ANOTHER — So this curtain was composed of two parts, each made up of five curtains, each of these five curtains being 28 cubits long and four cubits wide. These five curtains in each part were sewed together at their long edges, thus making each part of the curtain 28 cubits long and 20 cubits wide. On the outer edge of the last curtain in each part were made 50 loops of blue yarn (26:4, 5), then the two parts of the main curtain connected by 50 golden clasps or hooks (vs. 6). The curtain was probably hung or put up with the front edge even with the front of the tabernacle. This would make the union, or joint, between the two parts, where the golden clasps were, come just 20 cubits from the front of the tabernacle (30 feet) and 10 cubits (15 feet) from the rear end (see vs. 33). It is uncertain whether the curtain hung inside or outside the boards. From the fact that the curtain itself is called the Tabernacle (vs. 6) some think the curtain hung down inside the boards. If so, then the sides of the curtain would be one cubit from the ground. (The curtain was 28 cubits wide, the Tabernacle was 10 cubits wide, leaving 18 cubits of curtain for the side, nine cubits for each side, and the boards were 10 cubits high. (vs. 16) If hung outside the boards they would reach to one cubit plus the thickness of the boards from the ground at the sides, and to the thickness of the boards from the ground at the rear. The first method would leave one cubit of the gold-covered boards with their sockets visible on the sides of the tabernacle.

26:9 — THOU SHALT COUPLE FIVE CURTAINS BY THEMSELVES AND SIX CURTAINS — So this large curtain of goat's hair was made of two parts containing 11 curtains, each 30 cubits long by 4 cubits wide. One part was made of six of these curtains coupled together at their long edges,

thus making this part 30 cubits long and 24 cubits wide. The sixth curtain of this part was doubled over the front of the tabernacle, perhaps as a set of eaves (vs. 9). The other part was of five curtains similarly sewn together, making this part 30 cubits long and 20 cubits wide. The two parts had each 50 loops on the long edge of the outermost curtain and were joined by 50 clasps of copper put into the loops. This would bring the joint of the curtain just over the joint in the white curtain.

26:12 — SHALL HANG OVER THE BACKSIDE OF THE TABERNACLE

— The half large curtain, or the half of the rear part of the big curtain, which was made of the two curtains. So the half of the rear part of the big tent hung over the back part of the Tabernacle to cover it and reached to the ground, or the thickness of the boards from the ground.

26:13 — IT SHALL HANG OVER THE SIDES OF THE TABERNACLE

— Note, this does not say that the excess of the curtains of the tent shall hang down one cubit over the sides of the Tabernacle, but that the one cubit on each side by which the goat's hair curtain exceeds the white curtain (called the Tent or Tabernacle in vs. 8) shall hang over the sides of the Tabernacle to cover it. The white curtain was 28 cubits and the goat's hair 30 cubits in length. So the Tabernacle and boards were completely covered.

26:16 — TEN CUBITS SHALL BE THE LENGTH OF A BOARD — 10
cubits equals 15 feet; 1 cubit equals 1-1/2 feet; 1-1/2 cubits equals 27 inches.

26:18 — TWENTY BOARDS — Twenty boards, 20 x 1-1/2 cubits equals 45 feet, the length of the Tabernacle.

26:22 — SIX BOARDS — Six boards, 6 x 1-1/2 cubits equals 9 cubits, plus two corner boards each 9 inches, or 18 inches; equals 13-1/2 feet plus 1-1/2 feet or 15 feet as the width of the Tabernacle.

26:27 — TWO SIDES WESTWARD — *Leeser*: "Back wall." The tabernacle was open at the east end.

26:33 — UNDER THE TACHES — i.e., Under the gold clasps at the joining of the two parts of the white curtain. This curtain divided the Holy from the Most Holy, and thus the Holy would be 20 cubits or 30 feet long and the Most Holy, 10 cubits or 15 feet long.

27:1 — FIVE CUBITS LONG AND FIVE CUBITS BROAD — 4 x 5 cubits equals 20 cubits, 30 feet, or 360 inches. Thirty was the age of Jesus when he gave himself a ransom for all at Jordan. Thirty pieces of silver was the price at which he was sold. Ten is the basic number and five is the division of ten. See posts of court.

FOURSQUARE — The Brazen Altar represented primarily the perfection of the man Christ Jesus upon which his offering was accepted by God as our sin atonement, sanctifying in turn (Matt. 23:19) any offering of others which might be placed upon it. See Ex. 29:36, 37; 30:29. (Z. '02-235; R.3053) See also Ex. 29:16; Lev. 9:15 notes. The perfection of Jesus is shown by the alter being square on top.

27:3 — HORNS — Representing the power of the altar, its efficacy for sin atonement as represented in the continual sacrifice. (Ex. 29:38, 39)

FOUR CORNERS THEREOF — Its full sufficiency to reach and bless all the camp was represented by the four horns being on all four corners. So it suffices for all humanity (represented by the camp) atoning for all the sins consequent upon Adam's sin. (See 1 Cor. 15:22; Rom. 5:18; Heb. 2:14; 1 Tim. 2:5, 6)

HORNS SHALL BE OF THE SAME — The power of the alter was inseparably connected with the sacrifice upon it. Those who claim it is the example of Jesus which saves us and not his death, are separating the horns from the alter. And only as we come and recognize him as our Redeemer are we justified and, further, as we partake of his spirit of self-sacrifice and become dead with him, then only do we get the full benefit of that merit. See 1 John 1:7. See also Ex. 21:14; 1 Kings 1:50-53; 2:28. The brazen altar was first sanctified and made holy by the sprinkling with the anointing oil. (Ex. 30:26-29; 29:36, 37; 40:9-11) This anointing was done at the beginning when the Tabernacle was set up (Lev. 8:10, 11) and was probably, or possibly repeated at the inauguration of a new high priest. (Ex. 29:36, 37) This made holy whatever touched the alter (came under the influence of the anointing). So the anointing of Jesus and the Church influences everything they come in contact with, it is used to God's glory. But its power was to make the offerings acceptable (Matt. 23:19). It seems that this power was derived from the blood sprinkled upon it. This was done in the beginning at the consecration (Ex. 29:12, 16, 20, 21, 36, 37; Lev. 8:15, 19, 24, 30; 9:9, 12, 18); was repeated on the Atonement Day (Lev. 16:18, 19) and was done with each sacrifice: sin offering (Lev. 4:7, 18, 25, 30, 34); burnt offering (Lev. 1:5, 11, 15); peace offering (Lev. 3:2, 8, 13); trespass offering (Lev. 5:9; 7:2). (It seems from these texts that the blood of the sin offering only was sprinkled on the horns, that of the other offerings was sprinkled "round about upon the altar," or poured out at the base (sometimes the blood of the sin offering was poured out at the base of the altar, besides sprinkled on either the horns of the Golden Altar or Brazen Altar) (Lev. 4) So Jesus gave up his life rights as a sin offering for us and through this merit he can justify us by his work in the Most Holy and make us acceptable to God by him. He imputes his life rights to us. Rom. 12:1, the living sacrifices, the justified life; those not justified are dead. (1 Pet. 2:1-5; Eph. 1:16; Rom. 3:26) The other offerings always kept in memory the blood of the original sin offering.

So, whenever we sacrifice unto the Lord, we are to do it through him, in his merit, and thus keep in memory the blood of sprinkling. (Heb. 12:24) See Ex. 38:1-7; 40:29.

OVERLAY IT WITH BRASS — Copper picturing perfect human nature. An altar pictures sacrifice. Thus, a perfect human life sacrifice for sin the Ransom.

27:5 — UNDER THE COMPASS OF THE ALTAR — The Hebrew word for compass is *karkobe*, a rim or top margin, hence the grating of copper was put beneath the rim of the altar and reached even to the midst of it.

27:16 — THEIR PILLARS SHALL BE FOUR — The common version and other translations say four posts. However, the design of the court shows that this should be five. On the north side there were 20 pillars (counting only one corner, for the other corner would be counted on the next side) and 20 spaces, each five cubits square; on the west 10 pillars and 10 spaces (court 100 cubits long and 50 cubits wide.) So on the east side there would be needed, to keep the symmetry, 10 posts and 10 spaces, each five cubits square. As verses 13 to 15 show, there were three pillars and three spaces of five cubits each, 15 cubits, on each side of the gate; and in the gate 20 cubits, where therefore five pillars would be needed, so there might be four spaces of five cubits each. This would make 10 pillars and 10 spaces on the east, five of these pillars being of special design. The mistake is probably the error of a copyist, somewhat as in 1 Kings 6:1, which should be 580 instead of 480 years. The Hebrew character for four and five (letters) are very similar (see Psa. 119) and one was mistaken for the other. (B53)

28:1 — AARON'S SONS — The Aaronic priesthood typified those of the household of faith who consecrate themselves to so God's will the Little Flock who, with their Head, will be a Royal Priesthood. (1 Pet. 2:5-9; Heb. 8:2-5; 1 Pet. 1:2) These are one body united under one head, the great High Priest, Jesus. (1 Cor. 10:16, 17; 12:25-27; Eph. 4:15, 16; Heb. 3:1, 2) They will be a Royal Priesthood, because called to be jointheirs with Christ, kings and priests under God. (Rev. 5:9, 10; 20:6) The Royal Priesthood is not of the Aaronic order, but of the Melchizedek. (Heb. 7:11-14) The Aaronic priesthood chiefly typified the humiliation and sufferings of Christ, in that the High Priest bore the sins of the people, endured the brunt of their reproaches and charges in the typical sacrifices of the Atonement, in the passing under the second vail. (Heb. 9:27) (Z. '01-182; R.2822)

We now are actually prospective members of the Royal Priesthood (1 Pet. 2:9) in the embryotic or begotten stage, not yet born. God deals with us as if we were all going to be successful. But we must first suffer with Jesus, share in the sacrifice. (1 Pet. 2:5; 2 Tim. 2:12; 2 Cor. 1:7; Rom. 8:17) There is no sacrificing, except the world's, typified in Melchizedek. Jesus is the

head over all things to the Church, both in the sacrificing and the ruling condition. (Eph. 1:22) Jesus began to fulfil the Aaronic types at his baptism and the Melchizedek type at the second advent, when the kingdom is set up.

28:2 — HOLY GARMENTS FOR AARON — These garments of glory and beauty belonged to Aaron and not to the sons (Ex. 28:3; 29:29; 39:1, 41; 40:13-15; Lev. 8:7-9, 13) The sons obtained them only when they succeeded him in office. (Ex. 29:29, 30; 28:39, 40; Num. 20:28) Now we are embroidering these garments after the pattern shown us, and by and by, if they are acceptably done, they will be our own to wear.

28:3 — THE PRIEST'S OFFICE — The High Priest was always first in all these ceremonies to picture Jesus as the Head or Captain or forerunner, leader. (Heb. 6:20; Eph. 1:22, 23; John 10:3; Heb. 2:10; Rom. 8:29) This shows that none preceded him, so none of the Ancient Worthies, though as faithful as we, could be of the Royal Priesthood. (Matt. 11:11; Heb. 11:40; 9:8) The way was not opened up till Pentecost. (2 Tim. 1:10; Heb. 2:3; 10:20) The sign of the opening up of that way, the rending of the second veil, occurred at Jesus' death, but none entered in then, because the merit was not yet imputed, or available. (Heb. 9:24) (Vail rent, Matt. 27:51) These faithful ones will have all their hearts can hold, but not so great as the Church. (Heb. 11:13-16, 35, 39, 40; Psalms 45:16) (T28)

28:4 — THESE ARE THE GARMENTS — Six parts, or with the crown, seven. Aaron wore these in after-Atonement day work. (vs. 43) He did not wear them during the Atonement day, he wore only the holy linen garments then (Lev. 16:4, 22, 32; T55; T37); he put on the garments of glory and beauty at the end of the Atonement day, before blessing the people. (F235) (vs. 24) On the Atonement day the High Priest appeared like the other priests, nearly. So we will not have our garments of glory and beauty during the Gospel Age, but at its end, when Christ appears the second time, we will wear them. (Heb. 9:28; Rev. 19:7, 8; 20:6; Psalms 45:13, 14)

28:11 — LIKE THE ENGRAVINGS OF A SIGNET — See Ex. 39:30. Set with the seal of divine ownership and property, God's own. So the High Priest would call to God's memory that these tribes were his own property, consecrated to Him and needing His care.

28:12 — SHOULDERS — The shoulders are to bear burdens, and the High Priest bore the interests and supported the cause of the children of Israel before the Lord. The great High Priests for the world will likewise bear the interests of the world while they are imperfect.

STONE OF MEMORIAL — To keep in memory before God his covenants and promises to his people. (Isa. 62:6, 7) Jesus is now the Church's Advocate. (Heb. 7:25; John 2:1-3)

28:13 — OUCHES OF GOLD — Golden clasps, set in divine care and protection about them, as a jewel to Him. These held the chains which supported the breast plate, q.v., vs. 22.

28:15 — BREASTPLATE — This evidently referred to the cloth portion. (See vs. 30)

OF JUDGMENT — Called “breastplate of judgment” because the weightier matters were judged by it. (Num. 27:21; 1 Sam. 28:6; 23:9-12; 30:7, 8)

OF GOLD — Of the divine nature and quality and richness.

OF BLUE — Faithfulness to both God and man.

OF PURPLE — Royalty, kings.

OF SCARLET — Self-sacrifice.

OF FINE-TWINE LINEN — Its background of pure white showed that the background or basis of the High Priest’s character was righteousness and purity, justice.

28:16 — FOURSQUARE — When doubled it was a span square, showing perfection of God’s law (Rom. 7:12) and that it required a perfect creature to keep it perfectly.

BEING DOUBLED — Showing the two parts of the Law, its letter and spirit, intended to cover the same ground. (2 Cor. 3:6; Rom. 7:6; also Matt. 23:23; 9:13; 12:7; Hos. 6:6) The front part is the spirit of the law because (a) it was given first (Jer. 7:22, 23; Rom. 5:13, 14); (b) the spirit is the part which God wishes every man chiefly to see. The letter is only an expression of the spirit, and the real law is the spirit and not its expression, hence the back fitly represents the letter of the law; (c) The first part only bore the jewels, and the spirit of the law only is able to give life, as shown in that the front part bore the jewels (see 2 Cor. 3:6). The back part represents the letter, less important but necessary at present. “The latter killeth.” This was not the fault of the law, for that was good (Rom. 7:5-12, q.v.) The fault lay in fallen humanity unable to fulfill the law no matter how hard they try. (Lev. 18:5; Ezek. 20:11, 13, 21; Rom. 10:5; Gal. 3:12; also Psa. 49:7-9; 53:1-3; Rom. 3:10-12, 23; Gal. 3:21; Rom. 8:3; 7:14-21)

A SPAN — A span is the full stretch of the human hand from the tip of the thumb to the tip of the little finger, nine inches. (A fathom is eight spans, 72 inches or six feet.) Showing that the letter and spirit of the law are the full measure of a perfect man’s ability (span, full measure; hand, power, ability).

28:17 — A SARDIUS — (Heb. *odem*, from adam, ruddy, man) Sard or Carnelian, most used stone for carving. Color of raw flesh (pink), supposed to heal hemorrhage when laid on a fresh wound. Represents God's love, memory of his creatures, provision for all, sympathy, loyalty to Christ.

A TOPAZ — ("*Pitdah*") (Modern Chrysolite?), the peridot, Noble Olivine, from Island of St. John in Red Sea. Color is golden yellow, dark and decidedly greenish. (Job 28:19) Crystals 26-sided (when Great Company in heaven is included and the tribe of Levi on the earth, thirteen tribes in each case). Represents benevolence.

A CARBUNCLE — ("*Bareket*," red, flashing) (In sun looks like burning charcoal). Color, fiery red, picturing self-sacrifice.

28:18 — AN EMERALD — ("*Nophek*," glisten) Color, brilliant green and shining. Our Smaragdus, picturing everlastingness.

A SAPPHIRE — ("*Cappiyr*," scratch, mark, inscribe) (Ex. 24:10; Job 28:6, 16) Our lapis Lazuli; (azure stone). Color is sky blue spotted with gold dust (Job 28:6, 16—stars). Crystals of twelve sides. Pictures faithfulness. Faithful toward God (gold); toward heavenly beings (stars); and toward man (twelve sides).

A DIAMOND — ("*Yahalom*," hardness) Pure diamond, clear color or reddish-yellow. Pictures justice.

28:19 — A LIGURE — The opal ("*Ileshem*," ?) Ligure, unlucky stone, changeable, pale and variegated in color. Represents forgetting.

AN AGATE — (Chalcedony) (*Shebew*, to flame) (Turquoise) Green quartz, 12-sided crystals and 24-sided (12-sided with each surface a regular pentagon.) Pictures obedience and submission (12-sided—toward God-5); (24-sided—toward both phases of the kingdom). (Turquoise, a beautiful blue or greenish gem found in Persia, color due to presence of copper. In contact with fatty substance, loses color and turns greenish.)

AN AMETHYST — ("*Achlamah*," dream stone) (From *A*, not; and *methusketu*, to intoxicate. An old belief that the stone protected its owner from strong drink). Color is violet, near purple, strong blue and deep red. Crystals in double pyramid, base to base; three sides on each pyramid, pictures six volumes of Scripture Studies. Bro. Russell's birth stone. Pictures royalty.

28:20 — A BERYL — Chrysolite (or beryl) ("*Tarshiysh*") Gold, tinted by green, golden stone, very transparent. (Jas. 3:17) Pictures heavenly wisdom.

AN ONYX — (“*Shaham*,” to blanch) (Job 28:16) Sardonyx. If perfect has three strata; black base picturing humility, white center picturing purity, red top layer picturing modesty, martyrdom. Used for seals and cameos.

JASPER — (“*Yashepheh*,” to polish) Green-tinted diamond. Crystals bounded by eight equilateral triangles. 24 angles in all, perfect double pyramid set base to base. Hardness, pictures God’s glory and perfection, prescience or likeness to God.

NOTES ON OTHER STONES:

BERYL — (Means jewel) Bluish-green pellucid gem. Crystals in hexagonal system, 66 sides. Six principle sides with diamond-shaped marks, alternately five and eight marks and four at end. Pictures 66 books of the Bible. Two ends, Old and New Testament. Diamond marks, The Heavenly Father. Three groups of eight each, the 24 elders. Five is the symbol of divinity. Four pictures the four attributes of God.

CHRYSOPRASUS — (“*Chrysoberyl*”) (Apple-green, variety of chalcedony) Next to diamond and jacinth in hardness. Yellow or green gem. Sometimes cloudy due to microscopic cavities. Pictures constancy, cheerful endurance, enduring hardness. Clouds picture difficulties and troubles to be overcome.

JACINTH — (Hyacinth) (Modern Sapphire) Next to diamond in hardness. Crystalizes in six-sided pyramid at either end, separated by three different sets of surfaces of six sides each and two sets of surfaces of three sides each. Unchangeableness (Heb. 6:17, 18). Two ends picture the 12 Apostles; the 24 surfaces between, the 24 elders. Beautiful blue color, blue being in patches in colorless stone. By skillful cutting, the deep-colored portions may impart color to entire gem.

28:21 —ACCORDING TO THE TWELVE TRIBES —

Sardius Pity, sympathy	Reuben Pity of God	Sons of Leah Gen. 29:30; 35:16-18
Topaz Benevolence	Simeon Hearing	
Carbuncle Self-sacrifice	Levi Joined	
Emerald Everlastingness	Judah Praise	
Sapphire Faithfulness	Issachar (Hired), Reward	
Diamond Justice	Zebulon Dwelling	Bilhah's Sons
Opal (Ligure) Forgetting	Dan (Manasseh) Judged	
Agate (Turquoise) Obedience and Submission	Naphtali Wrestling, Prayer	Zilpah's Sons
Amethyst Royalty	Gad Troop of Children	
Chrysolite (Beryl) Wisdom	Asher Happy	Rachel's Sons
Onyx (Sardonyx) Humility, Purity Self-Sacrifice	Joseph Increase	
Jasper Prescience, Perfection	Benjamin Son of Right Hand	

REUBEN — Behold a son or the pity of God. Five-talented ones, ability gladly given to the Lord, have a taint of love for the world. (See Gen. 49:3, 4)

SIMEON — Hearing. (Gen. 49:33) A patient heart developed under hatred in home and from friends.

LEVI — A joining. Those who have sacrificed all their possessions to be joined to the Lord. No inheritance in the land.

JUDAH — Praise. Our Lord's own tribe. Justice and noble-mindedness, wholly without self-love.

ISSACHAR — Hired, or There is a Reward. Zealous. Those who joyfully undertake to work hard, the satisfaction of a home at last where changes never come.

ZEBULON — Dwelling, habitation. Those who, like Jesus, had no place to lay their head, the satisfaction of a home at last where changes never come.

DAN — Judged. (Gen. 49:7) Lost his place.

MANASSEH — Forgetting. (Gen. 41:51) Forgot their strong human ties for their love of the Lord.

NAPHTALI — Great wrestlings. (Gen. 35:25; 49:17) A class who have overcome largely because of their appreciation and use of the privilege of prayer, seeking the Father's face.

GAD — A troop of children cometh. (Gen. 46:16; Num. 26:15-18) Those blessed of God in bringing many on their children into the divine family.

ASHER — Happy. (Gen. 30:13) Happy Christians.

JOSEPH — Whom may God increase. (Gen. 37:58) Nothing uncomplimentary is said of Joseph. So many characteristics, none predominate. Represents a class who express the divine will as best they can.

BENJAMIN — Son of the right hand. Companions of those who occupy higher positions in the body.

28:22 — CHAINS — A chain is a symbol of strength, power, and hence here the power of Jehovah upholding his law and the Jewel class. This chain is plainly visible, and so God's power to uphold his people and government is visible to us. (Rom. 1:20) the links of the chain are the promises of God, fulfilled in the past, present and future, by which we have knowledge of his power to uphold his people. So we have the picture or symbol of the promises of God's power to uphold his people who keep the Spirit of His Law, connecting them with the shoulders of the High Priest, and the Divine Power back of the Old and New Covenants.

28:28 — BIND THE BREASTPLATE — Showing thus that the Law Covenant (breastplate) was not a part of the original Abrahamic Covenant, but was added to it. (Gal. 3:19-24) Paul shows that the law was added because of transgressions to prepare a people to receive and become the Seed. The people of Israel would be prepared for the Seed by realizing their inability, as imperfect men, to keep the letter or spirit of the Law (for if they failed in one part they were guilty of the whole—Jas. 2:10) They would be taught faith in the promised Seed who would be their Redeemer.

WITH A LACE OF BLUE — Blue lacing connected the breastplate by its rings of gold to the seam of the Ephod above the girdle, and just beneath the shoulder or arm, and was thus partly hidden. Showing how the Jews thought

that, as the natural seed (see John 8:39, 40; Rom. 4:8-11), they alone had the right to the promised blessings of the Abrahamic Covenant and that this would be obtained by keeping the letter of the Law. They seemed not to notice the hidden connection of faith (blue lacer) because pride blinded their eyes. This connection showed the seed would be a faith seed, as was Isaac. (Rom. 4)

28:30 — THE URIM AND THE THUMMIM — Urim, lights (from “ore,” a prim. root to be or make luminous; then from “owr,” flame, and hence in the plural (urim), the East as being the region of light. Thummim, perfections, complete truth. (Tome, completeness, prosperity, usually innocence, integrity.) The cloth part being called the breastplate, the Urim and Thummim (light and perfections) (colors and stone, or jewel qualities) may be the Jewels themselves. (Ex. 28:15) It is well known that when the cathode rays fall on jewels in a vacuum tube, they cause the jewels to fluoresce, to shine very brilliantly. The Shekinah may have been an electrical radiation and thus cause the jewels to lighten. It seems an affirmative answer was indicated by the lighting of the jewels, and a negative answer by no lighting effect; but all knowledge of how it was done is lost. Urim and Thummim. The symbolisms of the colors of light, symbolizing the beauties of character produced by the enlightenment of God’s Word and Spirit in the minds of the Little Flock; and the crystallized perfection in the characters and lives of God’s people, symbolized by the jewels—perfect minds and perfect lives ultimately. The light of God’s Word and Spirit in us lead on to perfection. (Psa. 119:129, 130; Matt. 4:16) See Deut. 33:8; 1 Sam. 28:6 (Saul lost his fellowship with God); Ezek. 28:6; Ezra 2:63. Truth is light and its outcome is perfection. If we receive and live up to the light, we will be brought to perfection. Christ is our Urim and Thummim. (Ezra 2:63) Our perfection now is in Him. (Neh. 7:65) See 1 Sam. 23:9-11. David was a type of the Little Flock. He needed the Urim and Thummim. This shows that the David class will not need a Mediator. (1 Sam. 30:7, 8)

UPON AARON’S HEART — Jesus bears our interests on his heart (affections) before Jehovah, and so the great High Priest will for the world. The Law of God is His and our delight. (Acts 17:26; Deut. 32:8; Matt. 19:28; Psa. 40:6-8)

28:38 — THAT AARON MAY BEAR THE INIQUITY OF THE HOLY THINGS — Why was this crown upon Aaron’s forehead? The Holy Things were defiled by imperfections (of the Priesthood), by contact from Israelites, as in 1 Kings 1:50, 51; 2:28-34, Joab and Adonijah. The iniquity seems to be that of the people, their imperfections and imperfect sacrifices, to be borne by the High Priest. The furniture was sprinkled with the blood and anointed each year. (Ex. 30:25-29; Lev. 16:16, 20, 18, 19; 33) So Christ now bears the iniquity of the Church, and the Christ, as the World’s High

Priest, will bear the iniquities of the people and their imperfections in the next age. (Isa. 53:4-6, 8, 10, 11, 12; Psa. 84:4-10; 132:9-11, 16-18) “By His knowledge shall my righteous servant justify many for he shall bear their iniquities.” By the knowledge of our Head we, as the Christ, are enable to be so faithful to God’s service now, that in the next age the gifts and sacrifices of the people may be acceptable, through Christ. (Mal. 3:4; 1:17; Isa. 56:7)

UPON HIS FOREHEAD — Jehovah’s seal is put upon the forehead, the New Mind, the mind of Christ (1 Cor. 2:16), God’s Holy Spirit, His will or disposition, is enthroned there. (Cant. 7:5; Rom. 12:3) (See Eph. 1:13; 2 Cor. 1:22; 2 Tim. 2:19; Rev. 7:2, 3; Ezek. 9:4; Eph. 4:30; Cant. 8:6; Hag. 2:23; Rev. 9:4; John 6:27; Rev. 14:1)

28:43 — THAT THEY BEAR NOT INIQUITY AND DIE — In order that these shadows might all be exactly performed and that the people might not become careless, the usual penalty for any violation was death. (See Num. 4:15, 20; 17:13; 2 Sam. 6:6, 7; Lev. 10:1, 2) (*T12*)

29:1 — THOU — Moses. (Lev. 8) These priests did not glorify them selves, to be made priests, but were called of God. (Heb. 5:4, 5)

TO HALLOW THEM — Consecrate, set apart, made holy (whole, perfect). This, then is the picture of the development and perfecting of Jesus and the Church (Heb. 7:28; 2:10; 5:9; Eph. 4:12, 13), their completion. (Ex. 28:3, 29)

TO MINISTER UNTO ME — To do God’s service, do His will (ministers of the New Covenant.)

IN THE PRIEST’S OFFICE — The work of a priest is to offer the people’s sacrifices (receive them), to instruct and teach and bless the people, intercede for them; but first to sacrifice for the sins of the people (as do Jesus and the Church now; in the Millennial Age they will receive the sacrifices of the people, as did the priests during the rest of the year.) (See note on Isa. 61:6)

ONE YOUNG BULLOCK — Typifying the humanity of Jesus and the Church (as shown in verse 10). There were no goats in this sin offering, because the offering was not for the people here, but only for the priests. (*Z.’09-133; R.4384*)

The Church is here represented in the sacrifice as part of Christ. The whole Christ is together, for these offerings were alike for Aaron and his sons.

TWO RAMS — See verses 15 and 19.

29:2 — UNLEAVENED BREAD — Typifying the actual purity of Jesus and the imputed purity of the Church, the purity of both as one loaf broken for the world. (1 Cor. 10:16, 17; Josh. 1:11)

TEMPERED WITH OIL — With the oil mixed in with the dough and then baked, a picture of the indwelling spirit of God. (1 John 2:27)

ANOINTED — Oil poured over it and soaked into it, a picture of the Holy Spirit, increasingly coming to us from the outside, through study and growth in knowledge, by appropriating truth and its spirit as God gives us the meat in due season, and by fellowship with His people. Thus we appropriate the spirit (soak it up) from the outside sources and from sweet and precious promises.

WITH OIL — As both these cakes were mingled with oil, they together would represent the complete working of the Holy Spirit in our lives. (See more on verse 23)

OF WHEATEN FLOUR — Same as Lev. 24:5.

29:3 — PUT THEM INTO ONE BASKET — Representing the unity of Jesus and His Church and New Creatures. They are in one basket, class, flock and all have the same hopes and one calling in the one body, by the one spirit of the same Father. they pass through similar testings, walk the same narrow way, all perfected through suffering, and share in the same work and have the same Divine nature. They are “copies of the likeness of God’s dear Son.” (Rom. 8:29)

IN THE BASKET — Perhaps representing the Bible. (Prov. 25:11)

29:4 — AARON — Aaron here represents Jesus the head, our High Priest. (Heb. 3:1)

AND HIS SONS — The body, the under-priests, individually.

UNTO THE DOOR — The place of consecration, the place of slaughter, the place of sacrificing human rights and privileges. The door represents the death of the human will (the door of the Holy).

WASH THEM WITH WATER — Aaron and his sons were fallen sinful men, and as they were to represent the Christ, who is perfect, it was necessary to wash them, for here sinful man could not properly represent Christ. Jesus did not need such cleansing, so it represented the cleansing of the Church, “the washing of water by the word.” (Eph. 5:26; Tit. 3:5, 6; Heb. 9:9-14) This washing was done at the door of the Tabernacle, at the laver. Water represents truth. This done at the laver would typify that it is

only the truth of God's Word that will cleanse us before God. "Sanctify them through thy truth." (John 17:17) Science and study of mathematics, etc., will not cleanse us, neither the Koran, or Vedas, or Rock of the Dead, or Hirmah theology; only the truth in God's Word. Notice that this washing was done before putting on the priest's garments, showing that we must be cleansed and purified and justified from Adamic defilements through Christ and the Word before God can accept our consecration. (Rom. 12:1) Also that the whole cleansing of the Christ must be accomplished before they enter on their glorious state (Aaron putting on his garments of glory and beauty.) (T29) Moses did this washing because none of the fallen race can, as such, stand before Jehovah, neither can they cleanse themselves.

29:7 — ANOINT HIM — (Ex. 40:13-15) See notes on Lev. 8.

29:15 — ONE RAM — The ram of burnt offering. (See Lev. 1:3, 4) Man's duty to God, representing how God views and accepts the sacrifice of Jesus and the Church. This ram represents the same sacrifice as the bullock, but shows how Jesus and the Church fulfill their duty to God (burnt offering) and his approval.

PUT THEIR HANDS UPON THE HEAD OF THE RAM — Showing that it represented them, their humanity and will consecrated to God. Both Aaron and his sons, but not Moses, laid their hands thus.

29:16 — THOU — Moses.

SHALL SLAY THE RAM — Thus representing how God's perfect Law testified that this sacrifice of Jesus and the Church was in full harmony with God's justice, wisdom, love and power.

SPRINKLE IT ROUND ABOUT UPON THE ALTAR — To consecrate (not to cleanse) the altar and sanctify it, testifying that this gift was acceptable because of the shed blood, showing that sacrifice of Jesus and His Church was acceptable because of Jesus' blood (life) given. The altar derived its power of consecrating the gift placed upon it from the shed blood (representing Jesus' ransom sacrifice, His life given). No other offering could have been made on Jesus', as ours or the world's altar (1 Cor. 9:13; 10:18) until He had given His life. See Lev. 8:15 and note.

29:17 — CUT THE RAM IN PIECES — Showing how the Christ, while one body, is yet of many members. (1 Cor. 10:16, 17; 11:3)

WASH THE INWARDS — The head was not washed, showing that the church, the Body of Christ, is cleansed by the washing of water by the word. Jesus, the head, needeth no cleansing.

UNTO HIS HEAD — The head was first put on the altar (Heb. 6:20; Eph. 1:22, 23; 1 Pet. 2:21; Col. 1:18) and then the pieces with it, after being washed, showing that the members of the Church are offered individually, one member after another, on the altar, first the head and then various members all down through the Gospel Age.

29:18 — BURN THE WHOLE RAM — Showing that the whole Christ, every member, are all offered on the same altar as the head (*T45*) and that these are wholly consecrated, nothing held back, all freely and willingly given. (Lev. 1:3)

A SWEET SAVOUR — Showing God's acceptance and approval and pleasure in the offering.

29:19 — THE OTHER RAM — The ram of consecration (vs. 22) representing the effect of our consecration upon us.

PUT THEIR HANDS UPON THE HEAD OF THE RAM — Showing it represented them. All that happened to this ram represented how we would be affected by our consecration.

29:20 — KILL THE RAM — Moses' testifying that this offering was in full accord with God's just and perfect Law.

UPON THE TIP OF THE RIGHT EAR — Showing that by our consecration, we have the hearing ear of faith, that our hearing is thereafter God's and we will listen to only those things he would have us listen to. (2 Tim. 4:13; Deut. 15:5; 13:6-11; Psa. 50:17-21) The right ear shows that it is our best efforts and chief attention in hearing that shall be the Lord's.

THUMB OF THEIR RIGHT HAND — Our service and work are consecrated, to "do all as unto the Lord." (Col. 3:17; Isa. 58:13, 14; Mal. 2:15, 16; Psa. 24:3-6) The thumb of the right hand shows that it is our best service with delight (Psa. 40:7, 8), not the fag end of our time and energy, when we are all tired out.

THE GREAT TOE OF THEIR RIGHT FOOT — Our feet are consecrated to Him, that we should walk in His ways, our conduct should represent God before men. (John 8:12; Rom. 6:4; 8:1; 2 Cor. 5:7; Gal. 5:16; 6:16; Eph. 4:17; 5:8; Col. 1:10; 4:5; 1 Thess. 1:3; 1 John 2:6; Isa. 58:13; Psa. 15) The right foot shows that it is our best endeavors, all the time.

SPRINKLE THE BLOOD UPON THE ALTAR ROUND ABOUT — To sanctify it for the offering and call attention to the altar, to the life that Jesus gave and to the fact that our consecration and acceptance is on the basis of the merit of his life given.

29:21 — TAKE OF THE BLOOD THAT IS UPON THE ALTAR AND OF THE ANOINTING OIL — Oil, the Holy Spirit of adoption; blood, life given, showing that our begetting by the Holy Spirit is only because we have been reckoned perfect through his imputed merit, his life given.

UPON HIS GARMENTS — Fruits of the spirit developed through the anointing and the imputed merit. Both Aaron and his sons were thus sprinkled showing that even Jesus could receive the spirit-begetting only by the giving of his life at his baptism, and so we, only by being buried in the likeness of his death. Then they were hallowed, sacred, made holy. These garments were washed in the Court. (Lev. 6:27)

29:22 — A RAM OF CONSECRATION — Representing the effect of our consecration upon us (note vss. 1, 2, 19). These choice portions represent our best powers and heart sentiments, love (fat).

29:23 — ONE LOAF OF BREAD — Plain unleavened bread. No leaven nor any honey was allowed to be offered upon the altar (Lev. 2:11; Ex. 34:25; 23:18) for it was a type of sin as a corrupting influence, anything imperfect has been corrupted, for God created all things perfect. This cake, having no oil, would represent the actual purity of Jesus, the imputed purity of the Church as men—hence justification. As this is a ram of consecration, all three cakes would typify conditions in the course of the consecrating believer. As Moses put this cake upon the offering, that represented that God's perfect Law testified that this condition of the Church was fully in harmony with the Law.

ONE CAKE OF OILED BREAD — This cake was mingled with oil, still unleavened. It showed the indwelling Spirit of God in us by the begetting—sanctification. We first received the spirit within, no outward manifestation. This condition is also in full harmony with God's perfect Law.

ONE WAFER — The wafer, anointed with oil, soaked in, pictures our increase in the Holy Spirit by faith in and assimilation of the sweet and precious promises of God, sweet fellowship and communion, the advanced stage of the Christian, perhaps the "mark of perfect love." These cakes all were unleavened, showing how Jesus' merit is imputed unto the Church all down her course till death; thus a beautiful picture of the course of the Church—justified, sanctified and enriched with the exceeding great and precious promises of God and by fellowship with God, Jesus and the saints. As Moses placed each of these on the wave-offering, it represents that the course of the Church is in full harmony with the divine law, that His Law is not set aside nor violated. And as all these are necessary for the Church, and without them we would not reach the reward, so these three cakes are a necessary part of the wave-offering.

29:24 — PUT ALL IN THE HANDS OF AARON — It would not so for Moses to wave these, as the Law was not being consecrated, but Jesus and the Church, Aaron and his sons.

WAVE THEM — A continuous presentation, showing that our consecration is not for a moment or a day or a year till we please to change it, but is for all time. (Matt. 24:13; 10:22; Rev. 2:10, 26; Rom. 2:7) Neither is it by fits and starts, but with a long steady pull.

29:25 — THOU SHALT RECEIVE THEM OF THEIR HANDS — Showing that the Royal Priesthood may not lay aside their consecration, but must sacrifice till death, till God relieves us of it, saying, “It is enough come up higher.”

AN OFFERING MADE BY FIRE — Showing God’s acceptance and pleasure with our faithfulness unto death. This also is a burnt offering. God is pleased when we show that our love and faithfulness will stand severe test and trial, for such is the class he is seeking for His Son’s Bride. The more love and zeal (fat) we have, the quicker will our course be finished. (Psa. 69:9; John 2:17; Psa. 119:139; Jer. 20:9)

29:28 — IT IS AN HEAVE OFFERING — Heave has the thought of devoting it to the Lord, presenting it, shown by heaving (lifting up).

29:38 — TWO LAMBS OF THE FIRST YEAR DAY BY DAY

CONTINUALLY — The continual or daily sacrifice representing the continual efficacy of Christ’s atoning ransom-sacrifice. This was a burnt offering (man’s duty to God). Jesus fulfills that for us. The lamb represents the perfect humanity of Jesus, in harmony with God. This continual sacrifice was taken away and the Abomination of Desolation set up in 539 A.D. with the setting up of the Mass. (Dan. 11:31; Matt. 24:15) It was found again at the Reformation in Luther’s time—“the just shall live by faith.” The fire was not allowed to go out. (Lev. 6:12, 13)

30:1 — AN ALTAR — Representing Jesus and the Church in the attitude of prayer, praise and thanksgiving, joyful willing obedience. Rev. 8:3.

TO BURN INCENSE UPON — Incense—the proper heart condition causes us to praise God and thank Him for all his loving-kindnesses. “Much incense with the prayers of the saints.” When thus offering incense the worshipper is nearest the Most Holy, where God dwells. Jesus kept the incense continually burning, and could say, “I know that thou hearest me always.” (John 11:42) So of us—ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.” (John 15:7) May His word abide in us that we do not “ask amiss.” The offering of incense here would be of one who was at the mark, who had been properly

affected by the enlightening of the candlestick and the eating of the deep things of God, rightly exercised thereby. These delight to get as near to the Lord as possible, and the earthly things (in the Court) are left far behind. The Great Company do not offer incense here. They keep as near as possible to the earthly things which they refuse to let go of, and so are not quickened until too late. The hearts of the Little Flock are “perfect toward Him.” (1 Chron. 16:9)

SHITTIM WOOD — Acacia wood.

30:2 — FOURSQUARE — A cubit (1-1/2 foot) square, hence the sum of the measures about top and bottom equals 8 cubits, 12 feet, 144 inches, thus indicating the 144,000 of the elect. The square top and base also indicates the perfection of Jesus as a New Creature in character, and his perfect service.

TWO CUBITS SHALL BE THE HEIGHT THEREOF — Hence the sum of the four edges equals eight cubits, 12 feet, 144 inches. The Altar would thus be two perfect cubes.

30:3 — OVERLAY IT WITH PURE GOLD — Showing the class here represented are called to inherit the divine nature and are divinely protected and guided.

THE HORNS THEREOF — Horns represent power, hence the power of Jesus’ intercession for us as our advocate. He is the Golden Altar (Rom. 8:34), and our incense (vss. 26, 27). (Heb. 7:25; 1 John 2:1; Rom. 8:33-39) See Rev. 9:13, 14; 8:1-5; 5:8.

A CROWN OF GOLD ROUND ABOUT — (Ex. 37:25-28)

30:6 — PUT IT BEFORE THE VAIL — Thus it was as close as possible to the Most Holy. Thence the smoke of the incense penetrated, even unto the Mercy Seat (Lev. 16:13) making us have sweeter fellowship with God. This condition is the cream of the Christian’s experience. (see note Eph. 1:13, 14; 2 Cor. 1:22) He is here at the mark, and here begins to follow most fully in Jesus’ footsteps. (*F190*) (Phil. 3:11-16) Here Jesus intercedes for all of a contrite heart. (Isa. 57:15; 2 Chron. 16:9) This is the quickened condition. (2 Pet. 1:8)

BY THE ARK — See note on Ex. 40:26, 27.

OF THE TESTIMONY — The testimony is the tables of the Law put there by Moses. This Law has been differently expressed, but to the Christian is given its highest form— the Law of Love and Liberty. (Jas. 1:25; Rom. 13:8-10; Jas. 2:8, 12) those at the incense altar, then, are ever

mindful of the Law of Love. They do things for love's sake (Eph. 4:15), not boastingly or for vainglory. The Golden Altar keeps in mind the efficiency of the Brazen Altar for the coals of Incense Altar were obtained from the Brazen Altar. (Z. '10-137; R.4062)

BEFORE THE MERCY SEAT — (Heb. 4:16; 1 John 2:1, 2; 1:9; Psalms 77:13.)

WHERE I WILL MEET WITH THEE — A trysting place, fellowship.

30:7 — WHEN HE DRESSETH THE LAMPS HE SHALL BURN

INCENSE — The trimming of lamps represents Bible Study and cleansing ourselves by cutting away the dross of the old nature. At these times we must offer incense, praise and thanksgiving and communion, otherwise we will get no blessing out of our Bible study. This is a sweet savor offering unto God. (Psalms 141:1, 2)

30:8 — WHEN AARON LIGHTETH THE LAMPS AT EVEN HE SHALL

BURN INCENSE — Also at even we should thank the Lord for His blessing and care, and praise Him. This is to be done continually, every day. If we get tired of prayer and communion it is a sign of danger and we should quickly come to the throne of grace to ascertain the cause, and remove it.

30:9 — NO STRANGE INCENSE — See verse 34. Incense compounded differently, hence a heart condition not in harmony with God. Strange fire would be fire from any other source than the Brazen Altar. (Lev. 10) Strange incense is a spirit not in harmony with God's Holy Spirit, of its exact proportions. The incense could not be offered on any other altar (channel of approach to God) (Isa. 65) and nothing but incense could be offered here. Earthly things should not fill our mind when we are at the throne of grace, they should have no place there. This altar had no fire of its own, but all the fire was taken off the Brazen Altar. (See note on Lev. 16:12) Strange incense also represents our natural emotion, not to be confounded with true heart worship. (John 4:23, 24) Man's heart is very deceitful. We may deceive ourselves and others, but we cannot deceive God. Strange fire represents man's own efforts towards righteousness, his own ways of justifying himself before God, self-sacrifice in other than God's ways. We are not to think that we can do anything of ourselves to atone for any sin of ours (except partly willful sins). The idea that we can is prevalent in Nominal Christendom (Isa. 65:1, 3, 7), as by paying in money to the Lord's treasury to atone for some sin committed which was seen to be wrong at the time, or as do businessmen in the churches. Jesus' merit only can atone for sin. There were three dangers:

- (1) wrong incense. Prayer with selfish motive, Jas. 4:1-3, 5; or with doubts, Jas. 1:5-7; not a heart condition like the Lord's, which is the true incense, Ex. 30:34-38.
- (2) Strange fire. See Lev. 10:1; 16:12 (note), that we do our sacrificing in some other than the Lord's way. See Rom. 10:2, 3; Matt. 23:15; Isa. 65:11-15; Matt. 11:21-23; Isa. 55:3, 4. Labor for church fairs, etc.
- (3) On the wrong altar. (Isa. 65:3, 4) See Ex. 20:25 For further notes see Rom. 8:26, 27, 34; Heb. 7:25; 1 John 2:1; 1:9; Rev. 8:3, 4; 9:13, 14.

30:10 — IT IS MOST HOLY UNTO THE LORD — The altar became contaminated from the imperfections and sins of those serving there and had to be cleansed once a year to keep it pure. So we should keep our hearts pure, and our minds also, that we may have perfect communion with God and the full benefit of our Advocate. (Lev. 16:16)

30:18 — LAVER — Representing God's Word. The water in it pictures the truth of God's Word. (See note on Ex. 29:4) This need of cleansing is impressed on the justified because they see therein the statement of what a perfect man should be and they see that to retain God's fellowship and grow in it, they must cleanse themselves. God's Word is called a mirror (2 Cor. 3:18; Jas. 1:22-25) and this is typified in the laver which was made of the looking-glasses of the women. (See Ex. 38:8)

PUT IT BETWEEN THE TABERNACLE OF THE CONGREGATION AND THE ALTAR — The Laver, being placed between the Brazen Altar and the Door, indicated that it represented a further growth in justification and peace with God, a deeper effect. As the passing of the Altar represented the recognition and appreciation of Jesus' death as the ransom for man, for all (see Brazen Altar); so the coming to the Laver represents the effect of our study of Jesus' character and His sacrifice, and of God's justice and love manifested therein. This is a desire to cleanse our lives of sin and defilement by the truth in God's Word as we there see revealed His will. So the justified cleanse themselves and daily approach sanctification.

PUT WATER THEREIN — Typifying the truth of God's Word, which alone sanctifies. (John 17:3) Here were washed Aaron and his sons (Lev. 8; Ex. 29), and here were some of the animals washed.

30:19 — FOR AARON AND HIS SONS — The priests, in particular, used this, typifying the cleansing of ourselves daily from all filthiness of the flesh and spirit (2 Cor. 7:1); the washing of water by the Word (Eph. 5:26, 27); bodies washed with pure water (Heb. 10:22); washing of regeneration (Titus 3:5). See Ex. 40:31, 32. We should wash with determination and use warm

water (zeal and energy) and not as one that beats the air. See Psa. 119:11; 46:4; 119:9. All our work for the Lord should have a cleansing effect upon us.

WASH THEIR HANDS — Cleanse our powers, bring them all under the control of our head. “Cast down imaginations and bring every thought in control to Christ” (2 Cor. 10:5); our abilities. Make our sanctification more complete.

AND THEIR FEET — Cleanse our conduct, our walk in life, and bring it more into full harmony with God’s will. If we do not do this we will go into second death. After we reach the mark we will take delight in these washings and rejoice to see our imperfections depart. Our one idea will be to have God’s will done in us. See Ex. 40:30.

30:20 — THAT THEY DIE NOT — If we do not thus cleanse ourselves we will miss the crown and possibly may, if we refuse to gain character, go into second death. There was probably a pitcher for carrying water to and from the Laver, and this may represent concordances and other helps to get the truth from the Word.

30:23 — THREE PRINCIPAL SPICES — These were of the first rank and called “principal” spices in contrast with the “sweet” spices of verse 34. Principal things which go to make up the Holy Spirit of adoption to be kings and priests with Christ.

OF PURE MYRRH FIVE HUNDRED SHEKELS — Myrrh, representing wisdom, is given to us equal to our knowledge and understanding combined. Wisdom is knowing what to do. Knowledge tells us God loves His only begotten Son; understanding tells us it was on account of His cheerful obedience that God loved Him. Wisdom then draws the inference that if we would be pleasing to God we must do as Jesus did, follow in his steps, get our minds into the same frame as His, for if the same mind is not in us we will not be pleasing to God. Again, the knowledge that Jesus died for our sins brings responsibility, and our total responsibility is equal to what we see we ought to do—or our wisdom.

OF SWEET CINNAMON HALF SO MUCH — Cinnamon pictures understanding. Knowledge from God is accompanied by its equal of understanding. This is how we have become established in the faith. We know that Jesus became a perfect man, an exact counterpart of Adam, and gave His life for us and how he is a covering for our sins. If God gives us knowledge, he also gives us a test on that knowledge and fortifies it with the understanding thereof.

OF SWEET CALAMUS TWO HUNDRED AND FIFTY SHEKELS —
Picturing knowledge.

30:24 — OF CASSIA FIVE HUNDRED SHEKELS — Cassia pictures workmanship, deputyship. It has two ideas in it as expressed in Isa. 11:2—counsel and might. Counsel here means advice, or how to do a thing; might, the ability to perform it. Cassia has the same amount as myrrh. So God, after showing us our responsibility, or what we ought to do (wisdom, myrrh), accompanies it with an equal amount of advice, or information how to do it, and also enough ability to perform it (counsel and might).

30:25 — COMPOUND AFTER THE ART OF THE APOTHECARY — The oil and spices were well ground together so that each drop of oil contained the spices in the same proportion as the whole mass. The oil was the means of distributing the spices over the body. Each drop of anointing oil we receive from the head has all these four constituents in it in this proportion. God gives us no knowledge except for a purpose and establishes our faith by the understanding thereof; then shows us what the knowledge and understanding are for by showing us what we ought to do and gives us the advice and the ability for the accomplishment thereof. We must make and complete active consecration to complete the Lord's will.

30:30 — THOU SHALT ANOINT AARON AND HIS SONS — This anointing cast a sweet odor about the priest and this represents the sweet, holy influence about a consecrated Christian. But the false anointings are a stench in God's nostrils. (Isa. 65:5) (*Z. '07-349; R.4093*)

30:32 — AFTER THE COMPOSITION OF IT — It was particularly the proportions of this oil that were forbidden to be duplicated. We might expect to find counterfeit anointings, using like ingredients, but their proportions could not be the same, for only God's Holy Spirit possesses these ingredients in this exact proportion. (Knowledge and understanding balanced with an equal amount of wisdom and of workmanship; so all the others could be detected by their lack of the proper amount of one or the other ingredient. Samples of counterfeit anointings are the Papal ordinations, Episcopal ordination, Apostolic Succession, ordaining of ministers. See Eccl. 9:10; Ex. 31:3.

30:33 — WHOSOEVER PUTTEH ANY OF IT UPON A STRANGER — Only the Royal Priesthood are sealed with this Holy Spirit of adoption, or will ever be. That the Holy Spirit thus represented by the oil is different from any and everything else in the world and its anointing is different from and superior to any other from the divine standpoint. (*N-5-26-07*) This oil was used to anoint the prophets (1 Kings 19:16); priests, as above; and kings (Psa. 89:20; 1 Kings 1:39; 2 Kings 9:1-3, 6; 11:12; 1 Sam. 10:1) So the Royal Priesthood are anointed to be prophets, priests and kings.

30:34 — STACTE — Heb. *nataph* (from a verb meaning to drop, ooze). See Amos 9:13; Joel 3:18; Proverbs 3:20. Represents Wisdom.

ONYCHA —Heb. *shecheleth*, from *schachal*, a lion (from his roar). Represents Power.

GALBANUM — Heb. *rhebbenah*, from *rheheb*, fattest, richest. Represents Love.

PURE FRANKINCENSE — Heb. *Lenownah*, from its whiteness. Represents Justice.

OF EACH THERE SHALL BE A LIKE WEIGHT— One as strong as the other, perfectly balanced. Notice that the frankincense is mentioned apart from the others showing that justice is the foundation (Psa. 89:14; 97:2), and the rest can operate only in harmony with it, as in the cherubim and Mercy Seat. Our possession of this character is imperfect now.

30:35 — A PERFUME— This incense represents the heart conditions of joy and thankfulness and praise to God for His goodness. The copper censer in which the coals were carried pictures the bearing of the trials and troubles. The coals of fire represent the trials and testings sent of God for our development, not every trial or trouble, but those provided by God because of our loyalty to truth and righteousness. (See note on Lev. 16:12.) These were carried into the Holy, the censer put on the Golden Altar and the incense sprinkled upon it, representing our coming to the throne of grace with all our trials and troubles in a spirit of thankfulness and trust. (1 Thess. 5:18; Eph. 5:18-21; Col. 4:2; 3:16, 17; 1 Pet. 1:7; 4:12, 13; Heb. 12:11) The priest could not enter the Most Holy without previously offering incense (Lev. 16:12, 13); so we cannot approach God without incense (thankfulness, praise, faith, trust) and only through Jesus' merit (on the Golden Altar). The sprinkling of the incense represents the contact of the divinely instructed new mind with out trials (the bringing of our trust, faith, etc., to bear upon our trials.) Incense was sprinkled gradually, not all at once. So we overcome our troubles gradually. The damping of the fire by the incense pictures our overcoming our trials. Smoke represents the memory of the lessons learned from our troubles, hope in Jesus' merit as sufficient for our sins (1 John 1:9); lessons of faith and obedience unto God. This carried the sweet odor beyond the second vail to the Mercy Seat. The sweet savour shows how Jesus adds his merit to ours and thus it is a sweet odor, acceptable and pleasing, precious to God. (Rev. 8) This incense could not be used at any other altar and no other incense on this altar.

TEMPERED — Salted (margin). Salt, a symbol here of incorruption, was used with all the offerings except the wine of the drink offering (Lev. 2:13).

So this character is a preserving one and, if one were perfect, it would continue then in everlasting life.

30:37 — YE SHALL NOT MAKE TO YOURSELVES — This character cannot be found anywhere, but with those close to God. The result to us of offering incense is an increased joy, peace and rest of heart and a stronger character.

31:2— BEZALEEL — In the shadow of God.

URI — Light.

HUR — Noble.

31:3 — I HAVE FILLED HIM WITH THE SPIRIT OF GOD — As there were no artisans capable of doing this work as Jehovah wanted it done, the Lord put his spirit upon them to the extent necessary to accomplish the work. He energized or quickened their natural faculties without affecting them in any moral sense. (*E191*)

31:6 — AHOLIAB — Tent of the father.

AHISAMACH — Brother of help.

DAN — Judged.

31:16 — FOR A PERPETUAL COVENANT — This same identical language (in Hebrew) the Lord uses here of the Sabbath, he uses elsewhere of the Harvest offering (Lev. 23:14); the Pentecostal sacrifice (Lev. 23:21); the Day of Atonement (Lev. 23:31, 32); and the Feast of Tabernacles (Lev. 23:41). The same Hebrew word *olam* used here and translated “perpetual” is the word translated “forever” in the other passages. (See *Young’s Analytical Concordance*) So, if the Advent view is correct, we should still be keeping the Feast of Tabernacles as well as the Sabbath. But, as some of their own brethren have shown, when dealing with the punishment of the wicked, the word *olam*, like the Greek *aion*, really means “age-lasting” or “lasting to a consummation.” It is sometimes used in the sense of eternal, but not necessarily. Thus, in Exod. 29:9 we read of the priestly office being given to Aaron and his descendants for a perpetual (*olam*) statute, but that it does not properly mean “perpetual” is evident, for Aaron’s family lost the priesthood 1800 years ago. (Heb. 7:11-24)

31:18 — WRITTEN WITH THE FINGER OF GOD — See Exod. 32:15, 16

32:1 — WHEN THE PEOPLE SAW THAT MOSES DELAYED — The Israelites felt themselves very much like children in the hands of Moses. To

them he was God's representative in a very special sense. His prolonged absence gave room for the exercise of faith. (Z. '13-253; R.5297)

The absence of their leader in whom they reposed great confidence might have resulted in great blessing to Israel had they been in a proper condition of heart. It could have impressed upon the people that after all, not Moses, but God, was their leader, that he had merely used Moses thus far as his servant and, if anything had befallen him, the Lord, who had begun the good work in them of their deliverance in fulfillment to the promises made to Abraham, Isaac and Jacob, was abundantly able to provide another leader, and that nothing could have happened to Moses aside from the divine foreknowledge and the ability to prevent. This would have been a great lesson of faith and patience, beneficial to them for the rest of their lives. But they had an "evil heart of unbelief" which quickly forgot the Lord's deliverance of them from the Egyptians, his leading through the Red Sea, the covenant promise which he had just made and the manna they gathered daily. (Z. '02-221; R.3046)

WE WOT NOT WHAT IS BECOME OF HIM — Disrespectful language. Their unthankfulness and ingratitude toward God became the basis of their fall into sin and idolatry in gross violation of the covenant just made. Ingratitude toward God meant the same toward the servant he had used for their deliverance. This man Moses, who was to lead us to the land of promise, but has now lost himself in the mountain. (Z. '02-221; R.3046)

The wide difference between the disposition of Moses and that of the people is shown by the light way the people spoke of him and yet how he pleaded for them with the Lord in the mountain. (Z. '02-221; R.3046)

32:4 — A MOLTEN CALF — Violating the second commandment and the spirit of the first. (Z. '07-203; R.4022) The calf probably merely represented divine characteristics and was a nondescript thing—a calf's body with human head and wings, symbolical of strength, intelligence, omniscience. So, many Christians, similarly without a wish to infract divine law are disposed to take too great liberties and to introduce too large a degree of their own conceptions in divine worship—without sufficient care to hold to the instructions exact of the word. This is always a mistake by whosoever committed. The only wise and proper course for any is to take heed particularly to the Lord's Word and to allow themselves little, if any liberty, beyond the very letter of that Word. The lesson to Spiritual Israelites here is—"See thou make all things after the pattern I show thee in the Holy Mount." If we need divine instruction at all on the subject we need to follow these instructions carefully. We cannot improve on them. Any alteration means injury to us. (Z. '07-204; R.4022)

THESE BE THY GODS — We are not to suppose that the Israelites recognized the golden calf as their God—Jehovah, but used it merely as a symbol or representation, just as the heathen used idols as the representatives of their Gods and just as some Christians use the Crucifix as a representation of Christ—not to worship, but merely to assist the faith and hold the attention. (Z. '13-253; R.5298)

This shows that the idolatry here practised was not much different from the kind practised by Christian churches today where images, pictures, crucifixes, statues, etc., are worshipped. Those who use these assure us they do not worship the crucifixes, etc., but merely use them as representatives or emblems of the Lord, and that their worship is to Him. So evidently the Israelites were not worshipping the golden calf as being their God, but merely to represent God, for it is distinctly stated in the program which drew together, that it was a feast unto Jehovah. (vs. 5) (Z. '02-221; R.3046)

32:5 — WHEN AARON SAW IT HE BUILT AN ALTAR — The weakness of Aaron in contrast with the strength of his brother, Moses, is very markedly shown in verses 21-24 and clearly shows the wisdom of God in the choice of Moses to be a leader of the people, even though at the outset the latter, in weakness, ignored his own abilities and suggested to the Lord his brother Aaron for the leader. (Z. '02:-221; R.3046)

32:6 — ROSE UP TO PLAY — This shows the weakness of the fallen human nature. The Israelites wanted to worship and desired to gratify the natural inclination in connection with fallen tendencies. They would worship God, but they would have an outward emblem or sign representing Him. Additionally, no doubt, they craved some gratification of lewdness and licentiousness which were marked elements of the idolatrous worship of Egypt with which for a long time they had been in contact. (Z. '02-221; R.3046)

It illustrates the general tendency of fallen man to substitute something of his own creation, either instead of the Lord or in addition to the Lord. (Z. '02-222; R.3047)

32:10 — I WILL MAKE OF THEE A GREAT NATION — This offer was evidently to test Moses' fidelity as the appointed Mediator of the people. Moses stood the test and showed how well he had developed under the Lord's instructions, and showed himself a worthy type of the great Mediator of the New Covenant, who made mediation for the sins of the people—reconciliation through his blood. (See notes on Num. 14:19)

32:16 — THE WRITING OF GOD - See note on Ex. 34:1.

32:19 — AND BRAKE THEM — Illustrating the failure of Israel to keep the Law Covenant and ultimately the complete failure of the Law Covenant, as we know it did fail in respect to Israel at our Lord's first advent. (Z. '02-221; R.3047)

32:20 — THE CALF — While Israel should have been humbly awaiting instructions regarding a bullock to be slain and its blood to be applied to atone for their sins, the people prepared a substitute closely resembling a real bullock but having no blood. So today the whole world is groaning and travailing in pain, waiting for the manifestation of the antitypical Moses, Sons of God, who, as the divinely appointed Mediator, will administer a new law to all the world. The chief feature of that new law will be a recognition of the blood of Jesus, the antitypical bullock. Like Israel of old, instead of eagerly awaiting this the Christian world is demanding of the modern Aarons, the so-called religious leaders, a bullock of their own. So the whole world brings its splendor, wealth, influence and, from these, have erected a modern golden calf, the mammon of unrighteousness. It calls itself Christianity, but denies the blood of the bullock; but to the world it glitters resplendently with its gold, influence and power and earthly honor. So closely does it resemble a real bullock that poor humanity, deceived, is bowing in adoration. (Bro. W. Bundy at Springfield Convention, Mass., July 14, 1913)

BURNT IT IN THE FIRE — So Christ will demolish the modern golden calf, ridding the world of its pernicious influence and doctrines and purifying the entire world with the fire of God's jealousy.

STRAWED IT UPON THE WATER — the river of God will wash away all memory of these offensive dogmas, the river flowing from Mt. Zion.

MADE THE CHILDREN OF ISRAEL DRINK IT — But not until the world, in humiliation and sorrow, shall drink the dregs of its folly. (Bro. W. Bundy)

32:22 — AND AARON SAID — We cannot suppose that Aaron fully sympathized with the people in this matter. We must suppose that he knew better and meant better and that it was a mere expedient on his part to hold the people in check. (Z. '07-204; R.4022)

Perhaps his course in calling for their jewelry was first of all to dissuade the people from the course suggested by making it cost them some considerable sacrifice in the way of personal adornments. It may also be that he trusted that during the time necessary to the engraving of the moulds, melting the jewels, etc., Moses would appear and re-assume his leadership and command the people. But, whatever his motives, he displayed a weakness of character far from commendable, one which should

teach all who providentially come into positions of power and influence among the Lord's people, that there is but one right way to do—not to participate in sin but meekly, yet firmly, to stand up for righteousness at any cost, leaving the results with the Lord, without fear, knowing that he is the real leader of the people, and attempts to compromise with wrong would be at the expense of divine approval, and too costly to be considered for a moment. (Z. '02-221; R.3047)

Spiritual Israel Should never say, “let us do evil the good may come,” “let us yield some principles for the sake of harmony and the good of the cause.” When great emergencies arise, God is superior to every one of them and they can never be understood as his voice commanding us to violate the principles of righteousness he set before us. (Z. '07-204; R.4022)

32:26 — MOSES STOOD IN THE GATE — The one man stood up against a nation of 2,000,000 people, denounced their sin and declared himself on the side of the Lord and thoroughly opposed to such infractions of His Law. Although overmastered and cowed in the presence of their God-appointed leader, the chief men of all the tribes but one seem to have resented Moses' reproofs. That one tribe was the tribe of Levi, typical of the household of faith from which the Royal Priesthood is now being selected. This tribe, although led astray to some extent with the others, and to some extent leader, through Aaron, in the wrong course, were at heart on the Lord's side and when the rebuke came and the Lord's will and way were clearly set before them through the mediator, they promptly came to the side of the Lord on the question. The leaders of the other tribes were not ready to admit that their course was a wrong one, not willing to submit themselves promptly, and the result was the destruction of 3,000 of the leaders in the wrong way, and the full return of the remainder into harmony with the Lord, acknowledging their transgression. (Z. '02-222; R.3047)

WHO IS ON THE LORD'S SIDE — This call went out at Pentecost. The battle which began against sin at Jesus' baptism continued, and the call went forth for volunteers to serve under Jesus as their captain.

LET HIM COME UNTO ME — Let him come to him who will be the antitypical Moses and become members of him, as his body. Come unto Jesus and he will give us directions, how to consecrate, and what to do.

ALL THE SONS OF LEVI — The sons of Levi antitypically represent the household of faith. All of these respond during the Gospel Age and consecrate to the Lord. At the end they will be the Little Flock and Great Company.

32:27 — HIS SWORD BY HIS SIDE — The word of God. Cling to it and use it.

SLAY EVERY MAN HIS BROTHER — Slay your share in them, your claims and rights in them — i.e., consecrate them to the Lord and sacrifice them to him, to be dead with Christ.

32:29 — THIS DAY — “Now is the day of salvation,” the day when the Lord will accept such sacrifices and reward them. The blessing is spirit-begetting and fellowship and harmony with the Lord, the spiritual food and opportunities now given, sitting in heavenly places in Christ Jesus.

32:30 — YE HAVE SINNED A GREAT SIN — At our Lord’s first advent, he found Israel nominally worshipping Jehovah, but really worshippers of mammon and of riches of honors of men, of dignities, titles, of places and position. The Pharisees, who were professedly the most religious class of Jews at the time, the holiness people, our Lord accused of covetousness, which is idolatry. (Luke 16:14—*Diag.*; Col. 3:5; John 5:44; Matt. 23:14) He denounced such religion as mammon worship. He explained that their difficulty consisted in worshipping the golden calf, mammon, dowing down to the creeds and traditions of men; their love of praise, titles, and honor of men, and love of wealth, had largely to do with their reprehensible course in the sight of the Lord and their inharmony with Christ when he appeared; and that, so far as the people were concerned, the tables of the Law and the covenant based upon them were broken—dashed to pieces. (*Z. ’02-222; R.3047*)

As in the type, so Christ called for all the Israelites indeed, the household of faith, the Royal priesthood, to come to him and, as in the type, there was a destruction of the leaders of the remainder, so there came a time of trouble upon the remainder of the house of Israel, resulting in the complete overthrow of their national polity, the destruction of their city. And as Moses went again into the mountain to make reconciliation for their sins, so Christ as High priest ascended to make atonement for the sins of the people.

A parallel to this is in our day. As Jesus came to his own professed Israelites and found them unready to receive him, so at his second coming professed Spiritual Israel, Christendom, will be equally unready to receive him. As he then found only a remnant out of the whole of natural Israel ready for the higher plane of the Gospel Age, so in the end of this age only a Little Flock in all will be ready for the higher plane of the kingdom—glory, honor and immortality and joint heirship with Him in the Kingdom work. As the natural Israelites stumbled because they and their leaders were outwardly loyal to God and his purposes, yet really were self-willed and selfish, and hence not ready to receive him and to fall in line with his reproofs and corrections in righteousness, so it will be with the leaders and the masses of Spiritual (nominal) Israel at the second advent. Now, as with Israel, only a remnant will be found, only the Levites, on the side of the Lord; and the “time of trouble, as was not since there was a nation,” is about to come upon

nominal Christendom for its complete overthrow as a social, financial, political and religious institution.

It is nearly 1900 years since Jesus left his people and ascended up on high, going into the mountain, into the presence of God. His absence was longer protracted than had been expected and, meantime, many of those who had trusted in him and waited for him and expected his coming again to lead his people into the land of promise, have ceased to expect him and are claiming that he will not come again to lead and deliver them, are claiming that other leaders should take charge and deliver the people. The heads of the various parties in conference have decided now that Mammon shall be the representative of God to convert and civilize the world, that man shall bring in for the groaning creation, in a natural way, the various blessing craved to cause earth to blossom as the rose. Meanwhile the leader whom God has appointed to bring the deliverance returns and is justly wroth at present conditions. he has set up his standard of truth and righteousness, and is even now standing at the gate of the camp, and is calling, "Who is on the Lord's side? Let him come unto me. And all the tribe of Levi gathered unto him." Let all who are to be the Lord's, however much they may have been entangled with the fallacies of the day, with its love of money, its titles, its selfishness, etc.—let all the true-hearted be prompt to take their places on the Lord's side. Shortly the great time of trouble is to begin, which will mean the complete overthrow of all who worship Mammon, however much they may claim it is really the worship of Jehovah. (Z. '02-22, 223; R.3048)

32:32 — IF THOU WILT FORGIVE THEIR SIN — How pathetic is Moses' plea! "If thou wilt forgive their sin." He left the sentence incomplete as though it were beyond thinking that God would permit such an infraction of the covenant he had just made. So, in the antitype, Jesus, realizing that it was impossible for God to forgive sin, to blot out sin, gave His life as the redemption price for sinners. He actually did what Moses proffered to do and meant, for he gave nor merely a prospect of life and temporary existence, but he gave his all, with his life rights to eternal life as a man, on our behalf. (Z. '02-223; R.3048)

OUT OF THY BOOK — Moses here typified, or was like, Christ, in his willingness to give himself for the people. But Moses was an imperfect fallen man and hence was not acceptable to God for a ransom; he had no life rights to give. It would be like bringing to God for sacrifice that which had died of itself in the field. Such a sacrifice would not be acceptable to God, for the animal must be perfect and must be slain in the Court.

32:34 — LEAD THE PEOPLE — So God has appointed that the great Mediator should be the leader and commander of the people and bring whosoever will back into harmony and full accord with God, back to Edenic conditions, the land of promise. But as here (vs. 34) the people will receive

chastisements in proportion as they knowingly and wilfully participated in a course of sin. Although the Lord will forgive the original sin and remit its penalty, death, yet to whatever extent man have sinned wilfully, on their own account against light, knowledge and opportunity, so they are personally responsible and will be obliged to suffer chastisements, even while being brought back by the Redeemer from the plane of death to the plane of perfection, harmony with God and everlasting life. (Z. '02-222; R.3047) Also on the scapegoat, Lev. 16:7-10, 20-26; and note to Rev. 18:24.)

32:35 — THE LORD PLAGUED THE PEOPLE — Moses mourned and prayed and fasted 40 days between the time when he came down and when he went up the second time (see Deut. 9:9, 18; 10:10) because of the people's sins. (See note on Lev. 9 and 16:21)

33:14 — MY PRESENCE SHALL GO WITH THEE, AND I WILL GIVE THEE REST — What a world of rest and comfort and assurance is given in this promise.

34:1 — I WILL WRITE UPON THESE TABLES — The first tables of the Law were prepared by the Lord himself as well as written by Him. (Ex. 32:16) This pictures how man in his creation was a perfect image of God, his Creator, formed, created in full accord with the Divine will and fully expressive of the Divine Law. Adam needed no further preparation and no other law than that which was in and of himself as a perfect human being. But by reason of sin this law was broken. Poor humanity no longer has a proper judgment respecting sin and righteousness; the original tables are shattered and illegible. Man needs the great Mediator to make reconciliation for his iniquity and then to rewrite the Law of God in his flesh. (Jer. 31:31-34; Exod. 36:25-27; 2 Cor. 3:3)

The Christ of glory is fully commissioned to prepare the hearts of mankind for the rewriting of the divine law. To prepare man to obey God's law will require that they experience restitution—lifting up out of sin and degradation. This work, committed to Moses in the type, is in the antitype committed to Christ. (Z. '13-254; R.5298) See verses 27 and 28. These would seem to say that Moses did this later writing, but see Deut. 10:1-5.

34:6 — THE LORD GOD, MERCIFUL AND GRACIOUS — Neh. 9:17.

34:22 — THE FIRSTFRUITS OF WHEAT HARVEST — The best and the choicest, those which bring the highest price in the market. One would not use dried, measly, crabbed fruit to exhibit to anyone the quality of his orchard, to induce him to buy. He would take the best. So God is now gathering the Church, ripening them as beautiful fruits, as an example of what he will do for the world, of the power of his love to save. The Church

will be exhibits of the power of God's love, how he took the mean and contemptible things of earth and made of them characters of the highest quality, copies of Jesus. This was a free will offering. (Deut. 16:10)

34:24 — APPEAR BEFORE THE LORD THEY GOD THRICE IN THE YEAR — This was a test of faith to the Israelites, that God would protect them if they were obedient. They were surrounded by enemies but the Lord promised to protect them at these times. Especially was this a test at Passover when the Jews had to leave their ripening grain standing for a whole week to go up to keep the Passover. "The path of duty is the path of safety."

34:26 — THE FIRST OF THE FIRSTFRUITS — The handful of grain, sheaf, waved of the 16th of Nisan, represented Jesus, the first-born from the dead, that in all things he might have the preeminence.

34:28 — HE WROTE UPON THE TABLES — This would seem to say that Moses wrote these tablets. But see verse 1, Deut. 10:1-5.

34:33 — HE PUT A VEIL ON HIS FACE — So Christ's work at his second advent will be accompanied by a veiling of His glory, so that the world will not see Jesus (the world represented by Israel the people). He will veil His glory from mankind and speak to them through the veil and not directly from the spirit plane. While mankind will see Jesus no more (John 14:19) it will be to their advantage. Instead they will see him represented by the Ancient Worthies—"Ye shall see Abraham, Isaac, Jacob and all the prophets." (Luke 13:28) (*Z.'13-254; R.5299*)

34:35 — SAW THE FACE OF MOSES, THAT THE SKIN OF MOSES' FACE SHONE — See marginal references.

35:4 — THIS IS THE THING WHICH THE LORD COMMANDED — We see that Moses, in being selected to build the typical tabernacle, was a type of Christ. (Deut. 18:15-19; Acts 3:22, 23; 7:37) So Jesus was selected to build the tabernacle (representing the Church in the flesh.) As Moses received his instructions as to how to build the typical tabernacle while he was forty days and nights in the mount with God (Ex. 25:40, 9; 24:18; 34:28; Deut. 9:9) where he neither ate nor drank water, so Jesus received his instructions as to how to build the true tabernacle (Jesus and the Church in the flesh with the better sacrifices) when he was with the Lord 40 days in the wilderness where he neither ate nor drank water. (Matt. 4:1, 2; Mark 1:12, 13; Luke 4:1, 2)

35:5 — AN OFFERING UNTO THE LORD — The ornaments and jewelry were from the Egyptians (Ex. 12:35, 36). The acacia wood was obtained from those Israelites who had it. (Ex. 35:24)

35:24 — SHITTIM WOOD — Acacia wood. This is mentioned as a tree once (in Isa. 41:19). The Shittah tree is a species of acacia, (*A. Seyal*), growing to a height of 15 or 20 feet, with angular, twisted branches, elegant feathery leaves and clusters of small flowers, followed by many curved and tapering pods. The wood is very hard, close-grained and orange-red in color. It grows in the valleys about the Dead Sea, and in the Desert Southwards. It is supposed that the burning bush was an acacia bush. (*Leeser* has thorn bush.) (*Z. '07-141; R.3989*)

36:3 — FREE OFFERINGS — This material was all supplied by the Israelites as a free-will offering from the heart. Each one brought according to what he had as the Spirit stirred him up. (Ex. 25:1-8; 35:1-29) So in the building of the antitype, those whose hearts are stirred by the Lord's message respond and bring themselves and all they have to the Lord as free-will offerings (Rom. 12:1) to build the antitypical tabernacle.

36:7 — TOO MUCH — As there was a surplus of offerings here so there will be more coming than is needed in the antitype (as in 2 Chron. 7:7) in the end of the age.

37:6 — THE MERCY SEAT — (John 17:9, 21) The Mercy Seat, Cherubim and Shekinah light represented Jehovah. (The head of Christ is God, 1 Cor. 11:3.) He is represented by things illustrative of attributes of His character. The Shekinah glory pictures Jehovah himself as the Light of the World. (Psa. 80:1; 1 Sam. 4:4; 2 Sam. 6:2; Isa. 37:16) (*T124*) The Shekinah Glory was probably an electrical manifestation (see also the glow or fluorescence of the jewels of the breastplate.) The Mercy Seat represents the propitiatory or place where justice is satisfied, where the blood of the sacrifice was sprinkled in the form of a cross. It pictures Jehovah's justice as the foundation of God's throne. His throne is based, or established upon, justice.

TWO CUBITS AND A HALF WAS THE LENGTH THEREOF — The same size as the Ark. (Psa. 89:14; Job 36:17; 37:23; Rev. 15:3; Deut. 32:4; Jer. 9:24; Isa. 56:1) In Rom. 3:25, 26 we read that Christ is set forth as a "propitiatory." It pleased God that in Jesus should all fullness dwell, and be represented to mankind, though they be God's own (justice.)

37:7 — BEATEN — Tried and tested in all points by those who know him.

OUT OF ONE PIECE — One piece with each other and the Mercy Seat, showing they were thoroughly one. Neither love nor power can be exercised until justice is fully satisfied. (*T125*) The Cherubim represent Divine Love and Power. In the Tabernacle these were put together in a way representing that Love and Power were waiting till justice was satisfied. (See 2 Chron. 3:10-13 and note.) The last Bible record of the Ark is in 2 Chron. 35:3. Manasseh had put an image in the Temple and the Ark seems to have been

taken out. Josiah restored it. It disappeared about the beginning of the 70 years desolation and was probably taken care of by Jeremiah. The Urim and Thummim disappeared about the same time. Ezra 2:63 shows that it had been lost. See Ezra 3:10-13; Hag. 3:9; Jer. 3:14-16; 2 Maccabees 2:4-10.

37:23 — SEVEN LAMPS — These seven lamps represent every stage of the Church as holding forth the true light, the Gospel. These were filled with olive oil. As each lamp represents the Word of God, so the oil in it represents the Holy Spirit in the Word which causes the light. The wick represents our humanity, this earthly organism which receives the Holy Spirit in our minds. The putting of the wick into the oil represents our desire to study and its carrying out, while justified to sonship with God, justified to life at the moment of our consecration. We then drink in for a while the Holy Spirit from the Word until we are impelled by it to give out light and this time of quickening may correspond to the lighting of the wick. Then the oil begins to flow through us and we let our light shine to encourage others in the way and lead others to the Lord.

The trimming of the wick represents the trimming off of the dross of the earthen vessel as it is consumed by the light. This should be done daily, as the High priest daily trimmed the lamps, and done with praise and thankfulness (incense offered). Thus, as we take our place in the body and do our part in sending out the truth, our old nature is gradually consumed. Our great High priest superintends and guides us in all these ways and has an oversight over us, although the Father is the husbandman.

37:26 — THE HORNS OF IT — “Horns shall be of the same.” (Ex. 30:2) *A.R.V.*—“be of one piece with it,” cannot be separated from it. Horns represent power, here the power and efficiency of Jesus’ merit (incense) added to our own efforts toward obedience to make them acceptable before God—power of his intercession to keep us perfect before God. It represents justification by faith (as in 1 John 2:1; 1:9). There is no justification by any other means, not by works or penances, but through an earnest heart and reliance upon the merit of Jesus to cleanse us.

A CROWN OF GOLD — Shows that this Altar was to be used for those who were to be kings as well as priests. So also the Table.

37:27 — PLACES FOR THE STAVES — Showing that this arrangement was for the church in the temporary condition—strangers in the land and sojourners. There is no mention of any staves for the Golden Altar in the Temple. “Thy way is in the sanctuary.” (Psa. 77:13) Whoever would understand the love of God and spiritual things must enter the sanctuary condition. (Psa. 73:17)

38:3 — THE POTS — For boiling the flesh. As this is the same word used in Ex. 27:3, “pans to receive the ashes,” it may refer to them, but pots to boil in were used also. (Lev. 8:31; Ex. 29:31-33; 1 Sam. 2:13, 14)

THE SHOVELS — For taking up the ashes (?).

THE BASONS — For carrying the blood. (Ex. 24:6, 8)

THE FLESH HOOKS — For handling the meat or flesh. (1 Sam. 2:13, 14)

THE FIRE PANS — Censers in which to carry coals to the Golden Altar. (Lev. 16:12; 10:1, 2) These were of copper in the Tabernacle representing the minds or brains, now earthly, by which means we bear our burning trials.

38:6 — THE STAVES — The staves of the Altar seem to testify that the present sacrificial condition of the Church is only a temporary one, until the atonement is accomplished. The Brazen Altar in the Temple had no staves. (2 Chron. 4:1) The final condition of the Church will not be a sacrificial one, but a glorious one. The position of the Altar in the Court (see Ex. 40:29), outside the sanctuary, pictures how Jesus’ and our sacrifice must be accomplished while we are in the earthly state. Continual burnt offering (Ex. 29:39-42):

The lamb pictures the perfect humanity of Jesus in harmony with God. This continual sacrifice was taken away and the Abomination of Desolation set up in 539 A.D. with the setting up of the Mass. (Dan. 11:31; 12:31; Matt. 24:15) It was found again at the Reformation in Luther’s time—“The just shall live by faith.” The fire was not allowed to go out. (Lev. 6:12, 13)

38:8 — THE WOMEN ASSEMBLING — Probably the women of Levi. (1 Sam. 2:22) Hence these would represent women (congregations) who were justified. The Jews were called to be a holy people and were typically justified and were being prepared to receive Christ, and if they had been faithful they would have been the Bride class.

Here, then, was one of the women. To the Jews was given the Old Testament as their mirror, reflecting God’s perfect Law and character. The Gospel Church was also given a new mirror with the old one to copy from it the proper likeness. It was a more highly polished mirror. From these two mirrors the Word of God is made, reflecting and revealing his character for them to fashion themselves by. See Ex. 30:18, note; Ex. 40:30. The Word of God is a mirror. (2 Cor. 3:18; James 1:23-25)

39:30 — HOLY CROWN — Pointing to the Royalty of the future Antitypical High priesthood—a priest upon his throne. (See Zech. 6:13; Psa. 110:4; Heb. 7:17) So the picture is that the crown was righteously his (white mitre)

(his in righteousness) (Isa. 32:1) because of his faithfulness (blue lacer) in sacrificing (work of a priest) even unto death (white band around the head.)

Crown is from the Hebrew *nayzer*, something set apart, consecrated here to Jehovah. It is elsewhere translated separation and consecration. (Num. 6:7, 9, 12, see notes on same; see Zech. 9:16)

THE ENGRAVINGS OF A SIGNET — The signet is a seal, as in the ancient seals on rings. God has set his seal of exclusive ownership of service, time, talent, etc.; of personal property on the Church and Christ. They give themselves wholly to him, with all their hopes and all they possess. Hence this engraving proclaimed that they are Jehovah's property, that the High priest was wholly devoted to the accomplishment of Jehovah's purposes. (T30) See Gal. 6:17; Hag. 2:23.

HOLINESS TO THE LORD — The general principle which the crown and its motto symbolize and which must be observed in all service for God is Holiness (wholeness for Him), perfection, devotion to Him, sanctification. Jehovah will have a clean sanctuary and everyone who will not be clean the Lord will put out of that class. He will be glorified in us or he will put us out, have nothing to do with us. Lev. 10:1-3—Jehovah will lay bare our lives, every hidden thing will be brought to light in this judgment. Aaron held his peace, and so must we. (Zech. 14:20, 21)

39:31 — ON HIGH — Showing that this was not to be a hidden, secret thing, but prominent in our lives where all can see it—a proclamation that we are gladly and wholly his. This is God's command to us—to be light-bearers in the midst of a crooked and perverse generation.

THE MITRE — The mitre was a strip of white linen worn around the forehead. (Ex. 28:37-39; Zech. 3:5) Its whiteness represented righteousness, purity. Its being worn around the forehead pictured perhaps death to all interests but the Lord's, for the ancients used thus to bandage their dead. (See custom of nuns now.)

40:1 — FIRST DAY OF THE FIRST MONTH — New Year's day.

40:13 — ANOINT HIM — Only Aaron was anointed with this oil. It was used on the sons only as they succeeded him in office. (F131) (Ex. 28:41; 29:7; 30:25, 26; Lev. 8:12; 10:7; 21:10; Num. 35:25; Lev. 6:22; Ex. 40:13, 15) The under-priests were included in this anointing as his body members through him as their head. (Psa. 133) The antitype of this is that the Holy Spirit was given directly only to Jesus, the head of the antitypical priesthood and we, as members of His body, all receive our anointing through Him. (Titus 3:5, 6; Eph. 1:13, 14; 4:16; 1 Cor. 12:13; Psa. 45:7; Acts 2:33;

2 Cor. 1:20, 22) (*F131, 132*) Only those who are in Him are partakers of this anointing.

40:26 — BEFORE THE VEIL — Compare Ex. 30:6. By the Ark (representing to Israel the presence of God in their midst). So those who continue at the Incense Altar are in the presence of God, by His Spirit. (Psa. 91:1, 9; John 14:23; 15:5-7; Jude 21) At the beginning of our course we had a sense of his present at times, but at other times felt as though God had left us. But after we knew God better, we felt less of a bubbling over, but a deeper joy in him, and sorrow and trouble did not affect us so much. Our spiritual life became more even and harder to disturb. So now we can realize the Lord's presence with us always, in every duty. (Col. 3:22-24)

40:29 — BY THE DOOR OF THE TABERNACLE — This position of the Altar made it the most conspicuous thing in the Court and would be the first thing seen when the Court was entered, showing that all who approach unto God must not only recognize Jesus' righteous character (the Gate), but must recognize his death as the basis of their justified condition, their hopes and their peace with God—their life, through His ransom sacrifice. Verse 6 and verse 29 show that all things in the Court were so placed as to call attention to the Holy and its Door—in the antitype, to consecration as the thing necessary to complete our peace and justification and blessing in Him. The one object of God's drawing and justification now is to lead to consecration. (*Z.'07-315; R.4078*)

40:30 — BETWEEN THE TENT OF THE CONGREGATION AND THE ALTAR — This position implied that it was for the use of both priests and Levites, consecrated and justified (near to the Door of the Tabernacle and not to the Gate). The fact that it was in the Court shows that it is our human nature, earthly which is sinful and needs cleansing. The New Creature is not sinful, because it is the mind of God in us. (1 Cor. 2:16; see 1 John 3:9 and notes) If it were the New Creature that needed cleansing, the Laver would be in the Holy. The New Creature is developed and perfected, not cleansed. See Ex. 30:18 and note.

40:32 — WHEN THEY CAME NEAR UNTO THE ALTAR THEY WASHED — Teaching a reverence for God, that they who would serve Him must be clean. "I will be sanctified in them that come nigh me." (Lev. 10:3) "Be ye clean that bear the vessels (truths) of the Lord." (Isa. 52:11) "Without are the abominable." (Rev. 21:8; 22:15)

40:34 — THE GLORY OF THE LORD FILLED THE TABERNACLE — When the Tabernacle was set up the first important event was God's recognition of it. So to the convert, there is not only the ordering of our minds in accord with the Lord, placing spirituality and veneration first, in the center; but God begat us of His spirit to a newness of mind. God

recognized us, he took up his abode with us, and our meeting place with Him, spiritual, was blessed and enlightened. (Eph. 1:18; Heb. 10:32) The glory of the Lord filled us. We realized to some extent that we were accepted of the Lord and the enlightenment of the Holy Spirit has ever since been with us, an ever-present help and guide; a pillar of cloud, it has blessed us by day in shielding us from things that would be too trying for us; a pillar of fire by night, it has given us enlightenment in darkness (2 Pet. 1:19) and the keeping, protecting power of Him who has promised (Rom. 8:28) because we are his and have loved him and placed him first in our hearts. (Z. '07-218; R.4029)

It would seem that the antitypical tabernacle was set up at Pentecost (after Jesus had taken all the steps and complete the outline of the antitype) the glory of the Lord filled it. Since then the Church has followed Jesus' steps.

40:38 — IN THE SIGHT OF ALL THE HOUSE OF ISRAEL — Thus Israel had continually before them a manifestation of God and his protecting care over them as his people. They had craved an idol to go before them and serve as an outward manifestation of God and had been punished for their idolatry. They had learned the lesson and repented, and God had given them what he had planned, something far superior as a manifestation of Him. The lesson of the arrangement of the Tabernacle to that people must have been God first, religion the center of all ambition and activity. All the tribes were related to the Tabernacle because it represented God and all were related to each other because they were each and all surrounding and in direct contact with the Tabernacle of God. (Z. '07-216; R.4028)

THROUGHOUT ALL THEIR JOURNEYS — The Tabernacle was at Shiloh (Josh. 9:27; 18:1); (also Josh. 19:51; 22:19, 29; 1 Sam. 1:3, 9; Psa. 78:60); at Nob (1 Sam. 21:1-6); at Gibeon (1 Chron. 16:39; 2 Chron. 1:3-6; 1 Chron. 29:29; 6:31, 32; 9:19, 23; 1 Kings 3:4); brought into the Temple (1 Kings 8:1-4; 2 Chron. 5:5; 2 Maccabees 2:5-8),

LEVITICUS

1:2 — AN OFFERING — Order of the offerings:

- (1) Sin offering (Lev. 5:8; 4);
- (2) Burnt offering (Lev. 6:9; 4:11, 12; 1);
- (3) Meat offering (Lev. 2:7-16);
- (4) Peace offering (Lev. 3; 7:11-34);
- (5) Drink offering (Lev. 23:13, 18, 37; Num. 6:28, 29);
- (6) Trespass offering (Lev. 5; 6:1-6)

1:3 — A BURNT SACRIFICE — The burnt offering was an offering of acceptance, a sweet savor offering by fire, a free-will offering. This chapter tells the general law of the burnt offering, affecting the offerings after the Day of Atonement. It is called the burnt offering because of its being wholly burnt, and by its burning all night until the morning (this refers to the continual evening burnt offering.) (Lev. 6:9)

OF THE HERD — A bullock.

A MALE — Representing Jesus as the man, for both the sexes were united originally in the male. See the Passover Lamb. Females of the animals were used for sacrifice on occasions only.

WITHOUT BLEMISH — Perfect and complete (as was Jesus actually. Heb. 7:26) And the church by His imputed merit. (Rom. 8:1-4; 1 Cor. 6:11)

OF HIS OWN VOLUNTARY WILL — Showing that one's consecration of himself to God, to be acceptable, must be of his own heart's desire.

AT THE DOOR OF THE TABERNACLE — The place of presentation, of acceptance.

1:4 — PUT HIS HAND UPON — To indicate that the animal represented him, that what was done to it represented what he should and, by resolve, would do.

THE HEAD — The being is directed from and by the head.

1:5 — HE — The offerer slew the bullock. This was fitting as it tested his earnestness. We have to do our own dying to the world and prove it by our not heeding its offers or threats.

SHALL KILL THE BULLOCK — Representing death to all and everything but God.

SPRINKLE THE BLOOD ROUND ABOUT UPON THE ALTAR — Jesus is our altar and this calls attention to the fact that our acceptability is through his merit. The Christ will be the world's altar and their basis of acceptability is the sacrifice of Christ.

1:6 — FLAY THE BURNT OFFERING — Skin it. The skin belonged to the priest who did the sacrificing. (Lev. 7:8)

CUT IT INTO HIS PIECES — Referring to the fact that Christ is a unity of many members.

1:7 — PUT FIRE UPON THE ALTAR — While the fire was not allowed to go out upon the altar (Lev. 6:12, 13) yet it was put out when Israel struck camp and moved. (Num. 4:13, 14)

1:8 — LAY THE PARTS, THE HEAD, AND THE FAT IN ORDER — The head was first and then the parts laid to it in order. (Ex. 29:17) Jesus was first offered then the members of his body. (Also, perhaps, to the offerer, first the mind or will is holy to God and then the whole body bit by bit is sanctified.)

1:9 — WASH IN WATER — A cleansing of all the body.

BURN ALL ON THE ALTAR — A consecration vow must be wholly carried out to the letter and, in the case of the Christian, until all is consumed.

AN OFFERING MADE BY FIRE — Accomplished through tribulation and trial, a sweet savor because it proves the loyalty and trustworthiness of the offerer.

1:10 — IF HIS OFFERING BE OF THE FLOCKS — A sacrifice of lower value than a bullock had less fat. The bullock represented a perfect human being; a sheep or goat, in comparison, one less perfect. To be treated as the bullock. During the millennium, if anyone desired to offer himself to God in consecration he may do so and will be accepted for what he has, if he offers his all. Some, like the Ancient Worthies, can offer bullocks, others less of value, but each according to his ability, and God will accept him (that is, the Christ will accept him.) (2 Cor. 8:12)

1:13 — WASH THE INWARDS — Emphasizing the inward cleansing which all followers of Jesus must undergo.

WITH WATER — With truth. (Eph. 5:27; Psa. 119:9)

A SWEET SAVOR UNTO THE LORD — The Lord will be most pleased with a loving appreciative heart, that is so full of love it willingly consecrates itself to him joyfully.

1:14 — BE OF FOWLS — The offering of the poor, antitypically the offering of the more degraded and fallen of humanity, but it will be all that they have and will show appreciation and love for the Lord.

2:1 — A MEAT OFFERING — The meat or meal offering was of the fruits of the ground. (See offerings of Cain and Abel).

FINE FLOUR — The best and finest of their wheat. The flour was ground by a hand mill.

POUR OIL UPON IT — An anointing oil representing the Holy Spirit, an intaking of the Spirit from without.

2:11 — NO LEAVEN NOR ANY HONEY — Leaven was a type of sin as a corrupting influence and hence anything contaminated with it is rendered imperfect and hence not acceptable. Honey is sweet, a natural sweetness, but when brought into contact with fire it is spoiled and does not give off a pleasant odor (fire representing fiery trials.) The sweetness acceptable to God is that which stands the test and becomes even sweeter by trial and suffering, and this is typified by frankincense, which was offered on the altar and which gives off rich perfume when burnt. (vs. 16) **Leaven**—(1 Cor. 5:8, 7) Search ourselves to cleanse out the old leaven. (Ex. 12:15, 19; Deut. 16:4; Ex. 13:7; Amos 5:5) **Honey**—(Psa. 81:16; Rev. 10:9, 10; 1 Sam. 14:24-32, 6, 27) represents the truth and we are not to sacrifice the truth.

2:13 — SALT — The covenant of salt, seasoned with salt. (Col. 4:6; Ezra 6:9; Ezek. 43:24; Mark 9:49) (Have salt in yourselves) (Num. 18:19; 2 Chron. 13:5) Incorruptibility. Filled with grace, but seasoned with salt.

3:17 — BLOOD — See Lev. 17:10-14.

4:2 — SIN THROUGH IGNORANCE — Notice that the sins mentioned in this chapter are all sins of ignorance, i.e., committed unwittingly, without the knowledge of the doer that he was sinning; hence not in any sense wilful, but more the results of heredity or of imperfect judgment.

4:3 — PRIEST THAT IS ANOINTED — The high priest, for only he was anointed. (Lev. 8:12) But as we are members of his body and as he (Jesus, our head and high priest, Heb. 3:1) never sinned at all (Heb. 7:26), hence the sin must be that of the members of his body. This was a sacrifice after the day of Atonement, but did not refer to the Millennial Age, for the priests then will not sin, for they will be of the divine nature; hence it represents unwitting sins committed by members of the Royal Priesthood while in the flesh, in the Gospel Age.

ACCORDING TO THE SIN OF THE PEOPLE — Not a sin against his priestly office, but common to humanity.

A YOUNG BULLOCK — The picture seems to be that of 1 John 2:1, 2—the work of Jesus as our Advocate, particularly our part in it. “If any man sin.” The bullock points to the sacrifice of Jesus on our behalf and our faith in it. The Lord will not let these sins go unheeded when they come to

our notice, but will require acknowledgement on our part, and we will need to ask his forgiveness and clear or wash away the stain.

4:4 — UNTO THE DOOR — Pointing to our consecration wholly to God.

LAY HIS HAND UPON THE BULLOCK'S HEAD — Calling attention to the full offering of all powers and talents of Jesus unto God, his ransom sacrifice and our faith in it.

THE BULLOCK — The offering of a perfect human nature to God.

4:5 — TO THE TABERNACLE OF THE CONGREGATION — The Holy.

4:6 — BEFORE THE VEIL OF THE SANCTUARY — Showing that our hope of forgiveness depends upon the merit of our Lord sprinkled on the Mercy Seat, as the satisfaction of justice for us. But it shows also that our sacrifice on such occasions will not be a satisfaction to justice.

4:7 — UPON THE HORNS OF THE ALTAR — Showing our faith and acknowledgement of the power of Jesus' imputed merit (Rev. 8:2) to make us clean and acceptable before God.

POUR ALL THE BLOOD OF THE BULLOCK AT THE BOTTOM OF THE ALTAR — Showing that all our life rights and share in earthly blessings are sacrificed unto the Lord, are consecrated to be consumed with Christ Jesus' humanity in God's service.

4:9 — THE CAUL ABOVE THE LIVER WITH THE KIDNEYS — Also showing that the best of our abilities are offered up with Jesus' as part of his body. Also picturing our renewed zeal to be completely used up in God's service in love; and zealous of the brethren.

4:12 — WITHOUT THE CAMP — Showing a public offering of shame or persecution or ostracism as punishment for our sins and a renewed zeal and desire to suffer with Christ, the ignominy of his death, dead to the world with him.

8:1 — THE LORD SPAKE UNTO MOSES — The children of Israel left Egypt on the 15th day of the month Abib. (Ex. 12:3-6, 42) In the third month they came to Mt. Sinai (Ex. 19:1), probably just about a month. On the third day the covenant was made and sealed. Then Moses went into the mount and stayed 40 days and 40 nights. (Ex. 24:18) When he came down he broke the tables of the covenant and then fasted 40 days and 40 nights. (Deut. 9:18) Then he spent another 40 days in the mount. This meant then three months and four months (three times 40 day periods equal 120 days) or seven months, when the Tabernacle was started. It was finished in the

first day of the first month of the second year, in the spring. (Ex. 40:17)
Then came chapter 8 for seven days, then the 9th, in the spring of the year, on the 8th day of the 1st month. This was just six months before the next atonement day. So it may be that though the covenant was made in the first month, it may have not gone into effect until the seventh month of that first year.

8:7 — HIM — Aaron, for sons, see verse 13.

THE COAT — Of embroidered white linen, representing the purity and righteousness of the High Priest (Jesus, in the antitype) and the interwoven fruits of the Spirit. (Gal. 5:22, 23)

THE GIRDLE — The girdle of the linen robe (Ex. 28:39), representing that he was a servant of righteousness. (Isa. 53:11) Representing a quickening for service.

THE ROBE — Robe of the ephod, all of blue, representing his faithfulness. (Heb. 3:2; 2:17)

THE EPHOD — Representing the Law and the Covenants.

BOUND — He was thus bound with the girdle of the covenants, indicating a binding agreement, consecration, a covenant of sacrifice in the past.

THEREWITH — Signifying the “messenger,” servant, of the covenants.^{34S}

8:8 — BREASTPLATE — Representing the perfect Law of God, letter and spirit, bound over the High Priest’s heart, precious and dear to him. (Psa. 119:97, 77) (The “breastplate” here is probably the vari-colored woven cloth.

THE URIM AND THE THUMMIN — Probably the jewels, representing perfection and enlightenment. (Psa. 119:96, 130, 98-100)

8:9 — MITRE UPON HIS HEAD — Righteousness (also consecration to death.)

THE HOLY CROWN — Holiness unto the Lord, perfect and complete consecration.

8:11 — TO SANCTIFY THEM — Thus sanctifying them, consecrating them, setting them apart for the Lord’s exclusive use. (Ex. 30:25-29) Consecration in this chapter and in chapter seven and Ex. 29 is the Hebrew word *millu*, meaning a fulfilling (only in plural); i.e. (lit.) a setting (of gems) or (tech.)

consecration (from male or *mala*, a prim. root, to fill or (intrans.) to be filled with or full of, in a wide application.) (*Strong's Concordance*) So the purpose of our sanctification is our filling with the Spirit of God, with all the fullness of God.

8:12 — THE ANOINTING OIL — Typifying the Holy Spirit poured forth upon our High Priest, our head, without measure, manifesting the Lord's acceptance of Him as the High Priest, etc.

UPON AARON'S HEAD — See Ex. 40:13-15.

ANOINTED HIM — After this he could no longer be as the rest of the Levites of Israelites, he thereby was accepted of God as His property, this was God's seal upon him. (See Lev. 9:7) So with us and our head, this anointing separates us from the remainder of the race and thenceforth we are no longer a part of it, nor have any share in its hopes and ambitions, but have higher ones. This anointing signified (in type) the setting apart of Aaron for God's service (and of his family,) his installation as a priest. It typified the anointing of the Royal Priesthood to be set apart for God's service. (See Ex. 29:1, 44; 1 John 2:20, 27; 2 Cor. 1:21, 22; Acts 4:27; Luke 4:18; Acts 10:38) This oil was used to anoint the High Priest into office; to anoint the vessels of the Tabernacle (Ex. 40:9-11; Lev. 8:10, 11); to anoint the kings of Israel (1 Sam. 10:1; Ps. 89:20; 1 Kings 1:39; 19:16; 2 Kings 9:1-3, 6; 11:12); also the prophets (1 Kings 19:15, 16) It could not be used for any other purpose. (Ex. 30:32, 33) The antitype of this is the Holy Spirit of sonship with which the Christ is anointed. They are also anointed to be prophets, priests and kings. The priest entered upon his official work after seven days after the anointing (practically immediately), but the kings not until some time (as David and Solomon) after the anointing. So the Christ and his body are to begin their work as priests immediately on their anointing, but the same anointing as respects their kingly office has a future fulfillment—the kingly and authoritative work is reserved until the second coming of our Lord. (*Sermon '07*)

8:13 — PUT COATS UPON THEM — Representing the imputed righteousness of the High Priest, covering them as members of His body.

GIRDLED THEM WITH GIRDLES — Servants of righteousness, quickening to service.

PUT BONNETS UPON THEM — Indicating that they were not the head, but underpriests. Aaron had no bonnet, even on the Day of Atonement, but he had a mitre and crown. Symbolized also in proper relations of husband and wife, as symbolizing the relationship of Church to Christ. (Eph. 5:22-25; 1 Cor. 11:3-16)

AS THE LORD COMMANDED MOSES — Moses here shows that these were not his arrangements, but the Lord's.

8:14 — HE BROUGHT — See Ex. 29:10. So *Leeser* in verse 15 reads; and one slew it. But, as it was not Aaron and his sons, and by Moses' direction, the type would be the same.

AARON AND HIS SONS LAID THEIR HAND — Indicating that this bullock represented their humanity. Notice that both Aaron and his sons put their hands on the head of the bullock, showing that it represented the humanity of the head and body collectively, the one great sin offering. Thus it was counted that the sins of Aaron and his sons passed to the bullock as their substitute, and henceforth the bullock was charged with sin, unclean. In this, Jesus is our substitute, he needed no sin offering, but became a sin offering for others, for the church and the world. (See Lev. 1:4) Henceforth all that happened to the bullock represented what would happen to Jesus and his Church.

8:15 — HE — Moses. Here the bullock was delivered over to him, who represented here God's perfect Law, to meet its demands against Israel, typifying that the flesh of Jesus and his church was delivered over to satisfy the demands of God's just Law against the race of mankind.

SLEW IT — It had to be slain to meet the demands of the Law, typifying that God's just law required the death of a perfect human being to redeem Adam and his race. (Moses slew it.) The Bullock was slain in the Court (Ex. 29:11; Lev. 1:3; 17:3-7), typifying that all our sacrificing must be done while we are in this mortal body, there will be no opportunity after death to make our calling and election sure. The Court was the place of sacrifice and cleansing.

MOSES TOOK THE BLOOD — Representing the life given. (Lev. 17:11-14)

UPON THE HORNS — The power (horns) of the altar of earthly sacrifices (its power was the ability to sanctify the gift placed upon it, (Matt. 23:18, 19; Ex. 29:37) was derived from the shed blood and, for this same reason, this altar was acceptable as a place for other offerings.

WITH HIS FINGER — Symbolizing that the finger of the Law points us to the fact noted just above.

AT THE BOTTOM OF THE ALTAR — Symbolizing that the earth itself was also redeemed from the curse by the blood (life given.) (Eph. 1:14; Micah 4:8; *E455*; Dan. 7:14, 27) Ex. 29:12 shows that all the blood was thus used, either upon or at the base of the altar, symbolizing that the blood

(life) of Jesus was an exact corresponding price for Adam, that it was fully sufficient to bring back all from death and remove all the effects, direct and indirect, of the entrance of sin into the world. It was just sufficient, no more, nothing wasted or unnecessary, the work of restoration requires it all.

TO MAKE RECONCILIATION UPON IT — Moses thus needed to put the blood upon the altar in order that reconciliation (satisfaction) might be made upon it. The first anointing by the holy oil (vss. 10, 11) sanctified it for the Lord's use, but did not alone give it power to sanctify any gift placed upon it. The blood was needed to make the altar acceptable for sacrifices, for blood represented that the life had been given for another (Adam's), that the ransom had been given. This typified that there could be no reconciliation without the death of Christ, (Heb. 9:22, 23) It is only through his death that our sacrifices become acceptable; so that before one realizes the power of the altar, one must first realize the blood (life given) which sanctified it. Also, it is only through the death of Jesus and his Church (Col. 1:24) that the world's offerings in the Millennial Age will be acceptable. This was the usual procedure with the offerings. (Lev. 1:5, 11; 3:2, 8, 13; 4:25 (ruler sinned), 30 (common people); 5:9;—birds not so (except in Lev. 5:9) exactly, see Lev. 1:15;—also different in sin offering for priest or congregation, blood then sprinkled on horns of Incense Altar and before second veil and poured out at base of Brazen Altar. See Leviticus 4:6, 7, 17, 18.

8:16 — THE INWARDS — These special parts would typify our heart devotion which prompts our sacrifice, represents the acceptability of our sacrifice to God, who looks at the heart only. (*T42*)

8:17 — WITHOUT THE CAMP — The only offerings thus treated are sin offerings: of the Day of Atonement (Lev. 16:27; 9:11, 15); for the priest (Lev. 4:12, 13) and congregation; (see Heb. 13:11); same for the priests in Ex. 29:14; Lev. 8:17. See also Lev. 6:23, 30. This burning typified the destruction of the humanity of Jesus and the Church as a sin offering for the world of mankind (Israel in the type.) The burning of the hide, hoofs and horns and flesh outside the Camp gave a very bad, disagreeable odor which typified how those out of harmony with God (outside the camp) view the sacrifice of Jesus and the Church as the filth and offscourings of the earth. (1 Cor. 4:13; Heb. 13:12, 13) (*T42, 57, 58, 62; Z.'10-137; R.4602*) The fat burned on the Altar gave almost no odor, because fat is almost pure carbon.

8:31 — AARON AND HIS SONS SHALL EAT IT — This was done in the court, showing it is not part of the sacrifice, but the nourishment for their mortal bodies and so was not done in the Holy, which related to the New Creature. The boiling was merely to prepare the meat. Strangers could not eat of this. (Lev. 22:4, 8-13; Ex. 29:33) No stranger can have any part in the consecration of the Royal Priesthood.

8:32 — SHALL YE BURN WITH FIRE — None of our time or power should be wasted, we should be all consumed. None of this was allowed to be eaten the next day. So there will be no opportunity to enter the Royal Priesthood and sacrifice with Christ after this age.

8:33 — SEVEN DAYS SHALL HE CONSECRATE YOU — Our consecration is for all our time, seven sevenths not one seventh, but every day. We must abide in the consecrated condition forever. Also, the seven days represent the Gospel Age when the Royal Priesthood is being consecrated and prepared, fitted for office.

8:35 — THAT YE DIE NOT — Abide in the consecrated condition. If we leave this and go back to the world (camp) we die the second death.

9: — Compare with chapter 16. (*Z. '14-30; R.5931*)

9:1 — ON THE EIGHTH DAY — Eighth day, after the seventh of chapter 8. For eighth day see Lev. 22:27, 30 (young of animals); Lev. 14:10, 23 (leprosy); Lev. 15:13, 14 (issue), 28, 29; Lev. 12:3 (circumcision); Gen. 17:12; Luke 1:59; 2:21. On the eighth thousand year day the universe will be perfect. Lev. 23:36, 39; John 7:37; Num. 29:12-35; Neh. 8:16-18.

9:2 — AARON — Type of Jesus.

TAKE THEE A YOUNG CALF — Showing that the bullock (young calf) was furnished by Aaron, the priest, not by Israel. So Jesus' humanity was not furnished by the world, but by Jesus. It was the body prepared for him by Jehovah. (Heb. 10:5, 6)

9:3 — UNTO THE CHILDREN OF ISRAEL — Showing how the church (goat) is furnished by the world, taken out of the world. (John 15:19; 8:23; Eph. 2:12, 13)

FOR A SIN OFFERING — The sin offerings represent the sufferings of Christ and of all who walk in his footsteps as respects their relationship to the Lord, "outside the camp," and their course as New Creatures in the Holy and ultimately beyond the second veil in the Most Holy. And it shows the merit of the sacrifice eventually applied on the Mercy Seat and for whom applied—the blood of the bullock first for the Church and the blood of the goat afterward for all the people. (*Z. '09-139; R.4389*)

FOR A BURNT OFFERING — The burnt offering shows the same sacrifice from a different standpoint—that of divine acceptance. It shows that the offering was made to God and accepted by God as a whole; even though, as shown in the sin offering, the sufferings were inflicted by men and the services rendered unto men. (*Z. '09-139; R.4389*)

9:4 — FOR PEACE OFFERINGS — Peace offerings are another picture of the same sacrifices, representing the willingness of the individual who sacrificed—that nothing was of compulsion so far as God was concerned, and that there was peace between God and the sacrificer, so that the offering was not made for his own sins.

9:6 — MOSES SAID — Or, in the antitype the Law, God's just and perfect Law, said to Jesus at the time of his consecration and baptism (perhaps when he was considering it in the wilderness): "This is the thing which Jehovah commanded that ye should do." (Jesus had said, "Lo, I come to do thy will O God.")

THE GLORY OF THE LORD SHALL APPEAR — God's glorious character, His wonderful love and wisdom and power will be made manifest to you more clearly and brighter than ever before; and not only to you but to all people (to the children of Israel.)

9:7 — GO UNTO THE ALTAR — The Law said to Jesus—go into the place (or condition) of self-sacrifice, and offer thyself as a sin-offering for thyself (thy household) and for the people (the world) and make an atonement for them. Thus it showed the only possible way the world could be saved and the way which would make manifest God's glorious character.

AND FOR THE PEOPLE — This shows antitypically that our Lord's sacrifice was sufficient to redeem not only the Church but also the whole world. (1 John 2:2) (T79) This was offering his own sacrifice once for all. (T80)

OFFER THE OFFERING OF THE PEOPLE — Showing a further detail of the offering, that it was to be in two parts. Showing that the sacrifice of the Church, while not necessary to redeem the world, was yet a part of our Father's original plan, that Jesus should have a Bride composed of those who had willingly passed through similar experiences as himself, that these should be perfected as spiritual beings through sufferings in the flesh as sin offerings. (Heb. 2:10; Col. 1:24) (T80)

9:8 — WHICH WAS FOR HIMSELF — Instead of, or as a substitute for himself. (T80)

9:9 — POURED OUT THE BLOOD — This blood was not carried into the Most Holy because this offering was a part of the consecration of the priest and not a picture of the atonement work for the world as viewed in Lev. 16. This shows how the bullock must die and the goat must die. But this consecration was closely identified with the atonement work, even as the consecration of Jesus and the Church is very closely identified with the

atonement work for the world. (1910 *Convention Report*, Question 4, Page 156)

10:1 — AND — About a year had passed since the Israelites had left Egypt—a year of training under the direction of the Lord through his servant Moses—a year of special evidence of divine mercy and favor and blessing. (Z. '07-219; R.4030)

In the midst of this rejoicing an incident occurred which caused awe and reverence for the holy things, a disobedience to the minute instructions to the priests brought upon the two eldest sons of Aaron punishment—instant death.

NADAB AND ABIHU — Nadab and Abihu typify classes who lose their standing in the antitypical priesthood, fail to make their calling and election sure, who were originally anointed and accepted as members of the body of the great High Priest, but who lose that glorious position because of failure to follow divine directions. (Z. '07-220; R.4030)

These two priests may possibly represent two different classes in the Church, among those who have made a consecration to the Royal Priesthood and have been accepted, both of which classes fall from the priesthood. One may represent the class who fall into the Second Death (Heb. 6:4-6; 10:26, 27) and the other may represent the class who lose their membership in the Royal Priesthood because of insufficiency of zeal to make their calling and election sure, but who yet are heart loyal to God and will be saved “so as by fire,” through great tribulation. Both men lost their standing by reason of failure to rightly appreciate their privileges. The names of these two sons may be construed in harmony with these suggestions. Nadab means spontaneous (from *nadab*, to compel, hence to volunteer), self acting. Suggests the class who will go into Second Death because of their self-will, their failure to hold the head. Abihu means He (i.e. God) my father (from *ab*, Father, and *huw*, person pronoun he), hence a son of God, the Great Company. Like the Little Flock they are begotten of the Holy Spirit and will be born of the Spirit, sons of God on a spirit plane, though not the divine plane. Both classes fail to sufficiently respect the stipulations of the divine arrangements, both fail to offer the kind of incense the Lord directed—self-sacrifice and praise to Him. The difference is that one class (second death) ignore Christ and his merit on their behalf, counting the blood a common thing and doing despite to the favor brought to them thereby. The other class become the Great Company and escape second death, not because they offered proper incense unto God, but because they do not reject, but maintain their hold on the foundation of their faith—the Ransom sacrifice of Christ on their behalf. (Z. '02-238; R.3054; Z. '07-221; R.4031)

STRANGE FIRE — The expression “strange fire” does not clearly indicate to us whether their wrong doing consisted in their using an incense other than the kind prescribed by the Lord, or whether they used it at a wrong time, or in the wrong place, or whether the fire which enkindled the incense was taken from some other place than the altar, as the Lord had prescribed, or whether their incense was repulsive to the Lord because the offerers were in a state of intoxication, possessed of a wrong spirit. The last seems to be implied in verse 10. (*Z. '02-238; R.3054*)

10:2 — THERE WENT OUT FIRE — Probably a stroke of lightning.

10:3 — I WILL BE GLORIFIED — It is God’s good determination that His name shall be glorified by those who serve Him and that they themselves shall be thoroughly sanctified. If we fall in line and heartily cooperate, we share the glory and the blessing; but if we go back to sin He will thrust us from the Priesthood. He will have a clean sanctuary class and anyone who will not be clean He will put out of that class. He will be glorified in us, or He will have nothing to do with us. Jehovah will lay bare our lives. Everything hidden shall be revealed in the judgment day (the harvest of the Church.)

AARON HELD HIS PEACE — Aaron was submissive and so we must be; not snarl or kick or growl or complain, but to look from His viewpoint and realize that He is wisest, loving and working for our best interest, and just toward all.

10:6 — BEWAIL THE BURNING WHICH THE LORD HATH KINDLED — Awe stricken and fearful, Aaron and his other sons would have gladly relinquished all further service of the Tabernacle lest they also should similarly suffer death through some transgression of the divine commands. But Moses, the Mediator, the direct representative of God, commanded that they must not do this. He pointed out to them that the holy anointing oil was upon them and that their entire danger lay in deserting, and they were entirely safe so long as they heeded carefully the divine commands. Their death was a divine judgment, and to have bewailed them would have implied a rebellion against their great King who had undoubtedly dealt justly with them. A similar lesson was taught at the beginning of this Gospel Age in Ananias and Sapphira. (*Z. '07-220; R.4030*)

By disobedience Nadab and Abihu merited the loss of the present life. But in the resurrection morning they will come forth among the great world of mankind, unto a resurrection by judgments. God made use of the circumstances to give a lesson to the people of that time that would hinder them from being careless in the handling of holy things, to the intent that the types and shadows of their dispensation might be handed down to us in their purity. (*Z. '07-220; R.4030*)

10:10 — THAT YE MAY PUT DIFFERENCE BETWEEN HOLY AND

UNHOLY — The lesson for the Royal Priesthood is in respect to a wrong spirit and unclean condition of mind and heart in approach to the Lord. (1) When we approach the Lord we are not to come to Him under the influence of an evil spirit, intoxicated with the spirit of the world or of Babylon, by whose wine all nations have been made drunken. (Rev. 14:8; 18:3) (2) When we would approach the Lord even in a right spirit we must make sure that we have the proper incense which He has stipulated will be acceptable to Him and whose ingredients represent the perfection of our Lord Jesus reckonedly appropriated to us. (3) Additionally, we must be sure that we do not get fire for our incense from any other quarter than from the altar—consecrated fire or zeal, sanctified by the merit of our Lord's sacrifice. (*Z'02-238; R.3054*)

13:2 — LEPROSY — In many respects leprosy corresponds to sin: (1) it is incurable; (2) it is loathsome; (3) contagious; (4) destructive; (5) painless, except in last stages. (*Z'11-60; R.4769*)

OR UNTO ONE OF HIS SONS THE PRIESTS — The work of the Royal Priesthood in the Millennial Age—judgment. Leprosy is here a type of sin.

13:3 — THE PRIEST SHALL LOOK — We now are learning the principles of righteousness. We must be able to detect the slightest error in mankind. The Lord shall determine whether we shall be fit to be of the class who will judge the world. We will teach the world then what we learn now; God's power to cleanse from sin; the cleansing effect of His Holy Spirit of love. No person can read character like Christians, because they study the perfect character of Christ and themselves become imbued with His Spirit, whose very purity instinctively searches out the heart and recognizes quickly the spirit of others.

IN THE SKIN OF THE FLESH — Judge concerning the sin. He shall not judge by the sight of his eyes, nor reprove after the hearing of his ears, but shall judge righteous (perfect) judgment and reprove with equity for the meek of the earth. (Isa. 11:34) "The saints shall judge the world." (1 Cor. 6:2) The judge will have the divine nature and perfect ability to read the heart, not be guided merely by the outward appearance.

DEEPER THAN THE SKIN OF THE FLESH — Having all the signs of leprosy symbolizes that it is of the heart and needs severe treatment, isolation from among the people, cannot enjoy their fellowship and communion, so all sinners.

PRONOUNCE HIM UNCLEAN — We should examine ourselves now to see if there is the smallest sign of leprosy. We must not trust in our own

judgment, but put ourselves under examination. We should go to the Lord.
“Lord search my heart and see if there be any wicked thing in me.”

(Psa. 139:23, 24) Show me where I am wrong and I will remove it with thy help. We must take every means to see if the spot of leprosy is on our heart and not be afraid of knowing the worst. Thus we will win a blessing.

13:4 — NOT DEEPER THAN THE SKIN — Not deeper than the skin would symbolize that it was not of the heart but probably merely due to his inherited Adamic weakness.

14:3 — BE HEALED IN THE LEPROSY — Leprosy was never cured but cleansed. No cure for leprosy (sin) but they are cleansed representing the sinner's heart cleansed.

14:4 — CLEAN — Perfect, to be acceptable for sacrifice.

CEDAR WOOD — Representing perfect everlasting human life.

SCARLET — Pointing to the merit of the ransom.

HYSSOP — A purging, cleansing agent for sprinkling.

14:5 — ONE OF THE BIRDS BE KILLED — Representing the ransom and going into death of a perfect being.

IN AN EARTHEN VESSEL — In a human body.

OVER RUNNING WATER — Living water of truth.

14:6 — THE LIVING BIRD IN THE BLOOD OF THE BIRD THAT WAS KILLED — Showing how the human life of the sinner, plunged in the blood (merit of the life sacrificed) of Christ would be cleansed, restored.

14:7 — SEVEN TIMES — Sprinkling of the merit of the ransom for cleansing. Seven signifies completely, until thoroughly clean.

LET THE LIVING BIRD LOOSE — The restored man entering into the glorious liberty of the children of God. The bird is the freest of all creatures.

14:9 — ON THE SEVENTH DAY — He got clean on the seventh day. He was clean, as in verse 7, after the sacrifices were offered (clean through consecration to Christ.) But he was not absolutely clean until the seventh day. He could come into the camp (into the assembly of God's people), but was not fully reinstated (did not receive his dominion) until the eighth day. This is similar to the course of the world of mankind. Seven days represent a time of preparation.

14:10 — ON THE EIGHTH DAY — On the eighth thousand year day the world will be perfected and clean. The eight symbolized a perfect condition after seven days of purifying. The complete cleansing of the highway of holiness.

14:11 — PRESENT THE MAN — The presenting of the cleansed sinner to God.

AT THE DOOR OF THE TABERNACLE — For consecration, during the Millennial Age.

14:12 — THE LOG OF OIL — Through the operation of the Spirit that the sinner was led to acknowledge his sin and, becoming repentant, overcome.

WAVE THEM — Continual consecration, not to relapse back into old habits.

14:13 — IN THE HOLY PLACE — In the Court, according to the laws of the Millennial Age.

14:14 — TIP OF THE RIGHT EAR — The cleansing of his hearing. He will no longer delight to hear evil, but only to hear good.

THUMB OF HIS RIGHT HAND — The cleansing of his service, that he hereafter will serve righteousness with all his powers.

GREAT TOE OF HIS RIGHT FOOT — Cleansed walk (conduct). He will hereafter walk in the Law of the Lord, in the light of his countenance.

14:16 — HIS RIGHT FINGER — Index finger, pointing out that the spirit of the cleansed sinner, desirous of consecration, is now in full, complete harmony with the Lord's spirit.

14:17 — TIP OF THE RIGHT EAR — The consecration, sanctification of his hearing, that it be under the control of the Holy Spirit.

THUMB OF HIS RIGHT HAND — His service, talents, etc., sanctified to the Lord's use.

GREAT TOE OF HIS RIGHT FOOT — His conduct sanctified.

14:19 — THE SIN OFFERING — The trespass offering of verse 12, as in chapter 5:6, 7.

14:20 — MEAT OFFERING — The meat offering upon the burnt offering and after it — burnt offering (man's duty to God); meal offering (man's duty to man.)

HE SHALL BE CLEAN — Perfect before the Lord.

14:21 — IF HE BE POOR — Too far injured by the fall to offer so good an offering.

16:1 — DAY OF ATONEMENT OFFERING — See Z. '06-22; R.3706; Z. '07-10, 12, 27; R.3917; Z. '09-203; R.4427.

16:2 — INTO THE HOLY PLACE — Most Holy, "within the vail." (T72)

16:6 — AN ATONEMENT FOR HIMSELF AND FOR HIS HOUSE — This signified that the merit of the death of Christ was by God's order and arrangement applied for himself (for the Church, His body—the the Head himself being holy, harmless, undefiled and separate from sinners, had no sin to atone for) and for his house, the household of faith (typified by the Levites, of which house or tribe Aaron was. Ex. 16;16, 18, 20) (Z. '07-11; R.3917)

16:7 — AT THE DOOR OF THE TABERNACLE — The presentation of the two goats before the door of the tabernacle typified the consecration of two classes of Christians. Both make a full consecration—the Little Flock and the Great Company.

16:8 — AARON SHALL CAST LOTS — Showing that God does not arbitrarily determine which of the consecrated shall become partakers of the divine nature and which shall not. That is left for us to determine by our zeal and faithfulness. (Rom. 8:17) (T61) Every justified believer presenting himself is acceptable.

THE SCAPEGOAT — "For Azazel." The significance of the word *Azazel* is not very clear, but according to the majority of modern scholars it stood for the prince of darkness, and in Milton's "*Paradise Lost*" Azazel is represented as the standard bearer of the infernal hosts, the prince of devils. We agree with this interpretation because it corresponds well with the expression of the Apostle—who, when referring to one class of the consecrated members of the body of Christ who had not been living up to their privileges declares: (See 1 Cor. 5:3, 5). We understand the Great Company who have consecrated but failed to sacrifice voluntarily will be delivered over to Satan for his buffetings and pass through a great tribulation to effect in them a proper penitence for sin and a proper appreciation for the standard of truth and righteousness. (Z. '07-231; R.4035)

16:12 — BURNING COALS OF FIRE — The fire used in all three of these different places (Golden Altar, vs. 13; brazen altar, vs. 6; camp outside, vs. 27) represented our Lord's dying or death process. The fire was of the same kind in all three pictures—wood fire that burned the animals outside, wood fire that burned the fat in the court, and wood fire, or coals of fire, that burned the incense upon the Golden Altar. The fire outside the camp represented the destructive influences which came upon our Lord and caused his death, as viewed with the world's standpoint, with an odor; the court fire, the same destructive influences as viewed by believers. (Fat does not have a bad odor as it is almost all pure carbon.) (The fat pictures zeal and love which would prompt the sacrifice, more zeal augments flame and burns faster.) These are not the destructive influences which might come against mankind in general—disease, war, etc.—but rather a sacrificial fire or influence, something connected with what was being offered; hence such adverse influences as would be of the Father's appointment and for the very purpose of accomplishing this test or sacrifice—the cup which the Father hath poured. The Jews did not pour that cup, nor the Pharisees, nor Romans, nor people, nor scribes, but the Father. Hence these coals of fire represent those classes of circumstances and conditions which the Father provides for the very purpose of proving the character and loyalty and genuineness of our devotion. The carrying of the coals into the Holy would identify the two altars as expressing to us in type that the spirit of devotion which believers see consuming the sacrifice and which, while in line with righteousness, is not commanded by the divine Law, is the sacrificing principle so acceptable in God's sight. Our Lord thus offered up himself, crumbling the incense on the coals. Thus daily he laid down his life, allowed himself to come in contact with these experiences, which served to destroy his earthly nature and sent forth a sweet fragrance to God. It was not any and every tribulation, but simply those which the Father had provided and were connected with his sacrificial experience. (*Z. '10-137; R.4602*)

HIS HANDS FULL OF SWEET INCENSE — Picturing Jesus' full capacity and ability of righteousness (God's image in him) required and yielded. Jesus, when he had consecrated himself, immediately as the New Creature, begotten of the Holy Spirit, took the sacrificed human life (blood of the bullock) to present it before God (that is the direction he went) as the ransom price for Adam and his race. He was now no longer in the court condition, but in the first Holy where he must tarry and offer his incense upon the fire of trial. He must demonstrate his loyalty to God and righteousness by the things suffered as a begotten son before entering the Most Holy. (Heb. 5:8) The High Priest took along with him (along with the blood) fire from off the altar and his two hands full of sweet incense to cause the perfume. So Jesus' fulfillment of his consecration vow during the 3-1/2 years of his ministry, was a sweet and acceptable perfume to the Father, attesting at once the completeness of the consecration and the perfection of the sacrifice. Sweet incense beaten small (finely divided and

mingled) pictured the perfection of the man Jesus. Fire from off the brazen altar represented the trials to which he was subject. Priest carrying the fire pictured that our Lord must, by his course of faithfulness, bring his persecutions upon himself. And when the perfections of his being (incense) came in contact with the trials of life (fire) he yielded perfect obedience to the divine will—a sweet perfume. Thus is shown his temptation in all points, yet without sin. As the incense must be all consumed in the fire, so he yielded his all in obedience. Two hands full pictured our Lord's full capacity and ability of righteousness-required and yielded. (T56) The incense from the Golden Altar preceded the priest and was satisfactory. (T58) So we must give full heart obedience, all we can render, which will manifest itself in using our powers (hands) in the Lord's service in harmony with our perfect heart condition, thus allowing ourselves to come in contact with persecutions and trials and thus be developed and consumed.

16:13 — PUT THE INCENSE UPON THE FIRE — Our hands (ability of work) extend over the fire of trial and proof, testing, letting our justified rights and privileges as human beings slip through our fingers.

16:14 — THE BLOOD OF THE BULLOCK — The basis of all this reconciliation was the sacrifice represented by the blood. A certain typical merit was attached to this typical sacrifice. (Z. '10-247; R.4655) For antitype see Rom. 8:1.

16:15 — THAT IS FOR THE PEOPLE — On what account will this blood, this merit represented in the church, be applied? The type shows that, whereas the blood of the bullock was applied only for the tribe of Levi (representing the household of faith), the blood of the goat was applied for all the other 11 tribes of Israel—which typified all mankind who will ever desire to come into harmony with God, all the Israel of God as they shall ultimately be numbered at the close of the Millennial Age. While in the type the sacrifices were offered for one tribe first and then for the other 11, in the antitype we see that this is much larger—that the one tribe represents the believers of the Gospel Age and the 11 others represent the world of mankind in general, at the head of which will be natural Israel, the first to share in the benefits of the New Covenant. (Z. '07-12; R.3918)

AS HE DID WITH THE BLOOD OF THE BULLOCK — The fact that the High Priest slew the goat as he slew the bullock shows that it is not alone our consecration to the Lord that is necessary; that was represented in the fact that the goat stood (was tethered at the door of the tabernacle). The fact that the High Priest killed the goat illustrates that it is the power of the Lord operating in us as members of his body, working in us to will and do of his good pleasure that enables us to accomplish our sacrifice. He, by his spirit in us, assists us to perform the great transaction we have undertaken. (Z. '07-12; R.3918)

16:16 — HOLY PLACE — Most Holy. (*T13*)

16:17 — NO MAN — No natural men, only New Creatures in Christ. (*T75*)

This, for the bullock, was fulfilled, when Jesus, at the first advent, trod this way alone. “Of the people there were none with me.” There was no one, not even of his body members in the Holy when Jesus went into the Most Holy (heaven). And, at the second advent, for the goat, when Jesus presents the blood of the goat, there will be no man in the Holy for the church will be all with Jesus in heaven and the Great Company will be in the court.

IN THE TABERNACLE OF THE CONGREGATION — Holy.

16:20 — WHEN HE HATH MADE AN END — Typifying that when the “better sacrifices” are finished and the church “made ready,” then the Great Company will be sent into the great tribulation. See *T68*.

OF RECONCILING — Covering, Hebrew *kophar*.

THE HOLY PLACE — Most Holy. (*T13*)

TABERNACLE OF THE CONGREGATION — Holy.

THE ALTAR — The brazen altar in the court.

THE LIVE GOAT — This represents a consecrated class because it, as well as the Lord’s goat, was tethered at the door of the Holy (devoted to sacrifice.) It represents a class, however, that does not go to sacrifice (is not slain); that does not go without the camp to bear the reproach of Christ (is not burned without the camp as was the bullock—Heb. 13:11-13); whose fat does not go upon the altar (who are not partakers of his sufferings and not consumed by zeal in God’s service.) (*Z. ’05-234; R.3606*)

It was not part of the “sin-offerings” for its blood was not taken into the “Most Holy,” but was after the sin offerings. The special work with the scape goat will not occur till the Little Flock has passed beyond the veil. This class, though consecrated to sacrifice, failed to carry it out (to follow the example of the bullock), to keep their covenant. But it does not represent those who draw back unto perdition, return as a sow to her wallowing in the mire of sin. (Heb. 10:39; 2 Pet. 2:22) They seek to avoid sin, to live morally, to honor the Lord, yet also seek to have the honor and favor of the world and are thus held back from performing their sacrifice of earthly rights in the service of the Lord and his cause. (*T68, 69*) Some may think that because the Scape Goat never went into the Holy that it cannot represent the Great Company class. But the bullock and the Lord’s goat did not go into the Holy, it was only their blood that did and the blood of the scape goat did not. All three were alike brought to the door of the

tabernacle. The point to be noticed is that the Lord's goat followed the bullock to sacrifice while the scape goat did not, and so its blood was not brought within the Most Holy. (Z. '05-234; R.3606)

The Little Flock (Lord's goat) manifest more zeal, more of the spirit of the head in their faithfulness to lay down their lives in the service of the Lord, the truth and the brethren. (Z'10-230; R.4648)

16:21 — AARON SHALL LAY BOTH HIS HANDS — The laying on of both hands indicated that this goat was to be the substitute of the children of Israel, to bear the penalty of certain sins in their stead—a scape-goat.

ALL THEIR TRANSGRESSIONS IN ALL THEIR SINS — These are certainly not the sins atoned for by the bullock and the goat (Lord's). But these are other sins for which atonement is not made, which are not to be forgiven, but on account of which divine wrath has been more or less manifest throughout the past 6,000 years and will especially manifest in the great time of trouble such as was not since there was a nation, nor ever shall be again. It is spoken of as the pouring out of the vials of wrath upon the world because men have not lived up to their knowledge and opportunities and privileges. It will come as a natural effect from natural causes and yet will be retributive punishment upon the world. In this we understand the Great Company will be given a share (special.) (Z. '05-234; R.3606)

There is a measure of sin which could not properly be considered as a result from Adamic weakness (for which the bullock and goat atone) and for which there is a measure of responsibility. (Z. '10-235; R.4652) Wilful sin, specially the sins of murdering the Lord's prophets and saints. (Psa. 116:15; Jer. 51:49; Rev. 18:24; 6:9, 10; Matt. 23:35)

FIT MAN — Any convenient instrumentality, unfavorable circumstances. (T68, 70)

16:22 — A LAND NOT INHABITED — Margin, a land of separation. These are sent into the wilderness of separation from the world, forced thither by the "man of opportunity" (unfavorable circumstances), there to be buffeted by adversity until they learn the vanity, deceitfulness and utter worthlessness of the world's approval, and until all human hopes and ambitions die and they are ready to say, "God's will, not mine, be done." The world is ever ready to cast out and scorn the chastened and afflicted, even though its deceiving smile and empty honors be earnestly coveted by them. The body of the scape-goat was not burned in the wilderness (only the sin-offerings were thus burned, see note on Lev. 8:17). The burning of the sin offering represents the steady continuous submission of Jesus and the Church to the fiery ordeal of suffering—faithful (willing sacrifices) unto death. Both classes suffer until the death of the human will and body, but

those of the first class die willingly, consumed by the continual crucifying of the flesh (the fire burned continually until there was nothing more to consume.) The Great Company are sent into the wilderness and left there to die unwillingly. Their love of the world's approval perishes with the world's neglect and scorn and reproach, and their new spiritual nature meantime ripens into life. The "Lord's goat" class lays down the human nature willingly, by the Lord's spirit and help, sacrificially, voluntarily. The scape-goat class has its flesh destroyed under divine providence, that the spirit may be saved. (1 Cor. 5:5; 1 Tim. 1:20) There has always been a class who yield self-will to death only by compulsion and instead of willingly sacrificing suffer a destruction of the flesh. (T71) But since this laying down of life will be compulsory, in a sense, it is not reckoned as being a sacrifice, but a "destruction of the flesh." (Z.'04-127; R.3356)

This will be the delivering over of the unworthy members of the church to the power and control of the Adversary, that their flesh might be destroyed that their spirit (or lives) may be saved (New Creature) in the day of the Lord Jesus. (Z.'05-234; R.3606; Z.'10-244; R.4654)

The Great Company must die, because it was their covenant that they do so and on this condition they received the begetting of the Holy Spirit. Hence if God will complete this work of grace in them by giving them a spirit nature, the death of the flesh must take place. There is no alternative, no escape from it, and since they have failed to carry out the sacrifice in the full sense, failed to go forward with the zeal and alacrity that is required of such as would be footstep followers of Jesus, they are dissociated from the Little Flock class. But instead of being cast into the second death, they are allowed to complete their death. And since their death is not applied, as is the death of the members of the body of Christ (in a sacrificial sense, as originally proposed) the arrangement seems to be that these will go into death in a kind of substitutionary way, as an offset to some of the trespasses of those who did violence to some of the members of the body of Christ. And thus the accounts of justice will be in part squared by these, and to a certain extent, therefore, there will be a corresponding release granted, we may say, to those who have committed murder in the past. (Z.'10-235; R.4652)

16:23 — THE TABERNACLE OF THE CONGREGATION — Holy.

HOLY PLACE — Most Holy. (See vss. 2, 3) (T72)

LEAVE THEM THERE — This may typify that the "change" of the Royal Priesthood will be made unseen and unknown by the world. The last they will see will be the going in of the priests after the sacrificial work of the present time, Gospel Age; and the first they will see in the new dispensation will be the appearance of the great priest in glory and beauty,

“glorious garments,” although not with the natural eye. Now, though our head has passed beyond the veil, yet he is still doing a sacrificial work, sacrificing the goat, his body, his flesh, so he is still, so to speak, in the linen garments of sacrifice. (Z. '10-136; R.4602)

16:24 — WASH HIS FLESH WITH WATER — Though the white garments (imputed righteousness of the body) are now removed, it does not signify the reimputation of sin, but the completion of the cleansing, making the body perfect in resurrection completeness. Further, that the sins of the people for which atonement has been made do not attach to, or contaminate, the purity of the priest. (T74)

16:26 — HE THAT LET GO THE GOAT — (T75)

16:29 — YE SHALL AFFLICT YOUR SOULS — They were thus symbolically represented as being in great distress through sin and divine condemnation until the close of this day. (Z. '10-247; R.4655)

16:30 — MAKE AN ATONEMENT FOR YOU — This atonement day work of the priests was the yearly repetition of the institution of the Law Covenant and was necessary to maintain their cleansing and covenant relationship with God. (Z. '10-247; R.4655)

THAT YE MAY BE CLEAN FROM ALL YOUR SINS — This repetition of the institution of the Law Covenant year by year by the Priests produced a cleansing effect in the sense that, as a nation, they were reckoned clean, as being justified for that year which began with the Day of Atonement and would last 360 days, or until the following Day of Atonement. (vs. 34) (Z. '10-247; R.4655)

BEFORE THE LORD — This was not a faith cleansing, but an actual condition of things. God treated them as a people from that standpoint and they had favors which they would not have had they been Gentiles. All these blessings they had by virtue of their covenant relationship to God. (Z. '10-248; R.4656)

16:33 — THE HOLY SANCTUARY — Most Holy.

THE TABERNACLE OF THE CONGREGATION — Holy.

THE ALTAR — The brazen altar in the court. (T13)

16:34 — ONCE A YEAR — But all the while this was observed the people realized that they were not actually cleansed from sin, that there was merely a covering of their sins for the year and that this was the reason why, when the year was passed, it was necessary for them to recognize again their

defilement individually and collectively and to make use afresh of the provisions for cleansing for sin. (See Heb. 9:9, 13; 10:1-4) This repetition was necessary to maintain the cleansing and their covenant relationship with God. (Z. '10-247; R.4655)

17:4 — BRINGETH IT NOT UNTO THE DOOR OF THE TABERNACLE

— See Isa. 65:3 and notes. The brazen altar in the court was the only place where sacrifice would be acceptable to God. Bringing them to any other place would be despising God's arrangements and preferring their own devices which would bring them only death. Such a one would be held guilty of taking a life. This would keep the Israelites pure from contamination with the heathen practices around them, and thus be led away from Jehovah. These heathens (people of the land) sacrificed in gardens which they built for their gods. (1 Kings 14:23; 2 Kings 12:3; 23:6, 14; 2 Chron. 33:1-3; 34:3. See also Lev. 18:24-28; Deut. 18:9-14; 12:29-31; 9:4-6) God's church is the true garden. Her condition is represented in the tabernacle, and the condition of the heathen is represented by these outside gardens. The brazen altar represents Christ's ransom sacrifice. The Church's offerings are acceptable when offered upon him as our altar. (Heb. 13:10) This is in accord with God's one arrangement of justification through Christ. To despise that and prefer man's denominational sacrifices is an insult to God, and if a Christian should thus trample under foot knowingly God's arrangements through Christ, it would mean for him the second death. (Heb. 10:28, 29) See Deut. 7:2, 5, 6, 11, 13-15. See also Ex. 20:24, 25. There is no other way to approach God save through Christ. Any who sacrifice on a basis of works will be disappointed. (Matt. 7:21-23)

18:4 — I AM THE LORD — In these texts (vss. 4 and 5) "am" is supplied by the translators, it is not in the Hebrew text. So it is simply a signature. When we see anything signed thus, we may be very sure it is important and means exactly what it says. This is the statement of the covenant.

18:5 — HE SHALL LIVE IN THEM — The promise of life through the Law. See Job 33 and marginal texts— Ezek. 20:11, 13, 21; Luke 10:23, Rom. 10:5; Gal. 3:12.

18:24 — IN ALL THESE THE NATIONS ARE DEFILED — Israel was raised up and sent into the land to cleanse a plague spot, which was blasting the whole world by its influence. Jehovah is a man of war against every thing that blasts and blights humanity. When humanity will not listen to the gentle wooing of his love, then with the skill of the surgeon, he cuts out the cancer. He sent Israel into Canaan to cut out the cancer and free the region from the degraded, depraved people whose abominations are revealed in the clay tablets we are finding today. (*Morgan*)

21:20 — A BLEMISH IN HIS EYE — See *Berean Comments*. Lacking clearness of vision respecting spiritual things. Cannot see to rightly divide the word of truth. The priest must be able to do so.

21:21 — A BLEMISH — Typifying moral and physical disabilities, or intellectual ones, amongst the antitypical which would hinder them from serving publicly.

21:22 — HE SHALL EAT OF THE BREAD OF HIS GOD — In the antitype, those deformities which would hinder from public service need not hinder from spiritual growth and his recognition as possessing full rights with all others at the Lord's table. (*F243*)

21:23 — UNTO THE ALTAR — Golden Altar, the brazen altar is mentioned in verse 21. The sanctuary class serve at both altars. Also one who does not render perfect heart obedience cannot offer acceptable service. Such are the Great Company. (Ezek. 44:7-16)

PROFANE MY SANCTUARIES — As in verse 21, cannot do public service.

DO SANCTIFY THEM — The sanctuaries.

22:3 — HAVING HIS UNCLEANNESS UPON HIM — Not having been cleansed according to the Law. Antitypically, those not cleansed by Jesus' blood (or merit) in God's way, cannot see spiritual things. One of the priest class who attempt to serve in the holy things having taken off the wedding garment and not recognizing Jesus' merit.

SHALL BE CUT OFF FROM MY PRESENCE — Shall be utterly destroyed—second death. (Heb. 10:28-31)

23:2 — CONCERNING THE FEASTS — See Ex. 34:18-26; Deut. 16:1-18; Ex. 23:14-17.

CONVOCATIONS — Conventions.

23:4 — THESE ARE THE FEASTS — These were "feasts of the Lord," of his arrangement and to recognize his blessing and thank him.

23:6 — ON THE FIFTEENTH DAY — Just before the Feast of the Tabernacles. (Six months before.)

FEAST OF UNLEAVENED BREAD — Representing the liberty and rejoicing that came to all the Lord's people (the firstborns) passed over now through faith in Jesus' blood. (1 Cor. 5:7, 8)

23:10 — A SHEAF OF THE FIRSTFRUITS — This was the time of the year when the first of the barley was ripening and it was a test of faith and obedience to the Jew, with his avaricious nature, to leave his ripening grain all standing for a week and come to Jerusalem or wherever the Tabernacle was, when they would like to stay at home. As they went to the meeting place they gathered, plucked, an ear or two of the first ripe grain (“first of the firstfruits” Ex. 34:26) and these were given to the priest, and out of these the priest waved a handful.

OF YOUR HARVEST — The wheat and barley harvest. Jesus was the “corn” of wheat that died.

23:11 — WAVE THE SHEAF BEFORE THE LORD — Acknowledging that the Lord had the rights of the harvest and that it came from him.

ON THE MORROW AFTER THE SABBATH — On the third day, typifying our Lord’s resurrection as the first fruit, the “first of the first fruits,” to God from the dead, of his creatures. (Ex. 34:26; 1 Cor. 15:20) Jesus was resurrected on this very day. This was the 16th of Nisan, as the Lamb was slain on the 14th. The Sabbath was the only day in which Jesus was the full twenty-four hours in the tomb.

23:12 — AN HE LAMB WITHOUT BLEMISH OF THE FIRST YEAR — As the Passover lamb was. (Ex. 12:5)

A BURNT OFFERING — A burnt offering was offered here, an offering of acceptance, showing that Jesus fulfilled man’s duty to God and shows that the offering was in harmony with God, acceptable.

23:13 — THE MEAT OFFERING — Jesus fulfilled man’s duty to man.

MINGLED WITH OIL — Representing the indwelling of the Holy Spirit.

DRINK OFFERING — Jesus is the giver of the water of life. (Z. ’99-55; R.2438)

23:14 — UNTIL THE SELFSAME DAY — The first pluckings (the first of the first fruits) were for the Lord. He wished his people ever to be mindful of the fact that all their harvest and blessings were from him; and also it would indicate that the first fruit of the human race was to be God’s own.

23:15 — SEVEN SABBATHS SHALL BE COMPLETE — During this time the Jews hastened home and reaped and stored their wheat and barley harvest and ground some of it. So they had to be busy.

23:16 — FIFTY DAYS — The Jubilee day, Pentecost.

A NEW MEAT OFFERING — Different from any of their previous meat offerings, new, special. Typifying the new Creation, differing totally from anything hitherto attempted.

23:17 — TWO WAVE LOAVES — These two loaves represented the two classes gathered out during the Gospel Age, the Little Flock and the Great Company, because they are the first-fruits unto the Lord.

TWO TENTH DEALS — As an ephah is 3.2 pecks, or 25.6 quarts; two tenth deals (two omers) is 5.12 quarts, a good sized cake.

OF FINE FLOUR — Flour represents God's word, the nourishment of the household of faith.

BAKEN — Baked by fire, tribulation, distress. In common bread leaven is an impurity and when it begins to work it will continue until the dough sours and is putrid unless the process is stopped. This is done by baking it in an oven and thus destroying the ferment, impurity and bringing it to a stop. So the Lord, in the antitype, is purging these two classes by fiery trials, one being eager and willing and so is more easily changed, the other being unwilling and so has to go through great tribulation. (Rev. 7; Mal. 4:1)

WITH LEAVEN — A type of sin, error, false doctrine (Matt. 16:6), showing that this class will not be absolutely perfect, but will have more or less sin in them, imperfection, blemish.

THEY ARE THE FIRSTFRUITS — We (the Church) are a kind of firstfruits unto God of his creatures. (Jas. 1:18) This was an acknowledgment to Jehovah for the harvest.

23:19 — ONE KID OF THE GOATS FOR A SIN OFFERING — A goat of the sin offering offered before the burnt offerings. There was no sin offering at the waving of the sheaf, because that typified Jesus, and as these wave loaves represented the church, they needed a sin offering, for they are sinful while Jesus was not, just as the leaven shows. As both of these feasts (Passover and Pentecost) were firstfruits feasts, they represent Jesus and the Church, while the third feast represented the world's blessing.

23:20 — THE PRIEST SHALL WAVE THEM — The two lambs of the peace offering, representing the continual communion between God and the High Priest and the church. All are pleasing to God, the priest and the offerer. The waving of the loaves represented the service of the church and their attitude must be one of continual readiness for service, until death. Their consecration is not for an hour or day or year, but for eternity. They are God's forever. The peace offering has the thought of prayer, praise, and thanksgiving.

A WAVE OFFERING BEFORE THE LORD — Jesus waved the church before the Lord (presented it as the he goat (heaved it) and thus waved it.) There was actually leaven, sin, in the church.

23:27 — SEVENTH MONTH — The seventh month and the first month were very important.

23:34 — ON THE FIFTEENTH DAY OF THIS SEVENTH MONTH —

Edersheim says: “In Jerusalem booths were erected everywhere, in courts and on housetops, in the street and on the square. These were made of branches of trees: palms, sycamores, olives, pines, willows, etc. Nobody was living at home, everybody in these booths, all the people from the city and crowds from the country. All distinctions of rank, all separation between rich and poor, were for a while forgotten, as each one dwelt in as good a dwelling as his neighbor.

Each morning (in Jesus’ Day) a joyous procession went down to the pool of Siloam and drew water in a golden pitcher, from which it was poured out upon the altar amid Hallelujahs. At night four golden candelabra, each with four golden bowls for light, were in the center of the court. Around these lights pious men danced before the people with lighted flambeaux in their hands, singing hymns and songs of praise, while the Levites who were stationed on the fifteen steps of the Temple, which led into the woman’s court of the Temple, and which corresponded to the fifteen songs of degrees, i.e., steps (Psa. 120-134), accompanied the songs with instrumental music.

The Temple illumination was symbolic of the light which was to shine out from the temple into the dark night of heathendom. Then, at the first dawn of the morn, the blasts of the priest’s silver trumpets, of the army of God, as it advanced with festive trumpet sound and call, to awaken the sleepers to utter solemn protests against heathendom.” (Z. ’05-55; R.3509)

It is supposed that on the last evening of the festival, when the splendid light of this grand illumination was to cease, Christ called attention to himself. (John 8:12) “I am the light of the world” (see John 7:37-39) which is to shine forever and illuminate not only the Temple and the Holy City, but all the world—the “sun of righteousness.” (Z. ’05-55; R.3509)

FEAST OF TABERNACLES — As the feast of Passover (with its first of firstfruits offered as a handful (sheaf) was for the firstborn, the firstfruits; and also the feast of weeks (the ripened and ground firstfruits) were for the firstborn, thus representing that the first blessing from Christ’s merit, the first application of his blood, will be upon the church. So the last feast, the feast of tabernacles and ingathering (Ex. 33:16; 34::22) will be like the

final application of the blood for the world of mankind. God will send out the church to gather in all the world. (Isa.66:19-21)

23:39 — GATHERED IN THE FRUIT OF THE LAND — Representing the final gathering in of the after-fruits, the world of mankind, and the great rejoicing of this week typifies the boundless rejoicing when all the earth is freed from sin.

23:40 — YE SHALL REJOICE BEFORE THE LORD YOUR GOD SEVEN DAYS — So the Lord will tabernacle with men. (Rev. 21:3) His dwelling place, the church (Psa. 132:13, 14) will be with men to bless and uplift them. See verse 43.

24:2 — PURE OIL OLIVE — Typical of the Holy Spirit. This Spirit or disposition of God is the enlightenment of the world through Christ. “God is light.”

BEATEN — Purified and made clean, showing how God’s spirit in us is perfected through trial and suffering, not because His Spirit is faulty, but because it is being brought more and more into control of our lives, and the old nature resists and has to be killed that the spiritual creature may be developed. The suffering is caused by the presence of sin in us and the world. With Jesus it was sin in the world, for he had none.

BURN CONTINUALLY — That is, every night without fail. They were trimmed every morning and lighted every evening.

24:3 — THE VAIL OF TESTIMONY — The second vail.

THE TABERNACLE OF THE CONGREGATION — The Holy.

SHALL AARON ORDER IT — Keep them in order. See notes on Ex. 25; 30; 37. (Ex. 30: 7, 8; Lev. 24:3; 2 Chron. 13:11)

24:5 — FINE FLOUR — Well ground, small, carefully, not carelessly, the best. The Lord’s word is “the finest of the wheat,” the fat of it. (Psa. 147:14)

TWELVE CAKES — The shew bread had various names. Bread (in Hebrew) is from *lechem*:

- (1) “*Lechem marketh*,” bread set in array. (1 Chron. 9:32; 23:29; 2 Chron. 2:4; 13:11; 29:18; Neh. 10:33)
- (2) “*Lechem Panim*,” bread of the faces (or presence). (Ex. 25:30; 35:13; 39:36; 1 Sam 21:6; 1 Kings 7:48; 2 Chron 4:19)

(3) “*Panim*,” faces (presence.) (Num. 4:7)

@OUTDENT = (4) (In Greek) “*artoites protheseos*,” bread (loaves) of presence. (Matt. 12:4; Mark 2:26; Luke 6:4)

(5) “*Prothesis ton arton*,” setting forth of loaves. (Heb. 9:2)

TWO TENTH DEALS — Two omers (Ex. 16:36), two-tenths of a ephah, a good meal. (Lev. 5:11; 6:20; Num. 5:15)

24:6 — IN TWO ROWS — Representing the Old and New Testaments, the spiritual food of the New Creatures.

SIX ON A ROW — May possibly represent the truth concerning each of the six thousand year days. The seventh day truths (concerning the Millennium) are not so noticeable and were long lost sight of. But the influence of the hopes centered there has had a sweetening effect on all the other truths and brought us joy and peace and caused us to thank our Father and praise Him. The events of that seventh thousand year day will cause praise to spring up before all nations unto Jehovah and Christ. Hence the truths of that day are like frankincense.

24:7 — PURE FRANKINCENSE — The frankincense layer represented the truth pertaining to the seventh thousand year period, the kingdom. The world will not use the Bible then as we do, for food; they will have the specially prepared food for that age. (Notes on Josh. 1:11; 5:12) The grand crowning truth, the glory of the divine nature for the church and restitution for the world.

AN OFFERING MADE BY FIRE — The frankincense was burnt on the Golden Altar (?) when the bread was taken off. This was for a memorial. When the frankincense burnt it went up in smoke (memory, Rev. 8:3, 4).

This would typify the sweet perfumed cleansing (for it was a disinfectant) effect upon us of the proper digesting of the word of life, its deep things, impelling us to praise and thankfulness. Our spiritual food is seasoned with prayer and praise. And this effect, the emission of perfume, is accomplished through fire—our trials. When we are thus strengthened by God’s word, they produce in us the fragrant fruits of the spirit, a sweet savor unto God.

24:8 — SET IT IN ORDER BEFORE THE LORD CONTINUALLY — Seems to represent that the food would be supplied in fresh abundance at the beginning and end of the ages. (1 Cor. 10:11) We, during the Gospel Age, feed on the bread supplied at its beginning, this the Lord’s table. (Phil. 2:16)

The Lord is now in process of getting ready the food for the next setting, and we are now eating that which is being taken off in the harvest. (Luke 22:30; 12:36, 37; Joel 2:23-27; Rev. 3:20; Isa. 65:13, 14)

24:9 — THEY SHALL EAT IT — See note on Lev. 21:21, 22. John. 6:32, 35.

IN THE HOLY PLACE — The court. Only the priests could eat of this. (Matt. 12:4)

25:39 — BE SOLD UNTO THEE — This might seem to be like slavery, but note the difference. (vss. 39, 40) Such an indebtedness, as God's dealings with Israel were typical, would represent how the whole world was sold under sin and obliged to pay the wages of sin—death. The law of redemption (vss. 48, 49) and the Day of Atonement and the Jubilee, together typifying how, through Jesus' ransom price and the work of Atonement, the race will be set free in the year of Jubilee from all debt and will come back to their former inheritance. (*Z. '04-282; R.3430*)

NUMBERS

2:2 — SHALL PITCH ABOUT HIS OWN STANDARD — The camp typified partly what is now a fact and partly a condition that will obtain during the Millennial Age. At that time many of the world of mankind will desire to be in accord with God—that is, in their hearts they will prefer to be right rather than wrong; in

accord rather than out of accord.

This picture of the camp, we understand, represents all who will ultimately come into accord, all who will ultimately wish for righteousness and desire to do God's will. The "camp" condition of the present time, however, we could not think would represent the world in the broad sense, but rather the worldly church. It would represent those who, with more or less desire, wish to be in accord with God and profess His name, but who through ignorance or superstition or love of the world are not in the proper attitude of heart to receive the deep things of God, the spiritual things, at the time when this spiritual work, the work of atonement, is carried on. We do not understand that these were begotten of the Spirit. They are merely moral or outward Christians—the Christian world—Christendom. These, we understand, are now represented in the camp condition. In our Lord's day the camp condition did not represent Christendom, but the Jewish nation. It did not include the Gentiles at all (the world in that sense of the word) but merely the Jewish nation which typically represented all those who will desire to come into accord with God.

In his day, our Lord did not go outside to the Gentile, and in speaking of the world, he did not mean the heathen. When he said, "Marvel not if the world hate you, it hated me before it hated you," he was speaking of the world from the standpoint of Natural Israel. The heathen were not taken into account, not having sufficient knowledge to determine whether they would or would not be God's people. (See note on Heb. 13:13) (*Z. '10-150; R. 4607*)

FAR OFF ABOUT THE TABERNACLE — In aftertimes the precept of Exodus 16:29 was undoubtedly viewed as a permanent Law. But as some departure from a man's own place was unavoidable, it was thought necessary to determine the allowable amount, which was fixed at 2,000 paces, or about six furlongs from the wall of the city. The permitted distance seems to have been grounded on the space to be kept between the ark and the people (Josh. 3:4) in the wilderness, which tradition says was the same as the ark and the tents. We find the same distance given as the circumference outside the walls of the Levitical cities to be counted as their suburbs. (*S.B.D.*) (Num. 35:5—here given as cubits)

3:13 — ALL THE FIRSTBORN ARE MINE — Hence the firstborn typically died to their earthly inheritance then. Their portion is in the Lord. They typically died in the Passover Lamb.

3:17 — THESE WERE THE SONS OF LEVI —

Verse	Name	Number
22	Gershon	7,500
28	Kohath	8,600
34	Merari	<u>6,200</u>
	Total	<u>22,300</u>
38		22,000
43	Israel	<u>22,273</u>
46		273
50	273 x 5	1,365 shekels
30 to 50 Years Old		
36	Kohath	2,750
40	Gershon	2,630
44	Merari	<u>3,200</u>
48	Total	<u>8,580</u>

Kohath's company of men who burned incense equalled 250. (Num. 16:17, 36)

3:23 — SHALL PITCH BEHIND THE TABERNACLE — The perfect human brain is similarly ordered. If we imagine the human skull as spread out flat, we would find that the central part would correspond to the Tabernacle and its Court, for in the very center of the head, on top, lies spirituality, and directly in front of it lies veneration. The latter would correspond to the court and the former to the Holy. As to enter the Holy it was necessary to pass through the Court, so to enter into a proper heart appreciation of spiritual things it is necessary that we enter in through veneration, reverence for God which will lead us to worship Him and see to know and do His will.

Surrounding these two central organs are others which correspond well to the different divisions of the tribe of Levi—the sacred tribe devoted to God in the service of God in the Court and Tabernacle. These organs represent faith, hope, benevolence, conscientiousness, firmness, etc. Then, outside these again, come the various organs of the mind which have to do more particularly with earthly things. These are useful and valuable in

themselves, but needed to be controlled and guided from the center even, as in the camp of Israel, the center, the Tabernacle, was not controlled by the tribe, but they were controlled and guided by it. Thus all talents and qualities of mind and body which we possess, and all of which are represented in our brain, are all to be subject to and guided by our reverence for God and our spiritual perception of His will for us, which is to be expressed primarily through the intermediary organs of faith, love, conscience, etc.

Thus is shown the philosophy of conversion. The natural man, without God and without hope in the world, is like the Israelites as a Jewish horde in Egypt, disordered, slaves to sin, laboring under taskmasters and knowing not how to escape. The first step toward order is the hearing the word of the Lord directing our course to the promised land, out of bondage. This implies the recognition of Moses, the leader whom God had appointed and obedience to him in fleeing away from sin.

A time must elapse, whether a moment or a year, in which the enslaved one realized his liberty accomplished by God through the hands of the great antitypical Moses and thus be brought finally to a hearing of the Law, to a realization that, even though his past were all forgiven, he would be unable to keep the divine Law because of the weaknesses of his own flesh. To this point the divine arrangement is indicated, that to all those who consecrate themselves to the Lord a begetting of the Spirit will be granted and they will be led into favors and blessings of the Lord hitherto unknown. This is conversion—the acceptance of the Lord and His will in all of life's affairs, the full consecration of heart and life, time and talents, to the Lord, and the recognition of Christ as our head or High Priest, our advocate or assistant in all these matters.

The transformation which thus takes place corresponds to the setting in order of the tribes in relationship to the Tabernacle. It was recognized as the center of the camp and each tribe had its own place in relationship to it. There was no longer any confusion as to one tribe choosing this or that location. Henceforth, each tribe had its own position, its own responsibility and relationship to the Tabernacle.

So with the converted heart and head. Previously, sometimes selfishness would act as the center and be in control, sometimes conscience, or acquisitiveness, or hope, or fear, would occupy the center, around which the various organs would group themselves. But now, as soon as the heart is given to the Lord, his organization and arrangement is recognized, and the various powers of mind and body are fixed in relationship to the central ones, which henceforth become the dominant ones and hold the authority. To the truly converted, consecrated Christian, the center from which will

proceed all the arrangements of life, must be spirituality, which corresponds to the holies of the Tabernacle.

This implies veneration for God. Henceforth the various organs must all look to this common center for direction. Acquisitiveness might say how wealth might be acquired, but has not authority to move until first the message is received from spirituality and veneration. And this authority must be passed on through the first circle, represented by the Levites. Benevolence will have a word to say, and so will conscience and faith and hope, as to whether or not acquisitiveness may take possession. And love, faith, hope, conscience, will all surely inquire of the Lord, through veneration and spirituality, as to what is the will of the Lord on the subject before giving permission to acquisitiveness to act as proposed.

Combativeness used to be a central organ commanding the others, but is now relegated to its proper place on the outside. It cannot act until authority is granted, and that can come only through faith, love, hope, conscience, and these must inquire of veneration and spirituality as to whether or not for combativeness to take the field and what and how much it may do in any event. If the cause be good, permission will be granted, and if evil, permission will be refused, and the organ of firmness will see to it that the orders of the central court are carried out by all the outlying members. If combativeness is aroused and wishes to cooperate with selfishness or acquisitiveness, the answer from the central court will be No!

Combativeness must never be exercised selfishly. But if combativeness be aroused in cooperation with conscience for a defense of the faith once delivered to the saints, the answer will be Yes! Contend earnestly for the faith once delivered to the saints. Nevertheless, love cooperating with caution will be detailed to see to it that combativeness shall not, even in defense of the faith, take a harsh and aggressive form of action, but shall be supervised by love.

No wonder worldly people will be astonished to find so radical a change of character and life on the part of some of the consecrated, through a full consecration of their hearts to Him—some whose minds have been transformed by a renewing of their wills—the placing of all the qualities of heart and mind in the control of the Lord. We sometimes speak of conversion as though it worked a miracle, because its operations worked so wonderful a change in our hearts and lives by bringing them under the new management, the control of the Lord's Spirit, the spirit of a sound mind. See notes on Prov. 25:28; 1 John 3:6-9. (*Z. '07-216; R.4028*)

Thus the new will, ordained of God, and instructed of Him from His Word, may, as the priest in each of us, have intercourse with the Father in the merit of the great atonement sacrifice. And this new will, consecrated, set apart, anointed, may bring out the wise decision of God in respect to all the other organs of the body and may or may not cooperate with the others, and

which should be restrained and when, and which should be cultivated and how, that the whole body may be full of light, full of order, full of blessings, and that, as God's people, we may go onward from grace to grace, knowledge to knowledge, strength to strength, and be prepared for the everlasting conditions beyond Jordan, in the heavenly city. (Z. '07-218; R.4030)

During the Millennial Age, all who desire to become true Israelites will find a place in the divine plan. (Deut. 32:8; Acts 17:26) The Royal Priesthood first, yea, at the very gate of God's favor, even as the priests encamped in the very front of the gateway into the Tabernacle Courts, and next to these will come the Great Company, as represented by the Levites in general; and, in due course, all the families of the earth will come into harmonious order, all looking to God, all seeking God's favor, to walk in His light, and ultimately there will be no sighing or crying or dying, because all lovers of sin will be destroyed in the second death, and all others will be in full harmony with God through the ministrations of the priesthood. (Z. '07-219; R.4030)

6:2 — SEPARATE — “Separation” in this chapter is the Hebrew word “*nezer*” (from *nazar*, a prim. root meaning to hold aloof, i.e. (intrans.) abstain (from food, drink, or impurity and even from divine worship (i.e. apostasize); spec. to set apart (to sacred purpose), i.e., devote. Translated “consecrate” in Num. 6:12 only; separate) prop. something set apart, i.e., dedication, hence, unshorn locks; also, (by impl.) a chaplet. Translated “consecration” in Num. 6:7,9; and separation.) (*Strong's Conc.*) Translated “crown” in Ex. 29:6; 39:30; Lev. 8:9; 21:12; 2 Sam. 1:10; 2 Kings 11:12; 2 Chron. 23:11; Psa. 89:39; 132:18; Prov. 27:24; Zech. 9:16. See Hos. 9:10; Lev. 15:31; 22:2; Ezek. 14:7; Zech. 7:3 where it is translated “separation” and “separate.”

8:6 — TAKE THE LEVITES — The Levites were chosen because of their faithfulness to the Lord. (Mal. 2:4-6; Ex. 32:26)

8:10 — BRING THE LEVITES BEFORE THE LORD — As the Levites were chosen instead of all the firstborn of Israel, and were given no inheritance in the land, this shows that the firstborn died to their earthly inheritance on the Passover night. They died in the Passover lamb, typifying how all the firstborn die to all their earthly rights when they come into Christ through consecration and begetting of the Spirit. Likewise, Isaac died to his earthly rights typically when he was offered on the altar. God did not take these rights away from the Church. They were freely offered and God gives them a better inheritance. “I am thine inheritance.” (Num. 18:20; Deut. 18:9) See Num. 18 and 3:44-51.

PUT THEIR HANDS UPON THE LEVITES — Showing that the Levites represented the firstborn of Israel, as in vs. 11, and took the place of the firstborn.

8:11 — OFFER THE LEVITES — Note the margin, “wave,” a continuous presentation. The Levites were to continually take the place of the firstborn of Israel.

8:12 — LAY THEIR HANDS UPON THE HEAD OF THE BULLOCK — Showing these bullocks represented the consecrated humanity of the Levites, to be consumed in the Lord’s service.

ONE FOR A SIN OFFERING — Recognizing their sinful condition and pointing back to the Day of Atonement bullock as their hope of justification and forgiveness.

THE OTHER FOR A BURNT OFFERING — A perfect humanity offered to God, after it was cleansed from sin.

8:16 — INSTEAD OF SUCH AS OPEN EVERY WOMB — This exchange included, not only all the firstborns of the Levites, but all of the tribe from a month old and upward, all of the males, so all of the Levites (Little Flock and Great Company) are passed over. (*Z. ’10-243; R.4654*)

The Levites became the “firstborns,” see Heb. 12:23 and note. There really were thirteen tribes which came out of Egypt, for Joseph’s two sons were taken instead of him. Joseph had a double portion, as the birthright was his (and he himself was not counted.) (Gen. 48:5, 22; Josh. 14:4; Ezek. 47:13; 1 Chron. 5:1, 2) But the Lord took Levi, one tribe, leaving the 12. This typified how the Church and the Great Company will be taken out of the world and still leave twelve tribes, to complete. (Deut. 32:8; Acts 17:26)

8:19 — TO DO THE SERVICE OF THE CHILDREN OF ISRAEL — So in the finished antitype, the antitypical Levites of the Temple condition (*Z. ’10-93; R.4579*), the Great Company on the spirit plane will be the servants of the priests in their ministry, the servant class on the spirit plane. (*Z. ’10-245; R.4654*) (Rev. 7:15; Ezek. 44:10-14)

10:2 — TWO TRUMPETS — Ram’s Horn and Jubilee Trumpets. (See Num. 10:1-10 (2 silver); 29:1; 31:6; Ex. 20:18; 19:13, 16, 19; 1 Chron. 15:12, 24, 28 (priests); 13:8; 2 Chron. 5:11, 13 (120); 7:6, 42 (priests); 15:14; 23:13; 20:8; 29:26, 27 (priests); Josh. 6:4-6 (7), 8-13, 16-20; Judges 3:27; 6:34; 7:8, 16, 18-22; Ezra 3:10 (priests) Neh. 12:35, 41 (priests); Isa. 27:13 (in that day); Jer. 51:27 (nation); Zeph. 1:16 (day of trouble); Zech. 9:14)

10:11 — ON THE TWENTIETH DAY OF THE SECOND MONTH —

(Eleven months.) The Israelites spent nearly a year at Mt. Sinai (see notes on Lev. 10) (Ex. 19:1; 40:17; Num. 9:1; 10:11) before they were ready to begin the march for the land of promise. During that period quite a construction work was accomplished among them, which transformed them from a horde of comparatively unorganized emigrants, into a powerful nation with covenant relationship with God. (Z. '07-233; R.4037)

It was about a year and 35 days after their departure from Egypt that they departed Sinai for Paran. Doubtless their first impressions were that the Lord, through Moses, would lead them directly into the land of promise and they no doubt wondered at the delay. But we can see that a nation reduced almost to the condition of slavery would need many lessons to prepare the people for the glorious heritage the Lord had promised them. Previously we saw how the Lord had taught lessons of trust, duty, temperance and subsequent events will prove that the people were not ready even yet to trust and obey the Lord, so as to be properly fit for their inheritance. (Z. '02-248; R.3060)

10:12 — THE CHILDREN OF ISRAEL TOOK THEIR JOURNEY —

As the Israelites learned great lessons of order while in Sinai, so God's people need to learn the Tabernacle lessons—how and under what conditions we may have fellowship with God—that we may enter into the Court and further into the Holy and ultimately, as members of the High Priest's body, into the Most Holy. We need to learn order in respect to natural as well as spiritual things and, that while the liberties of the Lord's people are to be conserved and bondage to evil avoided, nevertheless, in all of the Lord's arrangements there is order. We are to learn, first of all, to be subject to the Lord, secondly, to every ordinance of God, to consider the truly consecrated a unit and are to seek to cooperate with one another. "Remember them which have the rule over you." (Heb. 13:7) "Yea, all of you, be subject one to another." (1 Pet. 5:5) (Z. '02-249; R.3060)

11:1 — WHEN THE PEOPLE COMPLAINED —

The wilderness of Sinai possessed rich, though small, valleys. While there the people and their flocks and herds prospered evidently. Census showed 603,550 men of twenty years old and upward, besides 22,273 Levites. This would imply a total of about 2,000,000 people. In Deut. 1:19 this desert of Paran is referred to as "a great and terrible wilderness." Remembering that the Israelites were only natural men, we cannot wonder at their murmurings against Moses, and thus against the Lord in many of their experiences. From our knowledge of human nature today, we would be inclined to say that the murmuring disposition would be much greater now than it was then, for it is our opinion that no such host could be led for such a time under such conditions without the interposition of divine power. To have avoided murmurings and taken patiently all the difficulties would imply a faith on

the part of the people greater than the natural man manifests anywhere today. (Z. '07-234; R.4037)

So with spiritual Israel. After the Lord has given us certain experiences, some of which came to us under quiet and restful conditions, the order of procedure may be changed and His providences may lead to some breaking up of conditions which had been both favorable and unfavorable in some respects—leading into new circumstances and conditions. It is not for the true spiritual Israelite to murmur nor complain, or even to express a choice, but to look to the Lord for guidance. If we can learn the lessons of divine providence, even though it be in a wilderness condition more arid and undesirable than the first, he is to follow the Lord's leadings unquestioningly and with songs of faith and confidence. We are marching toward Canaan and know that other experiences are due us and must be endured before we can inherit the promise. The lesson for us is prompt and thorough obedience to the Lord's leadings without murmurings, with joyfulness—and this can be expected only on the part of those who have learned the lessons previously given them, and above all—the lesson of faith—confidence in the Lord's power and goodness and faithfulness. (Z. '02-249; R.3060)

13:1 — THE LORD SPAKE UNTO MOSES — Here the accounts read that the lord directed Moses to do this. He did, but the details of the matter are as shown in Deut. 1:22. The people themselves, lacking faith, urged this upon Moses and, as later when the people clamored for a King (1 Sam. 8:4-9), God hearkened to them. It was proposed that they go up immediately to possess the land (Deut. 1:20, 21) but caution and fear suggested that first spies be sent out that they might have better knowledge of the difficulties to be encountered in getting possession of the land that God had given them. With them, as with Christians today, opportunity was afforded of doubting the beneficence of the divine arrangements, doubting the wisdom and love of God, and conjecturing the impossibility of taking possession of the land, and the probability that even then they would find it far less attractive than the Lord, at the mouth of Moses, had reported. (Z. '07-250; R.4045)

They had the strange thought that some of their own number, fellow men, would be better able to judge of the land and report on its goodness and the possibility of taking it, than God could. This was the first mistake of the Israelites in this matter, that they should desire the spies. It was the result of doubting God's Word. Truth is often smothered by doubt. And while they awaited the return of the spies, doubt and fear had opportunity to weaken their faith. Alas, that after all these months of eager waiting with the one hope of entering Canaan before them these people, when on the verge of entering, and Canaan almost within their grasp, should show so little faith. So many Christians approaching consecration, seeking for God's favor and blessing and the promises of the High Calling, desiring righteousness;

cannot take God at His Word. They hang back and desire to send spies. They go to certain leaders among nominal Christians and ask—“Are the fruits of the land good? Do you really have God’s blessing? Are patience and meekness really worth the effort? Are there many difficulties to overcome? Can we really overcome them?” They doubt God’s promises somewhat and want the testimony of fellow men. But God is merciful and lets them do so. The result rests on what report will they accept.

13:21 — SO THEY WENT UP — Apparently the spies went forth in two companies. One, under Joshua made a tour of the country entire, from the southern part of Jericho at the north, some three hundred miles. The other band, under Caleb, made a shorter journey, going only so far as the brook Eshcol, near Hebron. Caleb, accordingly, was the first to report (Num. 13:30; 14:24), while Joshua’s report came in later. (Num. 14:6, 7) (*Z.’07-250; R.4045*)

13:27 — THIS IS THE FRUIT OF IT — All the spies agreed that the land was good. They admitted that God’s statement of the land was correct, but when it came to taking possession! They fear. So many men agree that God’s part in his promises is all right, that his favor is a land flowing with milk and honey, that the fruits of the Spirit and righteousness are desirable, and especially the offer of the High Calling; but when it comes to putting forth the effort to obtain these blessings, doing their part in consecrating (passing Jordan) and fighting the good fight until the end—they have not the faith or courage.

13:28 — NEVERTHELESS THE PEOPLE BE STRONG — We cannot wonder that the people were greatly disheartened from the very beginning. They were not a warlike, but a pastoral people. Indeed, excepting the battle which Abraham waged for the recovery of Lot and his family, and the battle a year before in the wilderness with the Amalekites, the Israelites had no experience in war, and quite evidently were unprepared for such a contest as lay before them if they entered Canaan and tried to take possession. We must admit, then, that the report of the spies, that Israel was not capable of taking possession, was in many respects, a wise and just one, and the people apparently were justified in accepting it. The thing lacking was faith. They should have believed God and followed explicitly his leading. They should have said, “Greater is He on our part than all they that be against us, and while we are under His direction, we are able to do all things through his strengthening power.” But we should not be surprised that the people, under all the circumstances, were not able to exercise such a faith in God. Rather, antitypical Israel alone might be expected to have such a triumphant faith. Indeed, the failure of natural Israel and the divine dealings in consequence were more in the sense of typical illustrations for spiritual Israel than as real condemnation on natural Israel. We cannot think that God expected much

more of those people than was manifested in their course. Of spiritual Israel much more may be expected.

13:30 — LET US GO UP — Others, who have faith in God, admit the difficulties, that there are giants and walled cities and great battles, but they called attention to God's promises that He will be our strength, our shield and buckler, (2 Sam. 22:31; Psa. 18:2; 91:4; Prov. 2:7)—that he will subdue all the enemies under our feet. (Rom. 16:20) And if the enemy has walled cities and giants and high towers, yet the Word and Spirit of God is mighty to bring them down. (2 Cor. 10:4, 5) What report shall we take? Through him that loved us, we shall be more than conquerors.

WE ARE WELL ABLE TO OVERCOME IT — Spiritual Israel has lessons to learn from this. (1) Their own insufficiency (2 Cor. 2:16, 17), inability to meet the trials and difficulties, hindrances in their way. We cannot do the things that we would. But our extremity is God's opportunity. "My grace is sufficient for thee, my strength is made perfect in your weakness." (2 Cor 12:9) The Lord could have armed the hosts of Israel in some miraculous way, making them invulnerable to the attacks of their enemies and giving them courage for their ordeal, but this was not His plan. He wished to develop in them the necessary faith, trust, obedience. Thus, in natural Israel, was illustrated the divine proceeding with spiritual Israel. God could miraculously give powers of mind and body which would make us superior to every outward circumstance, but instead he merely justified us by faith, and tells us to reckon ourselves perfect, complete, because of the imputation of Christ's merit. From this standpoint of faith all the battles of spiritual Israel are won or lost. Those, therefore, who can and will exercise full faith, full confidence in all the divine promises may go from victory to victory, joy to joy, blessing to blessing and, in the end, have a glorious victory over the world, the flesh and the adversary, through the merit and continued assistance of Him who bought us. (Z. '07-252; R.4046)

13:31 — THE MEN THAT WENT UP WITH HIM — The twelve spies may represent the whole number of people, the Lord's people, who in the present life enter into covenant relationship with God and experience a measure of His rest. All agree that the rest of faith is a glorious one, that the fruitage is grand, and samples are presented to the people. A small minority, however, give a proper report of the possibility of Christian living, the possibility of being overcomers of the world, of fighting a good fight in the name and strength of the Lord, the possibility of entering into all the glorious things which God has provided for them that love Him. The majority, the great company, hold back, fail to appropriate the promises, fail to trust the Lord, and their influence is proportionately an evil one upon others with whom they have influence. Thus, at the present time, few enter by faith into the blessings and privileges that belong to the spiritual Israelites, and these few are the only ones who will enter into the Heavenly Canaan to take actual

possession by and by. The others fail in the blessing of the future, whatever portion they may obtain under the Lord's grace. (Z. '07-251; R.4046)

So those who inquire the way of consecration now, find reports from two standpoints. Some answer, that while the land is good, the effort is too much, that it is not worthwhile having the scorn of fellow men who will call them fanatics, gone crazy on religion, that the fight against the entrenched weakness of the old nature, the giants of pride, selfishness, etc. (Eccl. 7:16)

13:33 — GIANTS — Nephilim, the name given to the progeny of the angels before the flood, who so oppressed humanity that they were a terror to humanity, and the very suggestion that these sons of Anak were "nephilim" struck terror to the hearts of the Israelites.

14:1 — THE PEOPLE WEPT THAT NIGHT — Here was the second great mistake for the Israelites, accepting the discouraging report of the ten spies. One wrong step leads to another. Already their faith was weakened, deciding to send the spies, deciding to base their course on the fallible testimony of fellow men, forgetting God's Word. Were Caleb and Joshua discouraged? No, because before they went they had already decided to take god's Word and not depend on man's testimony. Therefore what they saw only encouraged them more. The walled cities and giants did not frighten them because their faith was strong. "Unbelief never gets beyond the difficulties, the cities, the walls, the giants. It is always preferring them, dwelling on them, putting them against its own resources. Faith, on the other hand, never minimizes the difficulties, looks them steadily in the face, turns from them and looks into the face of God and counts on Him. This they (the people) failed to do and for this they lost Canaan." *F. B. Meyer.* (Z. '07-252; R.4046) In unbelief they were determined to accept the evil report. Doubt always looks into the wrong end of the telescope. God is afar off to them.

14:4 — THEY SAID ONE TO ANOTHER — What a picture! The children of Israel clamoring all night long, denouncing Moses and desiring a new leader—Moses and Aaron crying in the dust. This was Israel's third mistake, clamoring against Moses and desiring a new leader to lead them back. Moses' face was turned the wrong way for them, they wanted their own way. They forgot God's power, they forgot that their own existence depended on Moses and how much he had done for them. None are so short of memory as those who murmur and complain. But faith does not forget. Let us pray that we do not forget.

14:7 — IT IS AN EXCEEDING GOOD LAND — As these victories of faith progress, the fruits of victory become ours. The grapes of Eshcol but feebly picture the riches of grace and fruitage of the Spirit which belong to those

who, in the name of the Lord, gain the victories of faith over the world, flesh and adversary. (Z. '07-252; R.4047)

14:8 — IF THE LORD DELIGHT IN US — Our best efforts cannot express the wonder and riches of fellowship with God that comes to the consecrated. (1 John 1:3)

GIVE IT US — To the faith class of god's people now, the giants of opposition and despair lose their power, even as Goliath did before David. The pebble from the brook (the divine word's message) vanquishes the enemy's power to those who have the sling of faith. To these the fortresses of sin are not so strong as to be invulnerable, entrenched depravity is recognized as being subject to divine power and, when attacked in the name and strength of the Lord and repeatedly encompassed with prayer, finally its strong walls fall down as did those of Jericho. So, may depraved appetites and sinful desires be thoroughly conquered, though the traces whereof may continue to some extent in our mortal flesh, reminders not only of the weaknesses of the fallen nature, but also of the triumphs of the new mind under the leadership of Jesus. (Z. '07-252; R.4046)

14:12 — WILL MAKE THEE A GREATER NATION — Here was a test of Moses' caliber. Moses could reason from the standpoint of justice, "Why tarry longer for this people? A stiff-necked, disobedient, unthankful class—they wanted a new leader, why not let them have their own way and leave them to their fate"? He had done his best, it was not his fault that they were so lacking, his conscience was clear. Why not go on to Canaan himself and leave them? If only a token would come from God to that effect. Then a marvellous thing occurred. If Moses had any such thought, God gave him the token, the opportunity to go ahead. Did Moses say, "It must be best if God offers it. I'm sorry for the people, but they will have their own way." Ah, No! He had a different character. He forgot himself and pleaded for the people.

14:19 — PARDON, I BESEECH THEE — What a marvellous prayer! God had only been testing Moses, and how beautiful a character was revealed. Moses loved his people, even willing to himself being blotted out, if they could thereby be saved. Not a murmur, not a complaint, only forgiveness and earnest pleading. And what did Moses plead on? He pleaded God's character.

14:20 — I HAVE PARDONED — Jehovah did as Moses desired because Moses' desire was God's will. God had only tested Moses to prove him. His intention toward the people had not changed.

14:22 — HAVE TEMPTED ME NOW THESE TEN TIMES

Ex. 5:21 (accounted double labor in Egypt);
Ex. 14:11 (Pharaoh at Red Sea);
Ex. 15:24 (waters at Marah);
Ex. 16:2 (manna sent);
Ex. 17:2, 3 (waters from rock, Meribah);
Ex. 32:1 (golden calf);
Num. 11:1, 4 (at time of quails—twice);
Num. 12:1 (Miriam's rebellion);
Num. 14:2 (spies)..

Ten, a complete number, and hence the limit.

14:25 — TOMORROW TURN YOU — What a disappointment! Moses had felt sure that soon the wilderness journey would be over, the murmurings of the people over, they would leave behind the manna which the people loathed and eat the rich fruit of Canaan, they would drink water out of the fresh wells, and not out of the hot sand. There was no rebellion in Moses' heart. He was willing to go back with the loved ones who lacked in faith, to endure and suffer for their sakes with them, God's people, who were not ready. The conditions did not matter, that it all was their fault, not his; that they hindered him from enjoying the fruits of his hard-earned victories and faithfulness, because they were not ready. So with us. The conditions do not matter, but shall we receive them from God's standpoint or that of self? The secret is not with the things, but in our hearts, how do we receive the things? The mind fixed on God will not be turned aside by any circumstances. Not the grin and bear it attitude, but a heart full of trust in God and loving sympathy for others. Let us be glad to serve God as he wants us to, whether on this side of the veil or on the other side. God was with him. Ah! he had the fellowship with God and communion with him. Moses found there was something better than Canaan after all. He found a solace in communion with God which even the springs and rest of Canaan could not bring! Let us count nothing dear but God's approval and benediction.

14:39 — THE PEOPLE MOURNED GREATLY — But, like Esau's, these were tears of vexation.

14:40 — WE BE HERE AND WILL GO UP — But they showed no repentance, for whatever God said they should do, they were ready to do the contrary. As the people had no faith in God, and as he did not fight for them, they fled before their enemies as if chased by bees (Deut. 1:44) back into the waste, howling wilderness. They quickly proved they could not take the land without God's aid. This decisive and calamitous rebel action could not have happened apart from predisposing causes. They had never been grateful to God for their deliverance from Egypt, and in God's forbearance with them in their murmurings, they had not expressed sorrow nor

repentance. It was their constant readiness to find fault which paved the way for their rebellion. An ungrateful heart ever makes a highroad for the enemy. In the days after Sinai, Israel was really deciding its way. After the manifestations there, they ought to have been ready to trust God under all circumstances, but they acted as if they thought they were doing God service by being ready for the manifestations of his power and his favors. They did not realize that God was proving them to try their hearts. (Z. '24-28)

FOR WE HAVE SINNED — The old selfish nature can be very humble when it is in a corner. But the door was shut against them. So sometimes with us, if we have been unfaithful, the gate of opportunity to enter certain blessings is closed against us, and we have to turn back and go over the weary road we thought we had covered. But let us not attempt to force the gate, but be obedient and learn the bitter lesson. Or, if we are faithful, and are kept back by the unreadiness and weakness of others, let us not complain but be submissive, for God had some rich and sweet favors for those who suffer with His Son. Days of waiting upon God in faith develop character, but days of waiting through lack of faith increase doubt and develop fear. (Z. '24-26)

14:41 — YE TRANSGRESS THE COMMANDMENT — Israel was like some in these days who, when the Lord has so clearly shown his purpose, wish to “examine the matter” to see if things are in accordance with their ideas of what ought to be. These are also an example of those who, doubting the Lord’s way, set up leaders for themselves. In figure, these people rejected the land of promise. (Z. '24-28)

15:4 — A TENTH DEAL — One-tenth ephah, or omer, equals .32 peck. One ephah equals 3.23 pecks or eight bushels

HIN — 4.2 quarts. One-quarter hin, about one quart.

15:38 — FRINGES IN THE BORDERS OF THEIR GARMENTS — Hebrew: “*tsitsith*,” a tassel. The Jews still follow this command. They wear a holy cloth a few inches long over their chests and backs with a hole in the center for their head, much resembling a garment worn by the priests. Upon the corners of the holy cloth they fasten tassels with blue ribbon. The symbolism is “Holiness to the Lord.” (Z. '13-199; R.5268)

15:40 — AND BE HOLY UNTO YOUR GOD — This was a new command or counsel given by Moses as the Lord’s mouthpiece, and it was this which led to the rebellion of Korah and Dathan and Abiram and On and 250 of the princes of Israel. Ostensibly their rebellion was not against God, but against Moses, but it really was against God because Moses was only God’s mouthpiece. The “Vow Unto the Lord,” suggested in the columns of the

Watch Tower as an aid to greater holiness and in remembering the Lord's commands, was presented to the Lord's people in 1908. True, the Vow was not presented as a command of God, but merely as a suggestion of something to help the spiritual Israelites in their endeavor to grow in knowledge, love, holiness and sympathetic fellowship, remembering each other and all the interests of the work daily at the throne of heavenly grace. (Z. '13-199; R.5268)

This suggestion of something for their spiritual advantage in this evil day when it is a question of "who shall be able to stand" was expected to bring a hearty response from all the "Israelites indeed." (Z. '13-199; R.5268)

This "fringe" tied with a blue ribbon represents the Vow. We look upon it as a means of grace and assistance toward remembering all the commandments of the Lord to do them and that "ye speak not after your own heart and minds."

16:3 — THEY GATHERED THEMSELVES TOGETHER AGAINST

MOSES — After Moses had given the instructions from the Lord respecting the fringes, to the surprise of many, there followed immediately an uprising among the Levites (the consecrated) under the leadership of Korah. (Z. '13-199; R.5268)

YE TAKE TOO MUCH UPON YOU — This typified the opposition engendered against the Lord's harvest work, now being carried on through the Watch Tower Journal and Society, which took for its text, in opposition to the Vow, suggested: "Ye take too much upon you, seeing all the congregation are holy, every one of them." This opposition claimed that all the consecrated were "that servant" and not merely Bro. Russell. (Z. '13-199; R.5268)

THE LORD IS AMONG THEM — The uproar was seemingly on the question of holiness.

WHEREFORE THEN LIFT YE UP YOURSELVES — Wherefore lift ye up so high a standard of the Lord? Why lift so high a standard of righteous endeavor and thought and word and deed (as the Vow?)

16:11 — WHAT IS AARON — What is Bro. Russell, but the mouthpiece of the Lord?

16:14 — WILT THOU PUT OUT THE EYES OF THESE MEN — What a shameless misrepresentation of Moses' lovable character and his self-sacrifice for their sakes! Such words show a very evil, envious heart.

16:17 — TAKE EVERY MAN HIS CENSER — This taking of censers and offering of incense by these men pictures the bringing forth of many tracts and pamphlets as offering of incense to God by them who oppose us. (Z. '13-200; R.5268)

The spirit of rebellion against all laws, rules and regulations, human and divine, seems to be in the very air we breathe. It is a time, therefore, for the child of God to seek peace and pursue it increasingly as far as possible with all men, acting as peace-makers and not as strife-breeders. It is a time when many seem prompted to offer incense which the Lord had not commissioned them to offer. The spirit of ambition, rivalry and desire to be greatest among the Lord's people is one of the most dangerous foes of the church. The lesson to all is: "Humble yourselves under the mighty hand of God, that He may exalt you in due time." Loyalty to the Lord means that we shall remember that He has undertaken the supervision of His church's affairs, and that He is competent for all that he has undertaken. Consequently, the loyal and obedient must be very careful how they undertake to be or to do, to make or to break anything connected with the work of the Lord. They are more and more to expect and look for divine leadings in all their affairs and equally in the affairs of the church. (Z. '13-200; R.5268)

16:32 — THE EARTH OPENED HER MOUTH — The opposers in the antitype are thus pictured to lose their spiritual life, possibly by being swallowed up, consumed, by worldliness, business, etc. (Z. '13-199; R.5268)

16:41 — YE HAVE KILLED THE PEOPLE OF THE LORD — Instead of recognizing the justice of the Lord, in dealing with those rebellions against his divine arrangements, they condemned Aaron and Moses for the death of these and ignored the relationship of the Lord to the matter entirely.

17:2 — A ROD — Symbol of authority.

17:8 — BROUGHT FORTH BUDS — Budded, blossomed and brought fruit of almonds. Showing that God would not merely begin the work of selecting Jesus and the Church to be the priests for the world of mankind, but he would bring them all to perfection, as pictured here.

YIELDED ALMONDS — Why almonds? See, Eccl. 12:5 and Ex. 25:33. To show the election of selection of Aaron. The word for almond is *shaw-kade* showing the tree or fruit as being the earliest to bloom. Derived from *shaw-kad*, prim. root, to be alert, sleepless, hence to be on the lookout. Translated, hasten, remain, wake, watch for. Hence represents an alert watchfulness.

17:10 — TO BE KEPT FOR A TOKEN — This disappeared out of the ark. It was put into the ark here. See 1 Kings 8:9.

18:1 — THY FATHER'S HOUSE WITH THEE — Moses and Aaron were of Levi. Hence, as they represented the firstborn, and as there were two classes of them, Priests and Levite helpers; so the Lord is taking from the antitypical firstborn a class of priests (Little Flock) and a class of Levite helpers (Great Company.) But all must die to all their earthly rights who would be at all of the firstborn, must die on behalf of the brethren, as the Levites died to their earthly inheritance to bless their brethren. Israel was God's people and Levi the firstborn, so the whole world will be God's ransomed people and the Church the firstborn. (See Z. '10-283; R.4677)

18:10 — IN THE MOST HOLY PLACE SHALT THOU EAT IT — An incorrect rendering. The A.R.V. has "As the most holy things shalt thou eat thereof." The R.V. makes the passage perfectly clear. The Lord had already specified where these things were to be eaten, not in the Most Holy, but in the Court. "In the holy place shall it be eaten, in the court of the tent of meeting." (Z. '21-199) Lev. 6:26, 16 (sin offering and meat offering) 7:6 (trespass offering); 10:12-15 (meat offering, wave offering, heave offering.)

19:2 — THAT THEY BRING — The red heifer was not one of the sin offerings of the Day of Atonement, nor one of those afterwards offered by the people. Indeed it was no "offering" at all for no part of it was offered on the Lord's altar or eaten by the priests. It was sacrificed, but not in the same sense or place as those offerings (in the Court.) It was not even killed by the priests, not its blood taken into the Most Holy. It was taken outside the Camp of Israel and there killed and burned to ashes, flesh, hide, fat, blood, except a little of the blood sprinkled seven times toward the Tabernacle. (Leeser and R.V.) The ashes were not brought into the Holy or Court, but were left outside gathered in a heap in a clean place and apparently accessible to any of the people who had use for them. (T105) The heifer was in no sense related to the Day of Atonement sacrifices. All of these were made by the priests and in the court, and so did not typify any of the sacrifices of the present time. So likewise it is different from any of the after Atonement Day sacrifices which signified the people's repentance and sorrow for sins during the Millennium, and the full consecration of themselves to God. (T106) What class are represented as having suffered outside the camp (and outside the Tabernacle)? and in what sense would their sufferings have to do with the cleansing or purification of the people of God, including those of the Millennial Age? The Ancient Worthies of Hebrews 11 are such a class (vss. 32-38). These, coming before the antitypical Tabernacle was set up, could not be of the body of Christ (Matt. 11:11), nor any part of the sin offering, yet they were connected with the cleansing from sin. (T108)

A RED HEIFER — This was not a bullock, but a cow, distinguishing it from the Day of Atonement sacrifices which could be only a bullock. Red signifies that the class represented were not sinless, “but sinners even as others,” and hence not accepted by God before the Day of Atonement because they were perfect, but in spite of their imperfection. (T111)

WHEREIN IS NO BLEMISH — Reckoned perfect, yet actually sinful (red).

UPON WHICH NEVER CAME YOKE — Representing that the Ancient Worthies were justified, free from the Law Covenant. Although most of them were born under it and hence, legally subject to its conditions and its condemnation because of the imperfection of the flesh, yet God justified them through their faith, not in their ability to keep the Law, but in the delivery promised in the Abrahamic Covenant. (That their faith was in the Abrahamic Covenant, see Luke 1:54, 55, 67-75; Psa. 105:8-11; Lev. 26:40-46; Ex. 2:24; 6:5) Heb. 11:39, 35. (T110)

19:3 — BRING HER FORTH WITHOUT THE CAMP — These suffered without the camp.

ONE SHALL SLAY HER — Eleazer did not slay it, but witnessed to it; any suitable person could be used.

19:4 — SPRINKLE OF HER BLOOD — This underpriest who saw, recognized and approved the burning of the red heifer, who took of the blood and sprinkled it in the direction of (*R.V.* and *Leeser*) the Holy would seem well antityped in the great under priest, the Apostle Paul who, by the help of God (Eleazer means “helped by God”) has not only identified for us the sin offerings of the Atonement Day, but also in Heb. 11 points out to us that which enables us to identify the red heifer sacrifice of the Ancient Worthies. And thus he sprinkles their blood toward the Tabernacle, showing that their lives were in full, complete harmony with the Tabernacle condition, although not living in the time of the High Calling, it was not their privilege to become members of the body of the great High Priest. (T110)

DIRECTLY BEFORE THE TABERNACLE — Their faith looked forward to (toward) the sacrifice of Christ.

SEVEN TIMES — Shows complete harmony.

19:6 — CEDAR WOOD — Representing everlasting life. (Heb. 11:35)

HYSSOP — Purging or cleansing. (Psa. 51:7)

SCARLET — Scarlet string, the blood of Christ, the ransom.

CAST IT INTO THE MIDST — Showing that the ignominy heaped on the Ancient Worthies permitted the merit of the cleansing blood, the cleansing of the truth (water) and the gift of everlasting life to be accounted to them through faith; and that subsequent to their death they would be (these thrown in after the heifer was slain) recognized as cleansed, justified, accepted. (*T109, 110*)

19:8 — HE THAT BURNETH HER — The Jewish nation (?) will need to be cleansed from all their responsibility for their share in the death of the Ancient Worthies and will not be clean until the even of the Gospel Age (Ezek. 36:25-29), for all this is done before the Millennial Age commences.

19:9 — A MAN THAT IS CLEAN — Bro. C. T. Russell.

A CLEAN PLACE — The Millennial Age.

SEPARATION — *Niddah* (from a prim. root, prop. to wave to and fro (rarely to flap up and down); fig. to rove, flee, or (caus.) to drive away); prop. rejection; by impl. impurity, espec. personal (menstruation) or moral (idolatry, incest). So in Lev. 12 and 15, whole book of Leviticus, the word “separation” is the same. Different in Num. 6.

19:11 — HE THAT TOUCHETH THE DEAD BODY — The cleansings for which these red cow ashes were prescribed were a peculiar kind, specially for those who came in contact with death. This would seem that these ashes were not designed to remove the individual’s guilt, no, the moral guilt could only be cleansed away through the merit of the Day of Atonement sacrifices. This cleansing of defilement through contact with the dead, affected by and through the experiences of the Ancient Worthies, will apply specifically to the world during the Millennial Age, while they are seeking to get rid of all the defilements of Adamic Death, seeking to obtain human perfection. All of the blemishes of the fallen nature are so much of contact with death, and from all these the ashes of the red heifer are to be used for the cleansing of all who will become the people of God. (*T111*)

20:1 — IN KADESH — During most of the period of their wanderings after their northward march from Mt. Sinai, their central camp seems to have remained at the oasis of Kadesh.

20:10 — AND AARON — Saints are in danger of reading into God’s Word what is not there, or otherwise to amend God’s Word. Many hold ideas of what they are justified in doing which they could not find in God’s Word. He puts two and two, and adds one of his own, to make five. The cure is to rely completely on God’s Word and not trust our own wisdom. (*Sunday*

School Lessons) Aaron's sin seems to be that of an affable and pliant person who, instead of asserting himself, follows the trend. He was too much of a "Yes-man." He might have pleaded with his brother and cautioned him.

HE SAID UNTO THEM — There seems to have been a holier-than-thou attitude, a subtle type of self-righteousness that thinks of others as unworthy, rather than of self as holy.

YE REBELS — When the people were assembled Moses exceed his authority, as men in power are so prone to do. He had not been authorized to speak to the people, much less to speak angrily and contemptuously to them. Rebels they had been at various times, both against their human leaders and against God. Yet it was unseemly for Moses to address them as rebels at a time when, in his forgiving mercy, God was about to give them a signal proof of his love and care. It was a proud and overbearing speech in which he insulted a people tortured by fear, if not by actual thirst, and talked as if it were unreasonable to expect such worthy and exalted persons as himself and Aaron to do anything for them. Having worked himself up into this angry mood, Moses failed, and perhaps forgot to speak to the rock. The fact that he struck it twice suggests that he was acting in an angry and vindictive mood. (*Sunday School Lessons*)

MUST WE — Moses gave not God the glory as he should have done, as stated in vs. 12. This is why God punished him by not allowing him to enter the promised land.

THIS ROCK — The people had not witnessed the first miracle at the rock, only the Elders (Ex. 17:1-7) in Rephidim.

20:11 — HE SMOTE THE ROCK TWICE — There is a type here. The rock represents Christ who is the fountain of the water of life. The first smiting of the rock typified the smiting of Christ once for all for sin. (Zech.13:7; Matt. 26:31) By bowing beneath the rod and yielding himself to be broken, he became the source of life-giving water to all who believe in him. But the second smiting, not authorized by Jehovah, changes the type, and here Moses becomes a type of those who, after having tasted of the power of God and of the world to come, fall away and count the blood of Christ a common thing. Thus they would, if repentance were possible, crucify to themselves the Son of God afresh and put him to an open shame. For such there remaineth nothing but second death. (Heb. 6:4-8; 10:26-29; Matt. 12:31, 32; Mark 3:28, 29; Luke 12:10) This is shown in the type by the fact that Moses was denied entrance into the promised land (the heavenly promises and reward in the Millennial Age.) (See Num. 27:14; Deut. 1:37; 3:26; 32:51) The fact that none know of his burial place, even to this day (Deut. 34:5, 6), typifies that those who go into the second death

shall never be found again, and their memory shall forever be forgotten.
(See Deut. 34; Psa. 37:10; Isa. 65:20)

20:12 — BECAUSE YE BELIEVED ME NOT TO SANCTIFY ME —

Moses was the meekest man in all the earth (Num. 12:3), yet the forty years care over the children of Israel and the circumstances of his position seems to have overcome him and, at its end, he had lost so much of his meekness as to give not God the glory and was therefore not allowed to enter Canaan. Yet he repented. (Deut. 3:23-27) (*Z.'06-311; R.3866*)

God is no respecter of persons. Those ordained to do special work for him should not expect special immunity. Their special position of trust makes any sin of greater consequence than if they were not set apart as leaders. Saints are in danger of being unsympathetic toward those of weaker faith or less heroic mold. Moses was measuring the people, perhaps, by himself. The Christian's answer is that those who are strong should bear the infirmities of the weak.

21:9 — A SERPENT OF BRASS — The brazen serpent was kept by the Israelites until the reign of Hezekiah. (2 Kings 18:4) And the Israelites burned incense to it frequently.

21:21 — ISRAEL SENT MESSENGERS — (Deut. 2:24-27; Judges 11:19)

22:3 — MOAB WAS SORE AFRAID — Moab had no reason to fear that Israel would do them harm for the Israelites had gone considerably out of their way because the king of Moab had refused to let them pass through their border when requested, (Judges 11:16-18; Deut. 2:4-37, 9; Num. 20:14-21), as the Lord commanded them. But they were afraid, even as the Lord had said. (Deut. 2:4, 25)

22:4 — THE ELDERS OF MIDIAN — Midian was a son of Abraham and Keturah, the progenitors of the Midianites or Arabians, dwelling principally in the desert north of the peninsula of Arabia. (See Ex. 2:15; Gen. 36:35) They extended northward to the east of Palestine. They lived mostly in tents, not towns (Hab. 3:7), but there seems to have been kind of a pastoral settlement. (See also Num. 25:16-18; 31) The influence of Midian over Israel was mostly evil. They could claim a descent from Abraham and hence could more readily seduce Israel than the Canaanites, who were hated. (See Gen. 25:2; Jud. 6:7; Psa. 83:9)

THIS COMPANY LICK UP ALL THAT ARE ROUND ABOUT US —
They excited the Midianites by appealing to their fears, lest the Israelites should lay waste all their green meadow lands. (Even as the Communists do now.)

ZIPPOR WAS KING — The words seems to indicate that he was not the hereditary king.

22:5 — HE SENT MESSENGERS THEREFORE UNTO BALAAM — (Mic. 6:5; Josh. 24:9, 10; Jud. 11:25) After the Israelites had entered Canaan and were fully recognized as God's holy nation, it would appear that all dealings between God and the Gentiles were discontinued. Before that, men of faith in God, were apparently more or less recognized of Him—for instance, Abraham, Job, Melchisedec, Balaam. Balaam lived on the Euphrates river (vs. 5) in Mesopotamia (Deut. 23:4; Num. 23:7)—the country which Abraham left when he went to Canaan. He was known far and near as one whose messages for good or for evil were sure to come to pass. He was considered an oracle. (Z. '13-296; R.5322)

THE SON OF BEOR — He had derived from his father Beor (meaning consumer, destroyer) methods and ways that brought him fame all around on account of the destructive powers attributed to his curses. His own name, Balaam, means subverter, destroyer of the people. He is never called “*nabi*,” prophet; but “*hosem*,” soothsayer. (*Lang*)

22:8 — LODGE HERE THIS NIGHT — Balaam evidently mistrusted, that there was something wrong.

22:13 — THE LORD REFUSETH TO GIVE ME LEAVE TO GO WITH YOU — He did not say, “I will not go,” but put it thus, seeming to show that his will was not the Lord's will. He did not delight in doing God's pleasure, but rather felt sorry that the Lord would not let him go. He feared to disobey, though he would like to.

22:17 — I WILL PROMISE THEE — Balak saw clearly through Balaam's answer and knew how to approach him—a more stately embassy, flattering his love of distinction, a confidential, alluring prayer of the king, the prospect of high honor or rich rewards suited to his strong desire would prevail. Balaam's answer betrayed his real nature. However much he seeks honor, he seeks wealth still more. Now indeed, the consequences of his character and conduct begin to gather round him, so that he becomes more involved in inconsistencies until his final disruption and ruin take place. It had been easier to refuse Balak positively than to make use of the permission to go, coupled with a condition (vs. 20), which must entirely defeat his object. The deceitful heart allowed him to hope that Jehovah would at last grant him his wish. (*Lang*) That which he sought to do in the service of his own sinful lusts, he must now do in the service of God. God would now use him publicly to bless His people and glorify His name among the heathen nations, as well as in Israel. (*Lang*)

22:21 — WENT WITH THE PRINCES OF MOAB — Balaam knew the mind of the Lord on this subject, but he was a money-lover and hoped for a chance somehow to get some of the rewards of unrighteousness. (Z. '13-296; R.5322)

22:22 — GOD'S ANGER WAS KINDLED — Here it was clearly shown that Balaam was a disobedient prophet. God here, and in vs. 32, shows that Balaam knew better. Yet the Lord dealt very mercifully with him. So God deals with all his erring children, especially of the church. He gives us freely of His counsel when we ask, and wise are we if we heed his counsel, though it may mean an agony of sacrifice or suffering on our part. But if any longing desire weakens and overrules the will, God often permits such to have his own way for a while, that they might see how foolish is their way and to what a wrong end it will lead, away from God into misery and sin and death. But he will always give full warning of such a course and will endeavor to turn such back, even by hard experiences, all except forcing the will.

BECAUSE HE WENT — God was angry because he was going with a blind persistence and adherence to his own plan, under the control of his own lusts, and in the hope that, in some way, he could secure his own distinction and wealth. He blew his own horn as much as he could.

FOR AN ADVERSARY AGAINST HIM — The messenger represented, in the case of the Lord's people, any agency God may choose to reprove his people.

22:30 — WAS I EVER WONT TO DO SO UNTO THEE — Even an ass knew better than to attempt to go contrary to the higher power. Evidently the greater reasoning power and courage of humanity, above that of the brute, may be used to great disadvantage. Those who set their affections chiefly upon earthly things can, with difficulty, avoid the snares that go with them. Balaam's only safe course was in heart loyalty to God. Knowing the mind of the Lord on the subject, he should have delighted himself therein and should, to the fullest, have rejected every overture looking in an opposite direction. The nobles who took Balak's second proposition, should have been kindly but firmly told that the Divine Will was the law of Balaam, the prophet; that he would not, for a moment, consider anything contrary to the divine will—that money, wealth and honors as an inducement to a course of opposition to God's will would be an insult. Let us each apply this lesson to life's affairs. Let God be first in our hearts, as well as in our words and acts. But, if overtaken in a fault, Balaam had gone so far as to start on the journey with the hope of somehow gaining the reward of evil, he should have been thoroughly aroused by the incident of the ass. (Z. '13-297; R.5323)

22:32 — THY WAY IS PERVERSE BEFORE ME — The double-mindedness of Balaam is abundantly manifested by his course. He wished to be a prophet of the Lord and to speak His word in His name, but he wished also riches and the honor which would accompany them. He wished for what God's providence had not seen best to give them. Right and wrong, God's way, the way of riches, both were before him. Which would he choose with all his heart? He chose neither one, he sought to have both—to be a servant and mouthpiece of God and to gain the rewards of an opposite course. (2 Pet. 2:15, 16) How many have found true the Master's words, "Ye cannot serve God and mammon"—true! How many have found that the Lord would reject from his counsels and his fellowship those who regard iniquity in their hearts and who, if they would not love to serve it, at least would love its rewards. (*Z. '13-298; R.5322*)

We have here the living, vivid image of a remarkable character, thoroughly unstable and vacillating in obedience to predominant influences, two-sided. The two-sidedness does not show itself in distinct stereotyped qualities, but is brought out in a progress of a mental conflict in which avarice and ambition gradually work out his ruin. Behind the outward zeal and inspiration, his avarice began the hidden process of his ruin. In the New Testament he is held up as the prototype of a subtle tempter and destroyer, through teaching a false religious freedom. (Rev. 2:14; 2 Pet. 2:14-16; Jude 11) (*Lang*) We note the contradiction between an ostentation and vaunted faith in Jehovah and the ever reappearing and strong lusting after the rewards of unrighteousness. The seeming piety, the frequent use of the name of Jehovah, the constant parade of his dependance upon Jehovah's directions, the multiplication of the offerings in which he compels Balak to take part, as if he might thereby control Jehovah (take providence by storm, as modern hypocrites would say). Modern orthodox extravagances of today are like this. (*Lang*)

22:34 — IF IT DISPLEASE THEE, I WILL GET ME BACK AGAIN — His obedience springs only from fear, not from hearty cooperation. The angel appeared to make a sharp and deep impression upon Balaam's mind, to rouse his slumbering conscience and to make him quick to hear and attentive to what Jehovah would speak. So the love of God will not let us go far wrong, but will send repeated reproofs to turn us in the right way.

22:38 — THE WORD THAT GOD PUTTETH IN MY MOUTH THAT SHALL I SPEAK — He does not tell Balak that Jehovah had forbidden him to come. He is here simply as a man struggling against his conscience.

22:39 — KIRJATH-HUZOTH — Or, streets of the city, in which markets were held and trade carried on. Kirjath-huzoth lay not far from the Arnon River near Bamoth Baal. Its situation is now known as the ruins of Shihan, which lies on a slight eminence about four miles west by south of the sight

assigned to Ar. (*Lang*) It lay upon the Arnon, formerly in a central position, now upon the borders of Moab, since the Amorites had formed the kingdom of Heshbon of the other half, within which the Israelites were now encamped.

22:41 — UNTO THE HIGH PLACES OF BAAL — (Micah. 6:5), “from Shittim unto Gilgal.” On this first occasion, the whole encampment was visible.

23:1 — SEVEN OXEN AND SEVEN RAMS — He would have a form of godliness, even while desiring to do contrary to the Lord’s will. (*Z. ’13-297; R.5322*)

23:9 — SHALL NOT BE RECKONED AMONG THE NATIONS — Israel had indeed not been reckoned among the nations, but has been separate from all other nations. What other nation of that day has remained a people preserved of identity? (*Z. ’13-297; R.5323*)

23:10 — THE DUST OF JACOB — Picturing the ultimate number of his descendants in the kingdom. The blessing includes three things:
(1) the isolation of Israel from the nations;
(2) their countless number;
(3) and the righteous in it.

But it represents much more than Balaam could see—the election of the church; its blessed and universal extension, as the church’s children will be all mankind; and the glorious salvation of the righteous of both phases of the kingdom.

THE FOURTH PART OF ISRAEL — Refers to the four-part arrangement around the Tabernacle.

LET ME DIE THE DEATH OF THE RIGHTEOUS — The wish refers, not so much to the dying (as that is mentioned in “the death of the righteous”) but to the state which follows death beyond the grave.

23:13 — THOU SHALT SEE BUT THE UTMOST PART OF THEM — Balak seems to reason that Balaam’s mind had been overawed by the sight of a people so numerous and powerful, so he leads Balaam to a point where only a part can be seen.

AND SHALT NOT SEE THEM ALL — How often the Adversary or our own fallen nature urges us to do only a little sin, not very great, to obtain a reward! But this is only a ruse to blind our vision to the facts. Sin is sin, big or little, and it is the little foxes that spoil the vines.

23:14 — FIELD OF ZOPHIM — Field of the watchers, clearly an elevated plateau upon Pisgah (the hill), whence watchers made their observations. The three places chosen by Balak—Baal, Zophim, Pisgah—may represent the three influences—Baal, the physical or material; Zophim the intellectual; Peor the moral—through one of which channels Balak hoped to secure a curse upon Israel. (*Lang*)

BUILT SEVEN ALTARS — Each time he offers the largest and most costly sacrifice and in the double seven. Even then the number seven was a symbol of perfection, an holy number. In groves of Baal, but offered to Jehovah.

23:15 — WHILE I MEET THE LORD — It is suggested that the phrase “go and meet” is a technical term for going for auguries, or a divine revelation.

23:19 — GOD IS NOT A MAN, THAT HE SHOULD LIE — God’s will cannot be opposed successfully.

23:21 — NEITHER HATH HE SEEN PERVERSENESS IN ISRAEL — They were typically justified. This Atonement gave them a standing before God as his typical people. Hence there are no points to which a curse could attach itself.

THE SHOUT — A cry of triumph.

OF A KING — The promised king over all the earth is to come to Israel.

23:22 — GOD BROUGHT THEM — God was their deliverer, and he had brought them out from under the power of the greatest nation of the world at that time.

UNICORN — The Reem or Wild Ox, of great fierceness and indomitable strength. It is notable that one of the chief gods of Egypt was the bull, Apis, representing Osiris, and Israel’s God was mightier than Egypt’s god. (Deut. 32:17; Psa. 29:6; 102:10, evidently a two-horned animal. The translation is poor.)

IS THERE ANY DIVINATION AGAINST ISRAEL — No works of Satan can triumph against those whom God protects.

23:23 — ACCORDING TO THIS TIME — The due time, kingdom time.

WHAT HATH GOD WROUGHT? — First words spoken on telephone.

23:24 — THE PEOPLE SHALL RISE UP AS A GREAT LION — Referring in prophecy to the ultimate triumph of Israel under the Messiah. Like Jacob's blessing. (Gen. 49:9)

23:28 — THE TOP OF PEOR — Mount Peor lay nearest the camp of Israel, one of the peaks of the Abarim range, and overlooks the whole plain. Probably not far from the city of Beth-Peor, north from Pisgah, nearly opposite Jericho. Behind him lay the vast expanse of desert extending to the shores of his native Assyrian river. On his left were the red mountains of Edom and Seir; opposite were the dwelling places of the Kenite in the rocky fortresses of Engedi; further still the dim outline of the Arabian wilderness, where ruled the then-powerful tribe of Amalek. Immediately below him lay the vast encampment of Israel, among the acacia groves of Abel-shittim-like the water courses of the mountains—like the hanging gardens of his own river Euphrates, with their aromatic shrubs and wide-spreading cedars. Beyond them, on the western side of Jordan, rose the hills of Palestine with glimpses through their valleys of ancient cities towering in their crested heights. And, beyond all, though he could not see it with bodily vision, he well knew lay the Great Sea and the Isle of Chittim. (*Lang*)

24:1 — TO SEEK FOR ENCHANTMENTS — Enchantments, from “*nachash*” (a prim. root) meaning to hiss, i.e., whisper, a (magic) spell; gen. to prognosticate. Translated “diligently observe” in 1 Kings 20:23. (Same word used in 2 Kings 17:17; 21:6; 2 Chron. 33:6; Deut. 18:10) Balaam had not used what we call enchantments on the other two occasions, but the word probably refers to the secret meeting with the Lord. He had offered bullocks and rams on each of seven altars on each occasion. We see that Balaam's heart was wrong. He still continued to be a prophet, but was ceasing to be a holy prophet every minute that he toyed with the tempting wealth, the reward of unrighteousness. Alas, how his mind was debased, debauched by the love of money. While outwardly he still remained loyal to God in that he would not utter a false message, yet inwardly his harmony with God was gone. The infection, from being mere wish for the money, spread rapidly until it swallowed up everything noble and true in the man. The rot or blight which started in his heart, like the blight of the core of a beautiful apple, spread until nothing remained but its outward form. (*Z. '13-298; R.5323*)

How strange that a prophet of God should, after seeing the Lord's will clearly, at last try to get away from the Lord and turn his back so as not to see the Lord's people, not to have their fellowship before his mind! So any spiritual child of God, if he sets his affections on any earthly thing and allows it to grow in his mind, holds the picture of it continually before his mind's eye, will find it gradually crowd out the spiritual sense and fellowship with God until it actually leads him into sin and second death. Balaam did not enjoy the rewards of his lust, (Num. 31:8; Josh. 13:22),

neither will the spiritual Israelite enjoy the earthly blessings he craves, if he sells the Lord's favor and fellowship for a mess of pottage of anything earthly. (Jas. 1:14, 15)

24:2 — THE SPIRIT OF GOD CAME UPON HIM — Note the expression in the first trial—23:5—“the Lord put a word in Balaam's mouth” and 23:16, the same; but this third time is different—a fuller impression of the Spirit—no longer put into his mouth and uttered under restraint and legal fear. He no longer attempted by magic art to control the purpose of God, but became the organ God used to communicate His will. He now speaks in the spirit of prophecy, though we cannot say they came from the heart. (*Lang*)

24:3 — THE MAN WHOSE EYES ARE OPEN — He was now convinced that Israel was the blessed people of God.

24:4 — WHICH HEARD THE WORDS OF GOD, WHICH SAW THE VISION — Hearing usually precedes vision in divine revelation. He first had heard the words of God (“*Elohim*”) and then saw a vision of the Almighty, but was so overpowered that he fell down (as Saul—1 Sam. 19:24 and Dan. 10:9) But with the fall, his mental eyes were unveiled—so he can now make known the divine sayings. (*Lang*)

24:5 — HOW GOODLY ARE THY TENTS — The goodly and splendid appearance of the tent city. Its well-arranged order and symmetry with the sanctuary in the midst (a picture of the kingdom.)

24:6 — AS THE TREES OF LIGN ALOES — From the dwellings to the land. Well-watered valleys spread out in beautiful pictures, and to these the still more beautiful gardens by the riverside. Aloe groves breathing out their fragrance.

WHICH THE LORD HATH PLANTED — This makes this a picture of the kingdom. The vision looked forward to Israel's glory in the kingdom.

CEDAR TREES BESIDE THE WATERS — (Isa. 61:3; Psa. 104:16) The aloe, imported from China and the far distant East, furnished to the ancient one of the most fragrant and precious of spices. (Psa. 45:8)

POUR THE WATER — He shall not only prosper, have abundance of water, but he shall distribute to others out of his fullness of blessings. (Isa. 27:6; 19:23-25; 11:10-16; Hos. 2:14-18; Mic. 5:4-9) In thy seed shall all the families of the earth be blessed. (*Lang*)

24:7 — BUCKETS — The people are presented as a water-carrier whose two buckets (dual form) are overflowing with water.

HIS SEED — Not grain, but his children.

BE IN MANY WATERS — Spread itself abroad with great and varied blessing.

HIS KING — Christ and his Church, to come of Israel.

HIGHER THAN AGAG — Exalted above all the kings of the earth. (Psa. 89:27) The kings of Israel's ancient enemies were called Agag (the fiery). This seems to have been the common title of the kings of the Amalekites, as Pharaoh was of the kings of Egypt. (1 Sam. 15:9, 32, 33)

HIS KINGDOM SHALL BE EXALTED — Above all other kingdoms. (Dan. 2:44)

24:8 — EGYPT — Showing God's power against the mightiest nation then known.

UNICORN — In Deut. 33:17, "his (Joseph's) horns are like the horns of a unicorn" (so, margin, rightly, not plural—the 10,000 of Ephraim and the 1,000 of Manasseh—two tribes sprung from the one head, are the two horns). Hebrew *reem*, a species of wild ox. the rhinoceros does not skip, as in Psa. 29:6. Then the *reem* was spread over the north temperate zones, described by Caesar as almost the size of an elephant, fierce, sparing neither man nor beast. Mentioned in Num. 23:22; Psa. 22:21; Job 39:9-11; Deut. 33:17. Hence Israel was irresistible.

BREAK THEIR BONES — He will crush (not eat nor gnaw) the bones of his enemies and destroy them and break their arrows, destroy all the weapons of war. (Isa. 9:5)

24:9 — AS A LION — The likeness here differs from 22:24 where the lion goes in search of his prey. Here the lion is triumphant, has lain down in his majesty and will injure no more. But see Mic. 5:8. This also refers to the kingdom blessings.

24:10 — HE SMOTE HIS HANDS TOGETHER — Balak changes his courtly conduct toward Balaam. He does not indeed go further than a threatening movement with his hands. The clapping of his hands was not to terrify Balaam, but an expression of the disappointment and passion of the king. Still he describes the calling of Balaam as a royal command which he had thrice disregarded. But now he commands him to flee. He drives him away with scorn.

24:11 — THE LORD HATH KEPT THEE BACK FROM HONOR — Balaam's belief in Jehovah, or his submission to him, had withdrawn him

from this honor. the king's angry remarks seems to have kindled the anger of the proud seer and Balaam reminds the king of what he had told him in the beginning. The breach and mutual anger between is shown by Balaam's next declaration. (*Lang*)

24:14 — LATTERDAYS — Or the end of days; the horizon of the prophecy. It begins when the prophecy enters into fulfillment. It had partial fulfillment in Joshua's time, still more in David's time, but completely only in the kingdom. See Jer. 48. Evidently Balaam tells the rest of what he had seen in the vision, for no new message from the Lord is mentioned.

24:15 — BALAAM THE SON OF BEORHATH SAID — The big "I" is evident here as before. He even claims to be revealing the knowledge of the Most High, expressions as in the third trial.

24:17 — SEE HIM — If this is a statement about the King, Jesus, the Christ, then Balaam will see him in the kingdom as the world will see him.

NOT NOW — Not now, but in the resurrection morning.

NOT HIGH — Not in the flesh, but as a great spirit King. Even as Job in 19:25-27.

THERE SHALL COME A STAR — Balaam saw the nation of Israel encamped according to its tribes, in the face of its foes, the nations of the world. The heathen seer out of Mesopotamia, the center of national development of the ancient world, proclaims first to the existing nations hostile to Israel, and through them to all hostile powers, as they should rise in succession, that in their enmity to Israel they were struggling against the power of the Almighty and must perish, since life and salvation were found only through Israel whom God had blessed. (*Lang*)

The star which the wise men from the East saw and which led them to the newborn king of the Jews, clearly refers to the prophecy of Balaam. It was not the star which foretold, which he saw, but not nigh. That star was Christ. The Star which appeared to them announced that the star which Balaam foretold had now risen out of Jacob in the birth of the king of the Jews. These Magi, like Balaam, were from the East. They were engaged in similar pursuits, devoting their lives to the study of science, men whose disposition would lead them to study eagerly the revelation made to the people of God scattered widely throughout the known world. They would naturally be drawn to the predictions of Balaam, one of their own class from their own country. God unfolded to their minds, which were already filled with a longing for the star out of Jacob foretold by Balaam, the meaning of the star which proclaimed the fulfillment of Balaam's prophecy. (*Lang*)

A SCEPTRE — A king who shall conquer all.

OUT OF ISRAEL — Notice the two terms, Jacob and Israel. The one, a supplanter, and the other, a prince with God.

MOAB — Moab may be used here as a term for certain of the enemies of God. “The pride of Moab.”

SHETH — Not Seth, nor of “the drinker” (Lot), but of those rising up against the chosen people of God, the Jews.

24:18 — EDOM — The land of Esau, first the people, then the land. All those who have sold their birthright and become enemies of God’s people. (Jer. 49:7-22)

24:19 — SHALL COME HE THAT SHALL HAVE DOMINION — The Messiah, the star of verse 17. The Messianic view is so obvious that it was universally held by the Jews from the most ancient times. They held it received its partial fulfillment in David, but always regarded it as pointing to the Messiah. So wide-spread was this idea that the renounced pretender or pseudo-Messiah in the reign of Hadrian styled himself Bar-Cocheba (son of the star).

24:20 — AMALEK — A great and powerful people after the Exodus, but conquered and destroyed by Saul, king of Israel. (1 Sam. 15) He was the first of the nations that warred against Israel. (See margin and *Lang*.)

24:21 — KENITES — Probably the Midianites, at least extracted from them, as Moses’ father-in-law was a priest of Midian (see 1 Sam. 15:6) and a Kenite. (Jud. 1:16; 4:11) (Perhaps so called as worshippers of the god, Kain). But *Lang* calls them sons of the blacksmith. See *Strong’s Conc.*, derived from 7013, Quayin, the name of Cain, whose sons became artisans and mechanics. The Kenites were associated with Israel, but never entered into their covenant. So Kain or the Kenite should be wasted or destroyed until Assyria shall carry thee captive (about 740 B.C.—2 Kings 15:29)

24:23 — HE TOOK UP HIS PARABLE — Balaam seems to have seen more than he may tell Balak. From Mesopotamia, Balaam might well know of Asshur’s strength and lust of conquest.

WHO SHALL LIVE — It is a long time in the future.

24:24 — SHIPS SHALL COME FROM THE COAST OF CHITTIM — Hostile ships come from Chittim—Cyprus, with its capital city, Citium. (Gen. 10:4) This was a chief station for the commerce of Phoenicia, so that

all fleets passing from west to east necessarily took Cyprus in their way.
(*Keil, Land*)

SHALL AFFLICT ASSHUR AND SHALL AFFLICT EBER — These ships afflict Assur and Eber (cast them to the ground). A mere vague glimpse of a great, western empire, which overthrows the oriental power, limits his prophetic horizon and his vision of judgment closes with this, that he sees even the shadowy, unknown one, the prince of the ships of Chittim going down to destruction.

HE ALSO SHALL PERISH FOREVER — These words cannot refer to Asshur and Eber, for their fate is already announced in the word afflict or press, but only to the new western power which is come over the sea. Eber refers not merely to the Israelites as Hebrews, but to all the posterity of Abraham. He combines Asshur and Eber. They shall be bowed or humbled. Of the unknown one, he also shall perish forever. The shadowy nature of these last visions of judgment is a strong proof of the great antiquity of this prophecy. The look into the far distant future stretches beyond the Babylonian and Persian empires and rests upon a faint vision of the Grecian Empire, behind which lay hidden the Roman Empire. Primitive judgments form the last words of the heathen prophet, a picture unrelieved by any light background, more terrible even than the Scandinavian “twilight of the gods.”

24:25 — AND BALAAM ROSE UP — Balaam’s history shows the blinding power of disobedience when persisted in. His love of gold blinds him to the light of the knowledge of God which he possessed before Balak’s call, even to the message of the angel who met him in the way and to the message which God sent through him.

The person so blinded passes into deeper darkness by the very process through which he has passed. It brings out the providence of God in the development and growth of bad men. The conditions and outward circumstances are part of the divine plan. Balaam’s place in history is not accidental, nor are the circumstances the result of chance, or shaped merely by human agencies.

All through his history divine providence works, then permitting the man to have his own way, until the final test is applied, when he must choose between conscience and selfish lusts, between God and self. The combination of great capacities and low aims and passions occurs more often than we are apt to think. Balaam parleys with the temptation. He tampers with his own conscience and tempts God to change his mind, whom he knew and declared to be immutable. As God sometimes denies the prayers of his people in love, so sometimes he grants the desires of the

wicked in wrath. It is a fearful thing when God leaves a man to follow his own will. (Jer. 2:19; Isa. 66:4; 17:10, 11; Hos. 9:12)

25:1 — COMMIT WHOREDOM WITH THE DAUGHTERS OF MOAB —

In Num. 31:16 and Rev. 2:14 it is stated that Balaam counseled Balak and the prince of Moab and Midian to do this. The professed man of God grovelled in the mire of sin in his desire to obtain Balak's proffered wealth. He said to the king, "The reason I am not permitted to curse Israel is that they are blessed of the Lord; but I will explain to you that the Lord's blessing is with them because they are his consecrated people, in covenant relationship with him, seeking to obey his law. The only way you could bring a curse on Israel would be by tempting them to disobey God." Guided by Balaam, Balak communicated with the leading people of the Midianites and urged that their wives and daughters would apparently fall in love with the Israelites and introduce them to the sensuous religious rites practiced by Midian. In proportion as they would succeed in ensnaring the Israelites into sin and idolatry, in that proportion the curse of Israel's law would fall upon Israel. How sad it is and yet how true that knowledge is a dangerous thing to those who misuse it! How true it is today that none can make so successful tools of Satan, as those who have some knowledge of God. (*Z.'13-297; R.5323*)

25:9 — THOSE THAT DIED IN THE PLAGUE WERE TWENTY AND FOUR THOUSAND —

The death of thousands of Israelites on such occasions was the whole penalty for their sin. God's covenant was that if they would obey him they should be His people and He would bless their every temporal interest, but if they would neglect his statutes and engage in idolatry He would bring upon them various plagues. (Deut. 7:15) This course would not only punish them for their wrong-doing, but would serve as a lesson, warning, to restrain them from excesses such as were common among the heathen.

They did not drop into a hell of torture, but merely fell asleep to await the better day of Messiah, the antitype of Moses, when they will be awakened from the sleep of death and be brought to a full, clear knowledge of those things which, at the very most, they enjoyed only in a typical way. (*Z.'13-297; R.5323*) (See Deut. 4:3; Lev. 18:24-28)

25:17 — VEX THE MIDIANITES — Possibly as Balaam passed the Israelites camp on his way home he may have made offers to the Israelite leaders, and because he did not find the expected reception, he returned secretly and, by the aid of a Midianite chief who was camping on the outskirts of Moab, he made the offer to Balak as to how he could procure a curse on Israel, to secure from him the coveted rewards of iniquity. He sought all the time to hide from himself the baseness of his conduct under the pretense of a desire

to lay upon the broadest basis a sure alliance between Moab and Israel.
(*Lang*)

35:2 — THAT THEY GIVE UNTO THE LEVITES — Because the Levites had no inheritance in the land.

35:6 — AMONG THE CITIES WHICH YE SHALL GIVE UNTO THE LEVITES, THERE SHALL BE SIX CITIES FOR REFUGE — The six cities chosen as cities of refuge were all of them cities of the Levites, which would all the more insure their being free from tribal prejudice. The tribe of Levi stood separate and distinct from all the other tribes and was especially instructed in all. As the religious representatives of the nation, it was fitting therefore that these refugees from justice should be of the Levite wards—under their protection. (*Z. '02-311; R.3092*)

35:11 — THAT THE SLAYER MAY FLEE THITHER — These cities were not shelter for the wilful murderer; but the authorities, after a fair trial, delivered such up to the just penalty of their crime which was death. He was received into the city and protected until the trial could take place.
(*Z. '02-312; R.3092*)

WHICH KILLETH ANY PERSON AT UNAWARES — We are now abiding in the hallowed precincts of this salvation, deliverance, refuge, which God has provided for us. And yet, as in the type, it is a place of refuge, not from wilful and intentional violation of divine law, but a refuge to cover our weaknesses and ignorance—the results of the fall. As a thorough investigation of motives, intention, etc., will be made. This refuge in Christ was specially intended for those who are “New Creatures in Christ Jesus” whose sinful course prior to coming to a knowledge of the Lord is accounted, not as intentional or wilful, but ignorance. Our responsibilities for wilful sin may be said to begin with and keep pace with our knowledge of divine law.

35:14 — THREE CITIES ON THIS SIDE JORDAN AND THREE CITIES SHALL YE GIVE IN THE LAND OF CANAAN — These were so scattered throughout the length and breadth of Palestine as to be convenient for the whole people.

35:15 — SHALL BE A REFUGE — “God is our refuge and strength, a very present help in the time of trouble.” (Psa. 46:1) We realize that a death sentence has been issued which involves each of us. We realize too, that justice has a full right to pursue us unto death, because we “all have sinned and come short of the glory of God.” (Rom. 3:23; 5:12) From the moment we realize we are sinners—that we could not stand approved in the divine presence—from that moment we realize that the avenger, Justice, is upon our trail and that it is only a question of a few years before we will be

overtaken and destroyed unless we reach some place of refuge. As we flee we see finger posts which God has set for our instruction, pointing us to Christ as the only place of refuge and to him we have to flee. (Heb. 6:18)

MAY FLEE THITHER — It was a further regulation that the routes leading to these cities of refuge should be built and kept in thorough order, free from stumbling stones, with bridges over water courses, etc., so as to afford the guilty one full opportunity for rapid flight to safety. Moreover, at frequent intervals, sign boards were erected pointing in the direction of the city of refuge, and bearing the word, “Refuge.”

It was also a custom among Jews that two scribes accompany the refugee with the special object of persuading the avenger, should he overtake the culprit, to permit him to reach the city of refuge and there have a proper trial of his cause to hear what could be said on his behalf. This was a recognition of the justice of vengeance, but also an inculcation of mercy. Apparently the whole people felt a sympathy for every person fleeing from an avenger to a city of refuge, as each one realized his own liability at sometime to commit a similar offense and thus likewise need to seek refuge and mercy. (Z.'02-312; R.3092) (Deut. 19:3)

35:19 — WHEN HE MEETETH HIM HE SHALL SLAY HIM — The fact that so many particulars were enumerated shows that the trial contemplated was to be a careful one; it was not, therefore, the intention of these cities to defeat the ends of justice, but while serving the ends of justice, but mercy might be extended to those who were proper subjects for it. If the man was found guilty of deliberate murder, intentional, premeditated, the city of refuge did not save him from the death penalty. (Z.'02-312; R.3092)

35:25 — HE SHALL ABIDE IN IT UNTIL THE DEATH OF THE HIGH PRIEST — If he were acquitted of any malice, he nevertheless was obliged to remain in the city of refuge, or within its suburbs of 1,000 cubits around the walls (Num. 35: 26, 28, 4) for the remainder of his life, or until the death of the High Priest. This was putting a heavy penalty upon carelessness, passion, etc., a penalty of separation from family, a restriction of liberty which, undoubtedly, would be beneficial, not only to the individual under restriction, but in its influence, beneficial upon the whole people. The careless man is culpable and when his carelessness results in serious injury to another, it is but right that the matter should result in his own inconvenience—that it should cost him something. (Z.'02-312; R.3092)

35:27 — WITHOUT THE BORDERS OF THE CITY OF HIS REFUGE — Although acquitted as respects wilful sin whose penalty would be the second death, we must continue to “abide in him”—that we do not put off the robe of Christ’s righteousness. If we leave the city of refuge—if we abandon our trust in the precious blood which cleanseth us from all sin, we

become liable again to the demands of justice and that without mercy. Divine justice is represented by the avenger, as divine mercy is represented in the city of refuge, and he who would leave the city of refuge would necessarily fall into the hands of justice, “so it is a fearful thing to fall into the hands of the living God” (Heb. 10:31), to depart from Christ, to abandon the mercy and forgiveness which the Father has extended towards us as culprits—through the beloved one.

35:28 — UNTIL THE DEATH OF THE HIGH PRIEST — How long must we abide thus in the mercy of God and have no standing or liberty outside of Christ’s robe of righteousness, no safety outside of his provision or refuge? “Until the death of the High Priest.” For the church this means until the entire membership of the great High Priest of the world has died and been resurrected to perfection beyond the veil in the first resurrection. Our head, Jesus, has already finished the work the Father gave him to do and the members of his body are filling up that which is behind of the afflictions of Christ, and soon the entire priest, its every member, will have died. Then, made perfect in the first resurrection, we will no longer need to own our own imperfections and the need of a covering before justice, but will be presented before the Father, unreprouvable, without spot or wrinkle, or any such thing, without any vengeance against us on the part of divine justice. (*Z. ’02-313; R.3093*)

For the world this means: as long as the Christ continues in the priestly office (over the world in the Millennium), until He is able to present all the redeemed who abide in him under the New Covenant conditions, faultless before the throne of God at the end of the Millennial reign as King and Priest. Then, being made actually perfect, by the great Redeemer, Physician, they will be able to stand, not in the imputed or reckoned righteousness of another, but in their own glorious perfection, yet never forgetful of the great atoning sacrifice and the patient work of restitution which made possible such a glorious consummation. (*Z. ’07-317; R.4080*)

AFTER THE DEATH OF THE HIGH PRIEST — The High Priest was, in some respects, the most prominent individual in the nation, and his death would be known to all the tribes, being such a notable event, and on that occasion all refugees in all cities of refuge would be at liberty to return to their homes, free from danger from the avenger, the latter’s opportunity expiring with the death of the High Priest. Were he to avenge after that he would be the murderer and be obliged to flee to a city of refuge. This arrangement is the reverse of our present day arrangement of jails, penitentiaries, etc., and in some respects, at least, it presents advantages. The culprit himself was the one who sought the prison and who desired to stay therein for his own protection during the appointed time. This avoided the necessity of building massive, walled, iron-barred jails from which prisoners continually seek to escape; and instead of inciting the people to

the pursuit of the offender, presuming his guilt even before his trial, it rather led to the supposition of the culprit's innocence and the desire and sympathy on the part of the people to assist him to safety and protection and mercy. (Z. '02-312; R.3092)

35:31 — YE SHALL TAKE NO SATISFACTION FOR THE LIFE OF A MURDERER — Among some nations this was done, money was sometimes taken, but it left the way open for wealthy malefactors and abuse, while Israel's arrangement would prevent any of this. Their law was "an eye for an eye, a tooth for a tooth" and this held with special rigidity in respect to a life for a life. (See Z. '02-311; R.3092)

DEUTERONOMY

5:5 — I STOOD BETWEEN THE LORD AND YOU — So the antitypical Moses, the Christ, head and body, will stand between God and the world and will for 1,000 years shield the people from the requirements of absolute justice. (Z. '10-227; R.4646)

One object of such a plan is the placing of the fallen race beyond the reach of divine justice and under the special supervision of Jesus who, as the Father's representative, proposes, not only to satisfy justice, but to instruct, correct and restore as many of the fallen race as shall show their desire for harmony with justice. Such he will ultimately turn over to the justice of the Law, but then so perfected as to be able to endure its perfect requirements. (E18)

5:22 — AND HE ADDED NO MORE — Adventists divide the law into two parts, calling the decalogue "the Law of God" and the remainder the "Law of Moses," and then claim that Christ did away with the Law of Moses but not the Law of God. But this is an awful mistake. It was all the Law of God because it came **from** Him, and it was all the Law of Moses because it came **through** him. (Lev. 26:46; Deut. 5:5) Thus Jesus in Mark 7:10 quotes one of the ten commandments (Ex. 20:12; Deut. 5:16) and then, in the same verse, a law which was not in the decalogue (Ex. 21:17; Lev. 20:9) and yet attributes them both to Moses. He was not the author of either, but he was the agent through whom God delivered both commands. (*Peoples Pulpit*, Vol. 2:1) See Rom. 7:6, 7.

6:7 — THOU SHALT TEACH THEM DILIGENTLY UNTO THY CHILDREN — What a wonderful conception of the truth of God, handed down from one generation to another, preserving alive the healthful influence of a strong religious faith within the nation. So each generation would rise higher than the former, as in commandment two, and how great a condemnation upon our own times, when this Divine injunction has been all

but universally ignored, with the dire results already manifested among the young.

7:1 — HATH CAST OUT MANY NATIONS BEFORE THEE — Some have been inclined to question the justice of God's giving Israel the land of Canaan already inhabited by others and commanding them to destroy the inhabitants, man, woman, child, etc., and take possession of Canaan as their own. This transaction is held up as an illustration of the "land-grabbing" disposition of the natural man. "The earth is the Lord's and the fullness thereof." He had a right to give Canaan to the descendants of Abraham without giving a reason why to any creature. He had a right to give it when and how and to whom he pleased. He does, however, condescend to inform us why: that in blotting out these many little nations of Palestine, descendants of Noah's grandson, Canaan (Gen. 9:22-27; 1 Chron. 1:13-16; Deut. 20:15, 16), he did so, not along arbitrary lines, but in exact justice. These Canaanites (known by various tribal names) were not ignorant savages, but quite civilized peoples who, after the manner of the Sodomites, had gone into a great excess of licentious idolatry. (Deut. 18:9-14; 12:31) In Abraham's time, God foresaw where their course would lead them, but he delayed to bring the promised seed into their land for a time because "the iniquity of the Amorites was not yet come to the full." (Gen. 15:16) These people were to be destroyed for two reasons: first, to have permitted them to live and become incorporated with the Israelites in the land, by intermarriage, etc., would have been injurious to the seed of Abraham which God intended to develop and of which he designed to make types for Spiritual Israel. Second, in the type which the Lord was making on a large scale, these Canaanites or Amorites represented the weaknesses and imperfections of the fallen nature. They symbolized sin, and their destruction by the Israelites prefigured the destruction of sin, the blotting out of the blemishes of sin and the gradual uplifting (vss. 22, 23) of God's people in the antitype of Canaan—the Millennial Kingdom.

The chief difficulty in most minds, in connection with this slaughtering of the inhabitants of Canaan lies in the unscriptural thought, brought into the church from the dark ages, that the death of one is really the entrance into a more abundant life, under either pleasure or torment, and that these Canaanites, being wicked, were, without further opportunity, thrown at one into an eternity of flaming torture under the control of demons. But this is not anything like the thought in the Bible. According to the Scriptures, death is really death, and these Canaanites, when slain, became unconscious, non-existent, and will remain so until the resurrection time. They shall come forth in the Millennium, as our Lord's words indicate (John 5:28, 29), come forth to the judgment resurrection; to the gradual raising up that will be instituted in the Millennium, a raising up of all who will be obedient to the judgments, disciplines, corrections in righteousness, which will then be brought to bear upon the whole world of mankind by the

great Judge, our Lord Jesus. Thus we can readily see that no injustice was done to the Canaanites by our Lord's decree and, as far as they were concerned, they suffered no more than, if as much as, if some pestilence or common disaster or famine had come upon them. They suffered the death penalty, as all mankind must suffer it. God so loved all the world that He gave his only begotten Son to redeem the race from the curse of death, which came upon all through Adam's disobedience—and he who redeemed the world is soon to bless all the families of the earth with a gracious opportunity to come back into harmony with God, back to human perfection. (Ezek. 16:53-55) (Z. '02-297; R.3084)

7:2 — UTTERLY DESTROY THEM — We may notice here that these seven nations were to be utterly destroyed (Josh. 6:21) and no mercy shown them. But the other nations beyond these were not to be so destroyed (vs. 22), but the Lord was to drive them out little by little, “lest the beasts of the field increase upon thee.” (See Ex. 23:29, 30; Josh. 10:40; 23:4, 5)

7:11 — THOU SHALT THEREFORE KEEP THE COMMANDMENTS — While Israel was thus called or invited, it was a conditional call which the nation as a whole never complied with. (Z. '11-83; R.4781)

7:19 — SO SHALL THE LORD THY GOD DO UNTO ALL THE PEOPLE OF WHOM THOU ART AFRAID — This is great encouragement to the Spiritual Israelite, that God will give us strength to overcome all the evil tendencies of our old nature, only let our faith be strong and constant and very courageous. Whenever we feel a bit discouraged or faint-hearted, let us look back upon all the great things which the Lord hath done for us.

13:3 — THE LORD YOUR GOD PROVETH YOU — The Lord will not accept us merely because we are consecrated. He requires that our consecration be proven. To begin with he accepts our consecration, then he tests us to demonstrate to what extent we really love him. (Z. '11-409; R.4910)

16:9 — SEVEN WEEKS SHALT THOU NUMBER UNTO THEE — The wheat and barley harvest were gathered during these seven weeks.

18:1 — ALL THE TRIBE OF LEVI SHALL HAVE NO PART NOR INHERITANCE WITH ISRAEL — In the finished antitype the priests picture the Little Flock and the Levites the Great Company. This type shows that the Great Company, like the Little Flock, will have no inheritance in the earthly promises, in restitution. Their inheritance will be on the spirit plane, separate and distinct from all the remainder of the world, which will then come into blessing under the Royal Priesthood and this company of Levites as instructors. (Z. '10-245; R.4655)

27:12, 13 — UPON MOUNT GERIZIM . . . UPON MOUNT EBAL — “Dr. Faunce said that he stood on Mt. Gerizim and his travelling companion on Mt. Ebal (G.W. Gardner, now of Iowa) and alternately read these blessings and curses while others stood in the valley and responded, Amen, and that all could hear distinctly every word, although the readers were a mile apart.” These mountains or peaks are 800 feet high and are separated by a valley, green and well-watered, 500 yards wide. What a grand auditorium this valley was and how admirably arranged by nature’s great architect, that “blessings” and “curses” could be heard from cliff to cliff and from the valley below. How impressive the scene must have been! (Z. ’83-5-3; R.479)

30:15 — I HAVE SET BEFORE THEE THIS DAY LIFE AND GOOD AND DEATH AND EVIL — Thus, in a certain sense, the Jewish nation was typically justified and typically on trial for life or death, but this was not an actuality as far as life and death eternal were concerned, because God knew in advance that they could not keep the Law and that they never could have eternal life under it. He had arranged in advance that they should be redeemed from the curse of the Law irrespective of anything they themselves might do in the matter. Hence it was only in the typical sense, or figurative, that they were on trial for life or death. (Z. ’10-132; R.4598)

32:2 — AS THE SHOWERS UPON THE GRASS — Of all the beautiful new things that grow in the spring days of the year, there is none more necessary to man, both for utility and beauty, than the grass. The new blade, the small and tender stalk with new blossom bud encased in delicately-veined sheaths are such commonplace sights that we pass them by, giving our attention to the more showy things—fragrant bough of blossoming apple at eye-level, or higher up to the pyramids of fringed flowers of the freshly unclenched palms of the horse-chestnut leaves. The grass mantles with its tender green the fields and road sides and even the vacant lots of the city and furnishes a setting for so many other things. After a period of rainlessness, the frail blades do not dry up so quickly as plants of greater growth, for grass makes the most of the nightly dew. It thrives on the early morning mists and light showers that make no measurable quantity, but are new life to the myriads of slender grasses. The name of the Lord—the good news of Christ on your tongues—shall be to the weary and discouraged hearts as strengthening as the gentle shower to the thirsty, young grass. Refreshment and new vigor are in the words that are yours to give. Never disappoint the expectant ears with a lesser message, but declare always the name of the Lord, which shall revive the drooping spirit as the small rain upon the tender grass.

32:11 — BEARETH THEM ON HER WINGS —Texts on eagles: Matt. 24:28; Luke 17:37; Rev. 12:14; Psalms 103:5; Isaiah 40:31; Exodus 19:4; Job 39:26-30; Proverbs 30:19; Psalm 91:3; Isaiah 33:17; 63:9.

32:50 — DIE IN THE MOUNT — Moses was the meekest man in all the earth. (Num. 12:3) Doubtless this had to do with the Lord's choice of Moses as the leader of his people. For 40 years the nation of Israel looked to him in every emergency and it should not be surprising that at the close of the 40 years, the meekest man in all the earth had lost so much of his meekness that he was not allowed to enter Canaan. He was deprived of that privilege because he was not sufficiently meek—because, having lost so considerably of his original meekness, he smote the rock in the wilderness saying, “Ye rebels, must we bring you water out of this rock?” (Num. 20) If the meekest man in all the earth, and one of the greatest men in the world's history, was thus overcome by the circumstances of his position among the people, it should not surprise us if we find some in Spiritual Israel who start out meek and humble, become more or less arrogant, too, and talk about what they do or must do and assume that the others are dependent upon them for the water of life. (Z. '06-311; R.3866)

34:5 — THE WORD OF THE LORD — Word, from “*peh*,” the mouth (as a means of blowing), from “*pawaw*,” a primitive root, to puff, or blow away. (*Strong's Conc.*)

34:9 — JOSHUA — See note on Josh. 1:1.

THE CHILDREN OF ISRAEL HEARKENED UNTO HIM — Israel unquestioningly accepted the Lord's choice of a leader. As a people they were evidently learning some thing by their experience in the wilderness training school. At the beginning of their sojourn they were scarcely willing to recognize even Moses; but now they had come along so far as to be able to see that the Lord was their real leader, and that even though Moses had died without bringing them into the promised land, God, who had made the promise of Canaan to Abraham, Isaac, Jacob and themselves, was abundantly able to accomplish the promise and hence they were willing to accept whatever leadership the Lord would indicate. Spiritual Israel is to learn the same lesson. Human leaders are important in their way—insofar as they are the divine choice—so far as we can see in them the Lord's promised guidance of his people. But we are never to think of human leaders as indispensable; and God may do the like again, namely, remove a trusted leader and appoint another in his stead, to the intent that his people may learn that he is their real leader, that with him as their guide they will surely have success, and that without him all earthly leadership would be vain. (Z. '02-285; R.3079)

Moses prefigured the Law, the schoolmaster which was to bring God's people to the promised land, to the promised blessing, restitution, etc. As Israel was unready to enter in and possess the land because of lack of faith in the beginning and therefore had its wilderness journey extended to forty years—so on account of lack of faith at our Lord's first advent that were

prevented from joining with him in the restitution work and were made to wander to gain further experiences and leadings during the past nineteen centuries and now, at the close of these experiences, they, as well as Spiritual Israel, are again at the borders of the land of promise, the Millennial Kingdom. This time Joshua will take command, the Jordan will be crossed and the gracious promises begin to have their fulfillment. Meantime the Joshua class, the Church, has been in process of development and after the great time of trouble which is near at hand, the world in general will be ready to follow the leadership of Jesus, as it is written. (Mic. 4:2) (Z. '02-'285; R.3079)

34:10 — FACE TO FACE — See Ex. 33:20, “Thou canst not see my face, for no man shall see my face and live” (John 1:18) “No man hath seen God at any time.” (John 5:37) “We have neither heard his voice at any time, nor seen his shape.” (1 Tim. 6:16) “Who dwelleth in the light no man can approach unto, whom no man hath seen nor can see.” (Gen. 48:3) “And Jacob said unto Joseph, God almighty appeared unto me at Luz.” (Gen. 32:30) “For I have seen God face to face and my life is preserved.” (Hos. 12:4) “He had power with God, yea he had power over the angel, and prevailed.” (Ex. 3:6) “He said, I am the God of thy Father, the God of Abraham...and Moses hid his face for he was afraid to look upon God.” (Ex. 3:2) “The angel of Jehovah appeared unto him in a flame of fire out of the midst of the bush.” (Acts 7:35) “This Moses did God send by the hand of the angel which appeared unto him in the bush.” (Ex. 19:3) “Moses went up unto God.” (Ex. 24:10) “And saw the God of Israel and there was, under his feet, as it were a paved work of a sapphire, and as it were the body of heaven in clearness.” (Deut. 5:4) “Jehovah talked with you (Israelites, 70 elders) face to face in the mount, out of the midst of the fire.” (Deut. 5:24) “And ye said, Behold Jehovah our God hath showed us his glory and his greatness and we have heard his voice out of the midst of the fire and we have seen this day that God doth talk with man and he liveth.” (Num. 12:7, 8) “My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently and not in dark speeches; and the similitude of the Lord shall he behold.” (Acts 7:38) “This (Moses) is he who was in the congregation in the desert, with that angel who spoke to him on Mt. Sinai; and with our fathers who received the living oracles.” (Gal. 3:19) “It (the Law) was ordained by angels in the hands of a mediator.” (Acts 7:53) “Who receiveth the Law by the disposition of angels and have not kept it.” (Heb. 1:14) “Are they (the angels) (vs. 13) not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” (Created for that very purpose—vs. 7) (Judges 13:22) “Manoah said, we shall surely die, because we have seen God.” (Jud. 13:12) “For Manoah knew not that he was an angel of the Lord.” From the above it is clearly seen that whenever Jehovah is spoken of as having appeared, or manifested himself to man, he did so only in a mediatorial or representative sense,

never in person; but in order that the message should be regarded as emanating directly from Him, the speaker always personified God.

JOSHUA

1:1 — JOSHUA THE SON OF NUN — Joshua is calculated to have been about eighty-three years old at the time. He must have been either the oldest man in all the nation, or next to the oldest, for only himself and Caleb of all the nation that were above the age of twenty at the Exodus remained alive. (*Z. '07-281; R.4060*)

His name originally was Hoshea, the same as the prophet. (Num. 13:8; Deut. 32:44) The name signifies “salvation” or help. Subsequently the name was changed to Jehoshua (Num. 13:16)—“Jehovah is Salvation.” This was later shortened to Joshua, and the latter modified to Jeshua. (Neh. 8:17) This latter name, in its Greek form in the *Septuagint*, is Jesous, Jesus, the significant name given to our Lord at His birth. (*Z. '07-281; R.4060*)

He was of the tribe of Ephraim (Num.13:8; 1 Chron 7:22-27), of one of the leading families. His grandfather, Elishama was captain of the Ephraimites, 40,500 in number at the organization soon after the exodus. (Num. 1:10; 2:18, 19) We find him with Moses as his special companion at Mt. Sinai. We find him again as the representative of Moses, the General of all Israel in the battle fought with the Amalekites. We find him again one of the leading men of all the tribes sent to spy out the land of promise and, on this occasion, he and Caleb were the only two whose faith in the Lord enabled them to return a favorable report and, as we have seen, in the giving of this report, they hazarded their lives—so great was the disappointment of the Israelites and so fully were they in sympathy with the report of the Israelites and so fully were they in sympathy with the report of the majority. (*Z. '02-284; R.3079*)

This training with Moses was evidently most valuable to him as a preparation for his future work. It made him familiar with the divine plans and methods as understood and practiced by Moses, whose confidence he seems to have had in a remarkable degree. (*Z. '07-281; R.4060*)

Notwithstanding his high position as Moses' chosen minister, he seems to have been entirely void of that ambition which led to the overthrow of Korah, Dathan and Abiram and many of the princes of Israel and which previously had affected Miriam and Aaron. All these events seem to indicate that Joshua was a man of large faith and large courage. Although he

is not mentioned as being so meek as Moses, we may from these considerations judge that the man whom the Lord chose for Moses' successor was indeed a meek man, and that his courage, exemplified in every feature of his history, was the result of his faith in the Lord. In every way, therefore, Joshua was peculiarly fitted to be the Lord's servant in leading the Israelites into Canaan, and in every way he must have had the confidence of the people for such a position and service more than any other man in the world. (Z. '02-284; R.3079; Z. '07-281; R.4061) (See Deut. 34:9)

MOSES' MINISTER — Prime Minister.

1:2 — NOW THEREFORE ARISE — It was not sufficient that Moses had given Joshua a course of training preparing him for this service. It was necessary that the Lord, who proclaimed himself the real leader of Israel, should specially authorize Joshua to take command and lead the people into Canaan. The intimation is that Joshua, like Moses, was a meek man, humble-minded, and that instead of attempting to grasp authority, he needed rather that the Lord encourage him to undertake the responsibility of the position of a leader. Happy would it be for all the Lord's people if they were similarly meek and backward. All should criticize their own hearts and motives along these lines and such as find in themselves an ambitious spirit should remember its dangers to themselves and others, for the Lord resists the proud but giveth grace to the humble. (Z. '07-281; R.4061)

1:3 — THAT HAVE I GIVEN UNTO YOU — The nation of Israel needed encouragement because, although they had been forty years in preparation for this very event, still they realized that great difficulties stood before them. The river Jordan was to be crossed and, at this particular time, it was swollen and large; the enemy, ready to refuse their advances, was keen and on the alert and better used to warfare than they. If they should succeed in crossing the river in the face of their enemies it would appear to mean a great expenditure of energy and a great loss of life. They had no bridges, nor pontoons on which to construct temporary bridges, and, on the other side, if they ever reached it, they knew that the cities were strongwalled, with a view to withstanding attacks and sieges and they were comparatively unprepared as respects military equipment, battering rams, etc. The Lord began that work of encouragement by encouraging Joshua their leader, by reminding him that God had promised him the land. But the promise of verse 3 implied that nothing was theirs except as the soles of their feet claimed possession. It was theirs by faith in that promise—a faith that would lead to works. And so of spiritual Israel. He gives to us better promises, exceeding great and precious promises, but they are ours only in proportion as we take them and appropriate them and act upon them, and through such exercise of faith and obedience gain the desired strength and blessing. (Z. '07-282; R.4061)

1:4 — ALL THE LAND OF THE HITTITES — Higher critics were once inclined to think this reference to the Hittites an egregious error because they could find no record of such a people and because the Bible, from their standpoint, is to be considered as on a lower plane than the secular histories of the world. However, all of this has been changed in the last few years, because excavations made in Assyria have disclosed ancient tablets whose testimony fully corroborates the statement that the Hittites were at this time a mighty people. Those who discount the Bible statements are at a disadvantage, while those who accept them are sure to be on the right side and sooner or later to have their confidence and faith justified by evidences. (Z. '02-285; R.3079)

SHALL BE YOUR COAST — The Lord here outlines the boundaries of the promised land, the very boundaries which marked, practically, the possession of Israel at the close of the reign of David and throughout the reign of Solomon. This definiteness on stating the boundaries would strengthen their faith and indicate to them clearly when they had obtained possession of all that the Lord had given them. We may reasonably suppose that had their faith and courage been equal to the task they would have been capable of taking possession of that land promptly, but as it was they took possession of only a portion and the Amalekites and Canaanites still dwelt with them in the land and afterwards gave them trouble. This may be an illustration of how the Christian's full consecration means the surrender of everything to the Lord, that his spirit and his will may have full control of our bodies and spirits, which are his. In proportion as we have faith and avail ourselves of the Lord's assistance, we may equally take possession of our mortal bodies and transfer our talents to the service of the Lord and his cause. But if, through fear or sympathy with sin we permit the will of the flesh to dominate us here or there in this or that or the other affairs of life, we will always have trouble in proportion. The sins and weaknesses which we fail to fight against will be sure eventually to fight against us and to injure us as New Creatures. Hence our consecration and our faith should be so strong and full that we will fight a good fight against meanness in every avenue of our natures and in our sentiments, at last bringing every power of our natures into captivity to God. In proportion as the new mind fails to take possession of the mortal body and to rule it, in that proportion we will be weak when we should be strong, troubled when we should have peace, overcharged and ensnared when we should have the smile of God's favor. Not that we can attain actual perfection of the flesh but that we can and should have perfection of heart, will, intention and that quite early in our course. (Z. '07-282; R.4061)

1:5 — AS I WAS WITH MOSES, SO WILL I BE WITH THEE — God's encouragement of Joshua was not along the lines common among men. He did not say, "Remember your age and long experience and previous successes as a General," but gave him the better counsel, the assurance that

as he had stood by Moses, so he would be with him and not forsake him and would not fail him in any test or trouble. He was assured that, because of the Lord's assistance, no one would be able to withstand him all the days of his life, nor would any Israelite be permitted to occupy his place as the captain of the hosts during his lifetime. So is the Lord's message to his church. In this let us rejoice, while realizing that of ourselves we can do nothing. (Z. '07-282; R.4061)

But as Paul says, "I can do all things through Christ who strengtheneth me." (Phil. 4:13) And so it is with all the true followers of the Lord: we do not know how much we can accomplish, we do not know if there would be any limitations to our powers within the limits of the Lord's commands and while upheld by his promise. We must remember, however, the limitation "without me ye can do nothing" and again that what we are to do is clearly indicated in the divine word and we are not to look for nor expect divine aid beyond those limitations. Just as with Joshua and Israel. Had they gone outside the boundaries of Canaan as specified in the Lord's word, they could not have expected the divine assistance. So Jesus' words, "If ye abide in me and my words abide in you"—under these limitations we can do and be and pray anything and everything, but outside these limitations we must expect nothing. (Z. '07-283; R.4061)

I WILL NOT FAIL THEE NOR FORSAKE THEE — This same power of God in still larger measure is to be with the antitype of Moses and Joshua, the new leader of the world, Christ, the head, and the church, his body, in the restitution work. As it was God with Moses and God with Joshua that brought the victories, so it will be the power of God with the church that will bring the coming victories. (Psa. 110:5; 2:8; 1 Cor. 15:27) As none were able to stand before Joshua as the Lord's representative, so none of the great forces of evil and the obstructions now in the pathway of the fulfillment of God's promises shall stand. All must fall before the antitypical Joshua. (Rom. 14:11) Satan himself shall be amongst those great enemies to be overthrown and utterly destroyed, and all of his evil works, death itself being finally completely blotted out as an opponent of those in harmony with God and approved by him—all others being destroyed in the second death, which is not an enemy, either to God nor to those in accord with him, or to any principle of righteousness or truth. (Z. '02-285; R.3079)

1:6 — BE STRONG AND OF A GOOD COURAGE — The Hebrew word here rendered "strong" is one which rather implies strength of the arms and shoulders and thus gives the thought of aggressive warfare, while the word rendered "courage" has an association with the lower limbs and thus implies defensive or resistive power, steadfastness. So then, the Lord exhorted Joshua to be strong and to have confidence, to lay hold on the blessings he and the Israelites were commissioned to take and possess, and he urged him to be of good courage, to be firm in resisting opposition and very steadfast

in the face of difficulties. The Lord's people today need to apply to themselves this same encouragement, for we contend, not only against the world and the flesh, but even with wicked spirits in influential positions. How much courage we must have if we should come off more than conquerors through him who loved us. (Z. '07-283; R.4061)

1:7 — THAT THOU MAYEST OBSERVE TO DO ACCORDING TO ALL

THE LAW — This evidently refers to moral courage, strong and very courageous in obedience to divine commands. This injunction implied that Joshua would find obstacles and difficulties before him and discouragements in respect to observing holy things. Perhaps the greatest battles any of us have to fight are those which none may know except ourselves—mental battles. Our first battle is to gain the consent and full co-operation of our wills with the divine word. Then let us go on to victory after victory, battling against the world, flesh and Adversary. Once our hearts are fully surrendered to his law it should never again be necessary to have another battle there, the victory should be so far reaching. (Z. '07-284; R.4062)

TURN NOT FROM IT TO THE RIGHT HAND OR TO THE LEFT

— This does not signify a turning aside completely, but rather, according to the original "Require neither more nor less than the divine standard, seek to keep as nearly as possible in absolute alignment with the divine word." (Z. '02-285; R.3080)

1:8 — THEN THOU SHALT MAKE THY WAY PROSPEROUS — No

clearer expression of the divine will could be made to the antitypical Joshua and his body members than is here given. Its teaching is that there is no safety, no real success, except in obedience to the divine will, as recorded in the divine word. (See Psa. 40:8; 119:97; as Jesus said in John 8:29) This is not, of course (meditation day and night) to be taken too literally, that we should do nothing else day and night than think upon Scripture. But that we should ever have in mind, in connection with all of life's affairs, the thought that we are his, that he is our guide and director in all things, and that the slightest matter pertaining to our lives and interests, day and night, should be undertaken with due consideration of the Lord's will respecting the same. This implies, not merely a haphazard wish to do His will, but a studying of the divine word that we may know what that will is. As Joshua was told that his good success would be in proportion to his attention to divine law, so Spiritual Israel are informed that their success in making their calling and election sure will be proportionate to their loving obedience to the divine message. (Z. '07-284; R.4062)

So the Royal Priesthood must be copies, each, of the son of God, they must all have the divine law written in their hearts and wills, intentions, and as far as possible, each must see to it that this divine law is obeyed in all the

affairs of life. As Jesus' success was in proportion to his obedience to the divine law, so we will make our calling and election sure in proportion as we come into harmony with the divine law of love—not success as respects earthly prosperity, perhaps, but as respects our real object in life, the prize of our high calling. (Z. '02-286; R.3080)

1:9 — HAVE NOT I COMMANDED THEE? — This question is asked by way of stimulating Joshua's thought—that he might realize that he had not commissioned himself or been commissioned by man to undertake this great work. Similarly, Jesus took not the honor on himself to be the High Priest of our profession, but that God called him to this position. So we, who seek to walk in Jesus' footsteps, are to consider that we have not chosen him, but he has chosen us, commissioned and authorized us to go forth in his name as ambassadors for him and the kingdom which he represents.

BE STRONG AND OF A GOOD COURAGE — There are different kinds of courage. One sort is begotten of egotism and self reliance, another kind is begotten of a recklessness which fails to take into account the difficulties of the situation. But the courage which the Lord inculcates and which all Spiritual Israelites are to seek to possess is one which, while coolly and calmly discerning the difficulties and trials of the way, and while humbly realizing its insufficiency for the occasion, is supported by a faith in the Lord, a trust in the divine promises, which enables them to be strong in the Lord and in the power of his might. (Z '02-285; R.3080)

1:10 — THEN JOSHUA COMMANDED — The promptness and zeal here displayed are worthy of emulation. As he loveth a cheerful giver, so he loveth those who are prompt and energetic in everything they undertake to be and to do for him and his cause. Let us, who are of the greater Joshua, the antitype, be very courageous also, very prompt, very zealous, that we may be used and useful more and more in the Master's service. (Z. '07-284; R.4062)

1:11 — PREPARE YOU VICTUALS — Jesus declared that his flesh, given for the life of the world, is the bread which came down from heaven, and when we remember that the preparation of this bread meant the death of our Lord Jesus, and also his resurrection as a spirit being, and that he was in this state of death or preparation for parts of three days, and that he arose on the third day, it may be that the Lord meant a lesson for spiritual Israelites about these three days of preparing victuals.

WITHIN THREE DAYS YE SHALL PASS OVER THIS JORDAN — Jesus referred to three larger days—"I do cures today and tomorrow, and the third day I shall be perfected." Here he includes himself and his church and speaks of large 1,000 year days. He was living in the beginning of the fifth

1,000 year day, then followed the sixth 1,000 year day, the second, and the third days would be the seventh 1,000 years. During the first two of these days the Lord and his church have done cures, cures of sin, binding up the broken-hearted and assisting whoever was willing to a measure of newness of life, doing good to all men as opportunity afforded, and the third day (the seventh 1,000 years) or the Millennium, in the Millennial morning, he shall be perfected, the entire body of Christ complete, and then the great restitution work shall begin. Again the same three days are referred to, and the temple used as an illustration. (See John 2:19-21) It is in harmony with this we regard the church, with her Lord, as being a part of the bread which God is now preparing. Our Lord Jesus was the bread which came down from heaven, and we have partaken of him, of his merit, and have been thereby transformed; and we, as the Apostle declares, have become part of the one loaf, the one bread, and we also, as part of the one bread, are being broken with the Lord. Thus, indirectly, this preparation of the Lord and the church with him, are represented in the three days victualling which is provided for the world of mankind and necessary for them before they can pass over Jordan and enter into the Millennial Canaan. (*Z. '02-287; R.3080; See Z. '12-266; R.5087*)

2:1 — TWO MEN TO SPY SECRETLY — Our Lord Jesus, the antitypical Joshua (head of it) sent two spies over into the antitypical Canaan, the Millennium, the third heaven. (1) Paul, “caught away into the third heaven,” and he brought back an encouraging report as to the ultimate overthrow of evil and the destruction of Satan. (2) The Apostle John, the Revelator, also saw visions of the world to come. He tells of the destruction of Satan and all the evil and the triumph of righteousness and of God’s people over sin and death. (*Bro. C. E. Fowler, Wash., 6-10-08*)

RAHAB — Rahab showed that she had faith in Jehovah. (vs. 11) Her house was on the town wall (vs. 15), probably near the town gate, so as to be convenient for persons coming in and going out of the city, therefore she was well-informed regarding events of the Exodus. (She evidently kept a lodging house and seems also to have been engaged in the manufacture of linen and the art of dyeing, for which the Phoenicians were early famous, since we find the flat roof of her house covered with stalks of flax put there to dry and a stock of scarlet line in her house.) She had heard of the passage of the Red Sea, of the utter destruction of Sihon and Og and of the irresistible progress of the Israelites. These led her to a firm faith in Jehovah as the true God and to the conviction that he purposed giving Canaan to the Israelites. She afterward married Salmon and became our Lord’s ancestor (on Joseph’s side.) (*S.B.D.*)

2:4 — I WIST NOT WHENCE THEY WERE — Strict truth in either Jew or heathen was but a little known virtue before the Gospel Age. The standards were not so high. (*S.B.D.*) As to her taking part against her

country—fidelity to her country, in her case, would have been infidelity to her Maker in whom she had come to believe, and the higher duty to the true God eclipsed the duty to her native land. Thus, her life of shame may have been connected with the idolatry of her country and this would give a further stimulus, now that her heart was purified by faith, to the desire for the overthrow of her nation. (See Matt. 1:5; Heb. 11:31; Jas. 2:25) (*S.B.D.*)

2:18 — SCARLET THREAD — The scarlet thread typified faith in the ransom. Rahab may here represent the Ancient Worthy class, one of whom she was. (Heb. 11:31) As she had to await the crossing of Jordan and deliverance by Joshua, so the Ancient Worthies must await the lifting of the condemnation or death sentence at the hands of the Christ. Both the classes she represented and she herself were saved through faith in Joshua and in God.

3:1 — LODGED THERE BEFORE THEY PASSED OVER — The time selected for the entrance was the tenth day of the first month, Nisan or Abib (April). It was just forty years before that the Israelites had set out from Egypt for Palestine under Moses. Viewed from the human standpoint, it was a most unfavorable time of the year, because, although it was harvest time and favorable as respects the crop of the land into which they were entering, nevertheless it was flood time in the Jordan (vs. 15) when the melting snows in the Lebanon mountains caused the river, usually about 100 feet wide at this point, to overflow its banks, sometimes for several hundred feet, and, of course, its current was dangerous. However the Israelites had evidently learned something in the forty years of God's dealings with them and they were prepared for Joshua's announcement that a great miracle was to be wrought (vs. 5) which would demonstrate to them that God was for them and would drive away all fear from their hearts and impress the fear of them on their enemies. (*Z.'07-285; R.4063*)

We may presume that Canaanites should feel so much the more secure and less vigilant in any attempt to repel an invasion, supposing the river to be specially impassable at this particular season. Had the crossing been undertaken when the river was low, the Canaanites would undoubtedly have disputed the way and Israel would have had a severer battle with poor weapons against a probably well-equipped enemy. Besides the miracle God intended to work would have seemed much less forcible at any other season of the year. (*Z.'02-298; R.3085*) They needed the additional courage this miracle would give them.

3:10 — DRIVE OUT FROM BEFORE YOU THE CANAANITES — The Israelites needed to be encouraged for so great an undertaking, and so the various tribes of the Canaanites were mentioned by Joshua that the Israelites might know that they were all included in the Lord's bequest and that he had taken cognizance of the whole situation. It was much to Israel's

advantage that these tribes were separate and did not co-operate to any particular degree.

3:13 — THE SOLES OF THE FEET OF THE PRIESTS — These typify the last living members of the body of Christ—“the soles of the feet of the priests.” At this moment the effect of the great earthquake or landslide in the Jordan began to have its effect. See note on verse 16.

THEY SHALL STAND UPON AN HEAP — God’s miracles are merely the operation of his power in material ways not understood at the time. The matter is none the less a miracle, because what overruling power caused the landslide to take place at the particular time when it would begin to affect the current of the river at just the time or moment when the feet of the priests touched the water. (Z. '07-286; R.4063)

3:14 — THE PEOPLE REMOVED FROM THEIR TENTS — The children of Israel encamped before Jordan represent the condition of the world at the beginning of the Gospel Age, awaiting entrance into the glorious conditions of the kingdom of Christ—“awaiting the manifestation of the sons of God.” (Bro. Fowler)

THE PRIESTS BEARING THE ARK OF THE COVENANT — About three-fourths of a mile intervened between the ark and the people, it going to the north of them. At the proper place it stood and its bearers, the priests, walked down to the river till their feet touched the water. The Israelites were intently watching what would be the program and, to the astonishment of all, when the priest’s feet touched the water the river began to shrink. Step by step they went onward into the channel, while the river grew smaller and smaller, until it was entirely dried up, and then the Ark rested in the middle of the river bed, while, according to the instructions of Joshua, the people on the bank crossed over quickly into the land of promise. Thus, so large a body of people crossed the river quickly, to the surprise and terror of their enemies, who supposed themselves surely safe from an attack behind such a barrier as the swollen Jordan.

BEFORE THE PEOPLE — This is significant in that it represented how our great High Priest and the Royal Priesthood, his Church, must first pass into Jordan before any of the people can pass over. (Z. '02-299; R.3086)

The last living members of the body (the soles of the feet) must complete their sacrifice in death before the condemnation can be lifted from the world, or the kingdom established.

3:15 — WERE DIPPED IN THE BRIM OF THE WATER — At this time the effect of the earthquake or landslide was visible. So, when the last members of the body have passed into Jordan (consecrated unto death and

been begotten) then the four winds of Rev. 7 will be loosed and a great social upheaval may then take place. (*Bro. C. E. Fowler*)

3:16 — ROSE UP UPON AN HEAP VERY FAR FROM THE CITY ADAM

— If we were to suppose that the river rose up like a wall at the right hand of the priests, as though it had been cut by a knife, it would seem unreasonable, and the down-flowing waters would rise higher until they would overflow the banks on either side more and more, and the water of even a small river at this time of flood would amount to a considerable quantity and flood a large space. It is preferable that we understand the words of the record as implied in the *R. V.*, to mean that the banking up of the waters was “a great way off, at Adam, the city that is beside Zaretan.” In other words, not close by the priests, but about twenty miles further up the river, near the town of Adam, where the river passes through a comparatively narrow gorge. It may have been that an earthquake temporarily elevated the channel at this narrow place, and thus gorged the waters for a time. Or a slip in the hillside may have carried a large body of soil into the valley and thus have choked the stream, which normally, even down at Jericho, is only 90 feet wide and 13 feet deep. As to how this may have occurred—“M. Gauneau has drawn attention to the fact mentioned in the history of Sultan Buybars, that in 1267 A.D., whilst the bridge at Gier Damich (or Adam) was being repaired, a landslide some miles above, dammed up the Jordan for several hours and the bed of the river below was dry, the water being drained off to the Dead Sea. What occurred 650 years ago by what we call natural causes, may well have occurred 3,000 years ago, timed by divine interposition.” (*Z. '02-298; R.3085; Z. '07-286; R.4063*)

THE PEOPLE PASSED OVER — The crossing of the Jordan is often associated with the crossing of the Red Sea. They are similar miracles, but with a difference. The passage of the Red Sea was a going into a wilderness, crossing Jordan was coming out of it. The first was a prelude to humiliation and suffering, the second to a time of a conquest and triumph. The first has been used to picture the Christian’s deliverance from the bondage of sin and his entrance upon the Christian life, a life of humiliation and suffering while in the flesh. The second picture his final victory and entrance into the heavenly inheritance. The passing into the glory of the Divine Nature is often spoken of as the crossing of Jordan, never as the crossing of the Red Sea. (*B.S.M. Jan. 1959*)

Obedient to the command of Joshua, the priests were carrying the Ark of the Covenant, covered with its blue cloth (representing the faithfulness of God) and at a respectable distance of 2,000 cubits (3,000 feet), the leaders of the people followed. (See Num. 10:11-28) How they were to cross the river no one but Joshua knew. But confident in their God and in Joshua, the priests went forward slowly and steadily down to the water’s edge. With perhaps only a moment’s hesitation, they stepped boldly into the water. As they did

so, the wet mud appeared under their feet. Forward again, and again the water receded and the mud appeared. So they went on, more confidently now, and the water's edge retreated before them as fast as they stepped into it. Always the priests were advancing and the waters shrinking. The watching hosts on the hillside, kept back 2,000 cubits from the ark, would be shouting to each other in awe and wonder at this great thing the Lord was doing. There was but a brook now in the midst of Jordan. Farther up the valley, the watchers could see the river's bed was dry, no more water to come down, the last of the flow would soon pass on its way to the Dead Sea. The gateway into Canaan was now open before them. The priests had stopped and turned aside a little, with the Ark in their midst clearly visible, as they held it on their shoulders. They stood thus. There was a moving and jostling of men, and as though animated by one impulse, the whole host surged forward, down the slopes to the bare, hard mud, swarming on the level terraces, dropping by successive steps to the river bed. All the people with their tents, wagons and cattle, up to the terraces on the Canaanite side, and assembled in the wide meadows, beyond which could be seen the walls of the garrison town of Jericho. Not until the last stragglers had brought up the rear and made their way up the slopes to the Canaanite side, that the priests reformed their little party and, with the Ark, moved up out of the bed of the Jordan into the promised land. Behind them came the water. The channel was filling up again, water coming down from the upper reaches. And, as the people looked, the river began to flow in strength, lapping behind the feet of the slow-moving priests, until by the time they had reached the topmost level with their burden, the swirling flood stretched once more from bank to bank. Moab and Canaan were separated again, and no man might come or go. But the host of Israel was in Canaan. (*B.S.M.*)

Proving it was a miracle—at some time during the previous day Joshua said to the people—Sanctify yourselves for tomorrow the Lord will do wonders among you. (3:5) That night the Lord spoke to Joshua (vs. 7), “This day will I begin to magnify thee in the sight of all Israel.” In the morning Joshua told the people, “the waters of Jordan shall be cut off from the waters that come down from above and they shall stand upon a heap.” This speech must have been given not later than 9:00 a.m. for the people were all ready for the crossing, but would need to form in order and the priests to begin their march. If the drying up of the river bed was effected toward noon, the disaster at El Damich must have occurred not more than four hours before, for the velocity of water in the Jordan would drain the channel in that time. It must be concluded that the landslide occurred not earlier than 8:00 a.m., and yet Joshua knew precisely what was going to happen when he arose that morning. “The waters stood and rose up upon a heap.” Where was the heaping of the waters? The city “Adam” is the modern El Damich on the eastern bank of the river. At this point the Jordan traverses the narrowest part of its valley. It flows between clay banks ranging between 40 and 150 feet high. The clay is soft and landslides occur occasionally. A heavy

landslide can dam the river completely until the weight of the mounting waters is enough to wash away the obstruction and permit the river to flow again. Such a thing happened three times in recorded history. On Dec. 8, 1267 A.D., the west bank at El Damich collapsed and dammed the river for 16 hours. (Arab historian, *Nowairi*) It meant that the bed of Jordan from El Damich to the Dead Sea was dry for all that time and any one could cross on foot. In 1906 the same thing happened in consequence of an earthquake, and again in 1927, according to Prof. Garstang, the earthquake shook all Palastine, and cracked the mount of Olives, causing the west bank at El Damich to collapse. The flow of water at this time was interrupted for 21 hours, and a number of people did actually cross on foot. (*B.S.M. January 1959*)

4:1 — WHEN ALL THE PEOPLE WERE PASSED CLEAN OVER

JORDAN — What does Jordan typify? It would seem to stand for, represent, the divine condemnation, the curse, the death sentence. (Its source was in the Lebanon mountains and its end was in the Dead Sea, representing Eden, perfection, to the state of death) against our race for the past 6,000 years which has hindered man from entering into the blessed kingdom conditions and opportunities and blessings which shall ultimately prevail for all. In this sense of the word death—Jordan would stand for it well—the death sentence. This seems to be implied in the name of the river, which is derived from the names of the two main springs from which it is formed—Jor, down; Dan, judged; judged down, condemned, and would stand for the divine condemnation which would hinder even those who desired to be the servants of God from entering into peace and rest and blessing and favor with God. (*Z.'02-298; R.3086*)

4:9 — JOSHUA SET UP TWELVE STONES IN THE MIDST OF JORDAN

— It was not necessary that the priests should remain in Jordan and die there on behalf of the delivered Israelites in order to complete the type. Instead, by the Lord's direction, twelve stones were placed where they stood, representing the twelve tribes of Israel—representing the 144,000 out of all the twelve tribes (Rev. 7:1-8) who constitute the Royal Priesthood and who become dead with Christ, according to the flesh, that they may live with him as New Creatures, partakers of the divine nature, and participators with him in the great work of blessing all the families of the earth. (*Z.'02-299; R.3086*)

4:10 — THE PRIESTS WHICH BARE THE ARK STOOD IN THE MIDST OF JORDAN

— Thus the Ark of God's Covenant, representing the Lord Himself, His grace, His goodness, His promises, should stand in the midst of Jordan, effecting a cancellation of the death sentence, in order that the Millennial blessings might be attained by all under the lead of Joshua's antitype. The fact that the High Priest and underpriests stood in the midst of Jordan while the people all crossed over, illustrates how the passing over,

free from divine condemnation, will be effected by the work of the Great Priest and His associated brethren. He gave himself for our sins; he became a curse for us; he, as the man Christ Jesus, stopped in the midst of Jordan that the world might pass over; the Royal Priesthood are following Him in this sacrifice, and they, too, are stopping in the midst of Jordan; they also, as joint-heirs with their Lord, lay down their lives on behalf of the brethren—to the intent that the whole world of mankind, or as many as will, may enter into the glorious privileges of the Kingdom, according to the divine arrangement. (Z. '02-299; R.3086)

4:11 — WHEN ALL THE PEOPLE WERE CLEAN PASSED OVER —

Here the entrance into Canaan under the divine leadership of Joshua represents the entrance of all who love the Lord into the blessings and privileges of the Millennial kingdom. Joshua represents the Lord; the priests bearing the ark represents the Little Flock. The passing over the river of the Israelites represents the passing of mankind into the new dispensation where indeed there will be enemies to be conquered, weaknesses of the flesh to be overcome; and full possession is to be granted only at the close of the Millennium. Jordan represents death, Adamic death, the curse. Its being dried up pictures the cessation of the Adamic curse to all those desiring to be the Lord's people and to enter into his favor. The return of the waters of the Jordan behind the Israelites, shutting them in the land of promise, pictures the second death, which would be the portion of any who should renounce the goodly heritage which the Lord has provided for the redeemed world. (Z. '07-285; R.4063)

But as the Church has now (at justification) imputed to it the perfection which the world will have at the end of the Millennium (1 Pet. 1:9) and as we now taste of the powers of regeneration, powers of the world to come. (Heb. 6:5); so this crossing of Jordan would have a spiritual fulfillment upon the Church. Israel, who accepted Joshua, represents the justified believers in Jesus, who have accepted Him as the Pattern and Leader, and who propose to follow where He leads, a consecration unto death (because we are buried in the likeness of Jesus' death, who became a curse for the world) required of all who will become New Creatures in Christ Jesus and heirs with Him. To us, consecration means so much and seems so formidable, but under the Lord's guidance and leading all the faithful may quickly cross over and begin by faith a new experience as New Creatures in Christ. From one point of view the consecrated, the sanctified, after having passed from death to life, from earthly ambitions and joys to heavenly ambitions and pleasures, still find enemies that must be conquered, indeed that their fightings have just begun. Now they must war a good warfare to exterminate the enemies of the New Creation, weaknesses, imperfections, evil attitudes and desires of the Old Nature, which are yet in conflict with the divine will and Law, and which, as the Apostle says, war against the

soul, the New Creature. The first command for preparation is “sanctify yourselves.” (Z ‘07-285; R.4063)

There was a limited time in which those who had faith and a desire to cross over could do so, after which the passage would be impossible. So with us, there is an acceptable time, the Gospel Age, in which we may present our bodies living sacrifices, holy and acceptable, our reasonable service. We know not how long the Lord will allow this favorable opportunity in any measure to stand open—we know not how soon the number of the elect will be complete. But as many as are of a courageous heart should proceed at once to a full consecration and to an entrance by faith upon the new life as New Creatures. Let us not be deterred by fear of the giants which we will be obliged to contend in fighting against the weaknesses and sin habits of the old nature. Let us not be discouraged with the thoughts of the high walls and fortifications of entrenched sin. (2 Cor. 10:4, 5) If God be for us he is more than all that could be against us. As the Lord promised Israel that He would be with them to drive out before them the Canaanites, etc., the proper course for the Israelites would have been to have waged a war of extermination against these people of the land, for this was the divine command. Those people typified the sins with which we must earnestly contend and over which we must have a victory of extermination. For various reasons the Israelites compromised with their enemies and, as a result, suffered from them in future years, sometimes being dominated by them. Similarly, Spiritual Israelites who compromise with sins in their own flesh are sure to have difficulty there-from and to find the battle between the flesh and the Spirit sometimes won by the flesh. (Z. '07-286, 287; R.4064)

5:3 — CIRCUMCISED THE CHILDREN OF ISRAEL — The renewal of circumcision on entering the land would thus signify that one of the first institutions of the Millennial Age will be a consecration to the Lord, to put away sin, to live separate from sin as the Lord’s assisting grace may enable. (Isa. 65:15) To the Spiritual Israelite circumcision represents circumcision of the heart, the putting away of sin from the wills. (Z. '02-300; R.3086)

5:9 — HAVE I ROLLED AWAY THE REPROACH OF EGYPT — This typifies the putting away, the cutting off (Matt. 5:29, 30) of the love of sin from the hearts of the true Israelites. (Z. '07-300; R.3087) The reproach of Egypt represents the love of sin and its false pleasures. (Rom. 2:28, 29)

5:10 — KEPT THE PASSOVER — The renewal of the Passover may symbolize that in the Millennium the important work of redemption by the precious blood will again be brought prominently to the attention of all who desire to become God’s people, and that they can become his people only by full recognition of the Lamb that was slain and by an eating of his flesh—partaking of the merits and blessings flowing from his sacrifice. To

the Church the Passover signifies, not only the acceptance of the merit of Christ's atonement on our part, but also a participation with Him in His sacrifice. (*Z. '02-300; R.3086*) The Church however, is no part of the Passover sacrifice. (See 1 Cor. 5:7, 8)

5:11 — THEY DID EAT OF THE OLD CORN OF THE LAND — The ceasing of the manna and the eating instead of the fruits and grains of Canaan may signify that the New Dispensation will have spiritual food and sustenance of its own, and that in great variety and abundance, and that mankind will no longer be dependent upon the divine revelation given in the Scriptures—upon the Word of God through the ancient apostles and prophets. Good and necessary as these are under present conditions, they cannot be to the world all that the more direct teaching and blessings and instructions and guidance of the Millennium will be, and will not be needed under the new conditions. Now the Word of God is a lamp for the feet of his saints, and some of its light shines beyond his saints to others in this night time; but by and by when the Sun of Righteousness shall arise and the whole earth be flooded with the glorious light of truth and knowledge, the lamp which at present we cannot prize too highly will cease to occupy its present exalted and indispensable position, although it will always be appreciated and revered. (*Z. '02-301; R.3087*)

When applied to Spiritual Israel; we, as justified persons, having been fed with the manna from heaven, have been strengthened and brought across Jordan, and now, as New Creatures, they live “by every word that proceedeth out of the mouth of God”—they live upon the divine promises—“Thy words were found and I did eat them.” (Jer. 15:16) (*Z. '02-301; R.3087*)

5:13 — WHEN JOSHUA WAS BY JERICHO — Joshua evidently had in mind the necessity for prompt action against Jericho, and was no doubt considering the fact that his army had no implements suitable for attacking such a walled city defended by well-armed men, even though the latter were comparatively few in number. It was while on this reconnoitering expedition that he met an angel of the Lord. (*Z. '02-300; R.3086*)

6:1 — JERICHO — The Lord would here illustrate by the slaughter of the Jerichoites how our “old man” of our fallen natures is to be utterly destroyed by us, as New Creatures, under the lead and instruction of the real Joshua, Jesus.

6:2 — I HAVE GIVEN INTO THINE HAND JERICHO — Another lesson typified here is that our power over our natural desires (represented by the Jerichoites) must come from God. The natural desires and appetites are protected by strong walls, the will of the flesh, which must first be broken down before we, as New Creatures, can conquer our natural selves, our

depraved appetites or desires. (2 Cor. 10:4, 5) This power of God in the type was shown by the fall of Jericho's wall. (Z. '07-300; R.4070)

6:3 — THUS SHALT THOU DO SIX DAYS — But before it fell the faith of the circumcised ones was made active as shown in the seven days marching around the city, and seven times on the seventh day to represent completeness (of faith). The slaughter of the Jerichoites represented the victory of true Israelites over self-will, self-love, self-indulgence, and over every enemy of the New Creature, for the two are contrary one to the other, and one or the other must die. (Gal. 5:16, 17) (Z. '07-300; R.4070) But nothing could be done—none could overcome Jericho until they had been circumcised. (See note on Josh. 5:9)

6:4 — THE PRIESTS SHALL BLOW WITH THE TRUMPETS — The blowing of the trumpets by the priests may well be understood to signify the proclamation of God's Word against sin and his assurance to his people that He is able and willing to give the circumcised New Creatures victory over their carnal propensities. (Z. '07-301; R.4071)

(The trumpet blowing for six days may represent the proclamation of God's Word through his representatives against sin for the six 1,000 year days of the permission of evil since the fall. This blowing has had no visible effect as far as the world can see, but the long blast on the ram's horn on the seventh day which brought the fall of Jericho's wall of defense may represent the long sounding of the seventh trumpet (all down the Millennium, the seventh day) under which the strong bulwarks of evil will fall in the time of trouble, and then evil be utterly destroyed during the Millennium.)

6:5 — ALL THE PEOPLE SHALL SHOUT WITH A GREAT SHOUT — Not until we understand the assurance of God's Word and have faith therein are we able to blend the shout of victory with the shout of trumpets and see the obstacles to self-mortification fall about us. (Z. '07-301; R.4071)

This shout may typify also the shout of encouragement of the masses of mankind, increase of education and awakening of men to a realization of real and fancied rights and privileges. (1 Thess. 4:16; Isa. 13:4) (B147)

ASCEND UP EVERY MAN STRAIGHT BEFORE HIM — Without turning to one side or the other, unwavering, with confidence in the Lord's power and promises; applicable to the Church now and to the world in the Millennium.

6:7 — HE SAID UNTO THE PEOPLE, PASS ON — It required faith on the part of Joshua to issue such instructions, for they would certainly appear foolish. It required faith on the part of the armed men of Israel and of the

priests to carry out their part of the program which seemed so senseless, so little likely to affect anything against the city to be captured; it required faith on the part of all the people to expect that when all these procedures had been accomplished and the final long blast of the trumpets had come (vs. 5) that the walls of Jericho would fall down flat. No doubt it was part of the divine program to thus develop and test and strengthen the faith of Israel and to teach them that the victories they were about to gain would not be in their own strength and might, but by the Lord's power. So in the Millennium, in some manner the lesson will be given to all who may desire to come into harmony with God, that the powers of sin, its fortresses and entrenchments in the fallen race cannot be overcome without divine assistance, and that reliance upon God and obedience to the great captain of the Lord's hosts will be essential to every victory. The Royal Priesthood, who have already entered by faith into the favors and privileges of the Millennial Kingdom (forgiveness of sins and harmony with the Father and blessings), already realize that lesson, that sin is so thoroughly entrenched in their fallen human natures, that it can be overcome only by divine power. (Z.'02-300; R.3087)

But to the world, God's ways appear utterly foolish (1 Cor. 1:21, 25, 29; 2:14) and many of God's professed children fear that God's ways are not adequate enough for converting the world and saving men, and so they follow ways and plans of their own—church fairs and suppers and other schemes to get money to accomplish the work they think must be done and in their way; and so their schemes will fail (Isa. 19:10; 65:11, 12), and they themselves shall fall and be utterly broken.

6:17 — THE CITY SHALL BE ACCURSED — Everything in Jericho was accursed or devoted or condemned—and so everything in our carnal natures is condemned or devoted—very living creature must be put to death. This represents that every active influence and principle of the fallen nature must be destroyed. (Col. 3:5-10) (Z.'07-301; R.3087)

ONLY RAHAB THE HARLOT SHALL LIVE — Yet the deliverance of Rahab (who afterward married into the tribe of Judah and became an Israelite, and has the honor of being one of the ancestors of our Lord Jesus) shows, in the type, that some of our members, once enemies of the new nature, may be so transformed that, instead of becoming the servants of sin, they may become the servants of righteousness, through full consecration. For example, talents for speaking, writing, teaching, etc., once used in the service of sin and Satan, may be reckoned dead and quickened to newness of life and activity in God's service. But, as such a transference could only be through reckoned death and quickening through faith in the great sacrifice for sin, this too must be illustrated in the type; and it was illustrated in the act of faith which displayed the scarlet cord. (Z.'07-301; R.4070)

6:18 — KEEP YOURSELVES FROM THE ACCURSED THING — Any appropriation of these to their own selfish uses brings a curse to them as was illustrated by the sin of Achan, who appropriated of the spoils of Jericho some gold and silver and a fine Babylonish garment. (Chap. 7) The result of his covetousness was his own destruction, and for a time he troubled all Israel. (*Z. '07-301; R.4071*)

So among spiritual Israelites, covetousness of gold, silver and fine Babylonish garments is a fruitful source of spiritual weakness and, in many, leads to destruction. (See 1 Tim. 6:9-11) (*Z. '07-301; R.4071*)

Thus, during the Millennium, the general lesson will be that sin must be exterminated utterly, and whoever shall seek to hold on to any portion of it will thereby bring a corresponding curse upon himself, as did Achan, in this instance, for securing to himself a wedge of gold, etc. The lesson to the Royal Priesthood now, as well as to the world in the Millennium, is that the Lord requires not merely an outward conformity to his Word but a heart loyalty to him, that will enter fully into sympathy with righteousness and hatred of iniquity—otherwise the penalty will be second death, as symbolized in the destruction of Achan. (*Z. '02-301; R.3087*)

6:19 — THEY SHALL COME INTO THE TREASURY OF THE LORD — The inanimate valuables, gold, silver, copper, and iron vessels, etc., were all consecrated, too, but not to destruction, they were to be devoted to the Lord's service. So with the truly consecrated (circumcised) Israelites indeed; not only are all their carnal powers to be destroyed as servants of sin, but all that they possess is to be consecrated to the Lord's service—their treasures of gold, silver, and their ordinary possessions, represented in the vessels of brass and iron. All must now be considered as belonging to the Lord.

6:20 — THE WALL FELL DOWN FLAT — Probably the period of vibration of the wall was struck by the trumpet blast and the shout, till the sympathetic vibration reached the disrupting point. For instance the bridge at Colebrooke Dale (the first iron bridge in the world.) (See *Z. '02-301; R.3087*) @THIRD PAR = It is now known that the fall of the walls was caused by an earthquake occurring at the critical moment, as in 1927 when an earthquake dammed the Jordan at El Damich. (See notes on Josh. 3:16)

6:21 — THEY UTTERLY DESTROYED ALL THAT WAS IN THE CITY — See note on Deut. 7:1.

6:23 — LET THEM WITHOUT THE CAMP OF ISRAEL — Probably because they were uncircumcised. (Comp. Ex. 12:48 and 2 Chron. 8:11)

6:26 — IN HIS FIRSTBORN, AND IN HIS YOUNGEST SON — See note on 1 Kings 16:34. Two classes were interested in the fall of Jericho—one within the city walls, and the other fighting from the outside.

7:21 — I COVETED THEM AND TOOK THEM — See note on Joshua 6:18.

7:24 — THE VALLEY OF ACHOR — Achan means trouble. Achor, a change of a letter to make the name of the valley.

7:25 — ALL ISRAEL STONED HIM WITH STONES — Achan's course also represented the rule of the Millennium, when all who even secretly love evil will be made manifest and be destroyed from among the people. (Acts 3:23; Rev. 20:9) (*Z. '02-309; R.3091*)

7:26 — THEY RAISED OVER HIM A GREAT HEAP OF STONES — The trespass of Achan and the consequent defeat at Ai were undoubtedly permitted of the Lord so that Israel might not get heady, as they might if such signal success continued to be theirs, as they had at Jericho. It served to keep them humble and remind them that their successes were due to Jehovah's power and that, if they deserted him, defeat and trouble would surely follow. It was an instance of God's loving watchful care over Israel, because man's minds are so unbalanced and pride so rooted in their hearts that we need such lessons to warn us and keep us straight. This illustrates his dealings with his church.

10:3 — ADONI-ZEDEK — The Tel-el-Amarna Tablets. (*B.S.M.* April '61) In 1887 an old Egyptian peasant woman was working in the fields of Tel-el-Amarna, 200 miles south of Cairo, when she turned up some inscribed clay tablets that lay buried in the soil. The first ones were disposed of to local antique dealers for a few coins, but it was not long before the scholarly world would become aware of the discovery, and systematic excavation began there. The old woman had unwittingly brought to light the official records of the Egyptian government of the time when Joshua was leading Israel into the promised land, and the tablets included letters from the kings and governors of the Canaanite cities appealing to Egypt for help against the invading Israelites. The discovery enabled the archaeologists to read the actual official government correspondence between the kings of Babylon, Assyria, Mesopotamia, and Syria on the one hand and Egypt on the other, during the reigns of two Pharaohs—Amenhetep III, who reigned while Israel was in the wilderness and for a few years after they entered Canaan; and Amenhetep IV (Akhnaten, the renounced pacifist Pharaoh) who reigned while Israel was subduing Canaan and dividing the land. The tablets give the story of Israel's entry into the promised land under Joshua from the standpoint of the Canaanites—Canaan was then an Egyptian province and had for a long time given allegiance to the Pharaohs. It stretched from Dan to Beersheba, and from the Dead Sea and Jordan to the Mediterranean.

Egyptian governors resided in many of its cities, and others paid regular tribute. When Jordan was driven back and Israel surrounded Jericho, it was an Egyptian garrison town that they stormed and destroyed. The tablets tell Pharaoh of the progress of the invading Israelites and implore his help for their defense, a help that never came. Egypt was beset with other enemies at that time and preferred to let Canaan slip out of Pharaoh's grasp rather than risk sending soldiers for their defense. The God of Israel had already shown that he was not a God to be trifled with. That may explain why so many letters now lie in so many museums; in London from Zimrida of Lachish, and Yapakki of Gaza, and Abdi-Khiba of Jerusalem, pleading for the help that was never to come. One letter reports the destruction of Hazor. (Josh. 11:10-14) In others the name of Joshua appears. The fall of Zela (18:28) is the burden of another; many times are there references to events recorded in Joshua—a wonderful, independent testimony to the truth of the Bible record. Abdi-Khiba, king of Jerusalem, many times in writing to Pharaoh, mentions the fact that he does not hold office by Pharaoh's permission, like the other kings around him, but by decree of the Most High. Neither by his father, nor his mother, nor by Pharaoh, but by the Most High, he is priest and king in Jerusalem—like Melchizedek, some six centuries previously. (Heb. 7:1-10) Discoveries in 1929 at Ras-Shamra, on the Syrian coast, show, that at the time of the Exodus, the worship of the "Most High" prevailed extensively in Canaan. It might well be that Abdi-Khiba was the last of a long line of priest-kings, of which Melchizedek may have been the first. Joshua 10 relates how Joshua captured and killed Adonai-Zedek, king of Jerusalem. Adonai-Zedek (Lord of Righteousness) is like Melchi-Zedek (King of Righteousness). If Adonai-Zedek of Joshua 10 and Abdi-Khiba of the Tel-el-Amarna tablets are not the same person, the latter must have succeeded upon the death of the former, and then in turn, been slain. The frantic appeals recorded in those little clay tablets came to an end abruptly when the armies of Israel overtook the five royal fugitives and put an end to the life of Jerusalem's last priest-king. A few extracts from the letters of Abdi-Khiba to Pharaoh: "To the King, my Lord, thus speaks Abdi-Khiba, thy servant. . . . The country of the king is being destroyed, all of it. Hostilities are being carried on against me as far as the mountains of Seir and the city of Gath-Carmel. (Josh.15:10, 55) The Hebrews are capturing the fortresses of the King. Not a single governor remains among them to the king, My Lord, all of them have perished. Behold Turbara has fallen in the great gate of the city of Zelah. (Josh. 18:28) If no troops come this year, all the countries of the King, my Lord, will be utterly destroyed. . . . No province remains unto the King. The Hebrews have wasted all the provinces of the King." The letters also show the origin of the name of Jerusalem. In the tablets it is referred to as the city of the god, Salim (the Babylonian God of Peace.) The city then had both a fortress and a temple. The scriptures say nothing of a temple. It would, of course, be a temple to the "Most High God," but the Israelites probably viewed it as an idolatrous building and made short work of it. It was held by the Jebusites until David's time. (2

Sam. 5:6-9) In Josh. 18:16, 28, it is called Jebusi. The saddest feature is how the worship of the “Most High God” in Abraham’s time had degenerated, in Joshua’s time, to an idolatrous faith which retained nothing of its former glory but the name. Abraham paid tithes to the first priest of the “Most High God.” Joshua slew the last. (*B.S.M.* April 1961)

10:13 — THE SUN STOOD STILL — The Hebrew, though a language of a very few words, has two words for “sun”—*chamah* and *shemesh*; this, in Joshua, is *shemesh*, the servant of the sun, that is, the sunshine, the sun’s rays. There are also two words for moon, *levonah* and *yareach*. This in Joshua is *yareach*, the “scent of the moon,” the moonlight. In Deut. 33:14 we read, “for the precious fruits brought forth by the sun (*shemesh*),” not the body of the sun, millions of miles distant, but the light and influence sent forth by that body; “and for the precious things put forth by the moon (*yareach*),” not the orb, but its shining (indeed, the word is plural here, “moons.”) Now what concerned Joshua, and what was spoken of, was not the two bodies called sun and moon. It was simply light, sunlight, and more properly, direct sunshine and moonlight. So we say, for example, “The moon is on the lake.” A dark moon would not have concerned Joshua in the least, therefore the moon was not then near its “change” in other words, that day was not when sun and moon were near conjunction, as astronomers call the new moon; so Prof. Totten cannot locate this miracle on a day when there would have been no moon. There seems to have been several “Gilgals.” The word means “circle,” and places were so called where circles of memorial stones were set up (Josh. 4:20); but there is no proof given that Joshua’s headquarters were not still at the Gilgal between Jordan and Jericho. Joshua and all the mighty men of valor, went up from Gilgal all night (vs. 8) to the relief of Gibeon, which was besieged by the five kings of the Amorites (hillside men); the Gibeonites having beguiled Israel into making a league with them. “And the Lord discomfited them.” “Jehovah doth crush them before Israel.”—(*Young*) “Jehovah rageth at them (or used violence upon them) before (literally, to the face of) Israel and slew them with a great slaughter.” Before the Israelite sword was drawn, while yet the two armies were apart, the Lord cast down great stones from heaven upon them, unto Azekah, and they died; and there were more who died with hailstones than they whom the Israelites slew with the sword. The words rendered “hailstones” signify stones of congelation, probably they were not meteoric stones, but great hail of frozen water. The artillery of heaven turned upon the Amorite host, probably while drawn up in order of battle to meet the attack of Joshua’s men, and certainly before the two armies had met and mingled in hand to hand conflict with swords, else the Israelites must have suffered from the great hail equally with the Amorites. The formation and discharge of such hail, implies a dense, dark cloud and much electrical disturbance. Thunder and lightning would not be absent. The Amorites, having known of the dividing of Jordan, and of the falling of the walls of Jericho, now perceived that the God of Israel was fighting against

them and they fled in terror at the blackness of the heavens above them and from the slaughter of hail. What does Joshua now ask for? Is it that the darkness may pass away, the sun shine forth bright and clear, ending the terror of the panic-stricken fugitives, and perhaps giving them a chance to rally and make a stand and fight? No such thing! He desired that darkness and terror continue. “Then spoke Joshua to the Lord in the day wherein the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Shemesh be-Gibeon dumb.” That word “*dum*” is the identical word which we spell “dumb”; the margin informs us that the Hebrew means “be silent.” We apply it to not giving forth sound. The Hebrew, with its much fewer words, applies them to things analogous. Here it is used for not giving forth light. We use the same word with this application, but then we spell it “dim.” Observe, we are not speculating on what Joshua meant, we are giving his very words; and what he said was: “Sun (or sunlight) in Gibeon be dumb (or dim)!” He called, not for light, but for darkness; and the Amorite host was broken by Jehovah before Joshua called for a continuation of the gloom to continue their panic and enable him to annihilate their cowed and fleeing remnants. “Sun in Gibeon.” This preposition “be” is the first letter of the Bible—“In the beginning.” It has some latitude of meaning: in, at, to, by, etc., but it does not mean “over” or “on” the meridian of Gibeon. Another preposition would have to be used to express that. This prepositional prefix is just as our English prefix “be”—used in “before,” in the front; “behind,” in the rear; “below,” “beside,” etc. We can thus easily see what it means.

The position of the orb of the sun in distant space—although it is on the meridian of Gibeon at noon there every day in the year—is not and cannot be denoted by Joshua’s words; and the sun never was in the zenith at Gibeon or at any other place outside of the tropics, since the earth had its present position. “We yareach be-emeg, Ajalon”—“And the moon (or moonlight) in the valley of Ajalon.” Here is the “be”—“in”—again. The shining of the moon has been in that valley, but the moon itself never. “And the sun stood still”; literally, “and dumb was the sun.” Not a word of the orb pausing in its apparent course. “The sun stood still (that is, remained silent, dumb, dim) and the moon stayed (“*amad*,” stood, continued dim as it was) until the people had avenged themselves upon their enemies.” If we bear in mind that the Canaanites worshipped the sun and the moon we will see more force in this incident. Had Jehovah’s cloud passed away and the sun shone out bright and clear, they would be likely to think that their god Baal (who was associated with the sun) had vanquished Jehovah in the heavens and would assist them to vanquish Jehovah’s people, and their leaders would not have failed to attempt to rally them, by appealing to them to see how the sun-god had scattered Jehovah’s cloud and silenced his artillery. What Joshua asked for was not a bright day, nor a long day, but for a continuation of the gloom and darkness which had terrified the Amorites. “So the Sun stood still (“*amad*,” stayed as it was) in the midst of heaven

and hasted not (literally, “pressed” not—the sunshine did not press through the pall of the cloud) to go down (“bo,” literally meaning, to go or to come, or to come in, to arrive—there is no word here for “down”) about (literally “as”) a whole day.” The sunshine, usually so bright in Syria, did not pierce through the clouds all that day. I see not a word here or elsewhere of the day being lengthened. The battle began at Gibeon and by the grapeshot of Jehovah’s hail, the Amorite army was soon routed; up to Beth-horon they fled, the hail continuing upon them and driving them over the crest of the land, down to the lower Beth-horon, and on in a distracted, huddled mass, down to the bottom of the descent in the Valley of Ajalon: that is, those of them who could get so far. This remnant of them were, as it were, in a trap; and if the darkness might last for the day and the coming night, and no sign of sun nor moon give heart to them to rally and fight their way out, Joshua thought he might finish his work and cut them to pieces to the last man. The commandment was: “Thou shalt save alive nothing that breatheth.” (Deut. 20:16) Suppose it was an influence from the sun which causes the earth’s daily rotation upon its axis, were that power withdrawn, the earth would spin on till it gradually slowed down, and such a slowing down would not at all meet the requirements of the case. And an instant and forcible stoppage would have given a tremendous jar to everything. What a jerk it gives when a car stops suddenly; everything is thrown forward. Suppose an express train, running fifty miles an hour, is suddenly checked by some obstacle, as in a collision; the passengers would be violently pitched to the forward end of the cars; but the earth’s rotation is twenty times the speed of a express train, and such a stoppage is not supposable or reconcilable with the narrative.—A. Armour. (Z. ’04-102; R.3344)

14:8 — MY BRETHREN THAT WENT UP WITH ME MADE THE HEART OF THE PEOPLE MELT — Note the generous language of Caleb. Here would have been a fine opportunity for an ignoble man to have spoken evil of those associates and to have endeavored to glorify his own faithfulness and that of Joshua in contrast with the unfaithfulness of the ten. But no, He generously passes over their wrong conduct in as mild language as possible and, so far from denouncing them or reviling them, he calls them, my brethren. The spiritual Israelites must have this same disposition, only with us it should be still more pronounced than with Caleb because we, having been anointed with the Holy Spirit, and through this anointing, been taught many of the deep things of God, may well judge ourselves by a much higher standard than any with which Caleb was acquainted. Revilers shall have no part in God’s kingdom, it is one of the works of the flesh and the devil. Michael, the archangel, is held before us as a shining example of propriety, in that he did not bring a railing accusation against Satan, but merely said, “The Lord rebuke thee.” (1 Cor. 6:10; Jude 9) (Z. ’02-311; R.3091)

I WHOLLY FOLLOWED THE LORD MY GOD — This testimony is of special force and weight in Caleb's case, because by nature he was not an Israelite, but only by adoption into the family of Judah. He was of the seed of Abraham, but through the rejected son, Esau. The lesson of his faithfulness and reward is of special force and weight to us who, by nature, were children of wrath even as others, members of the worldly class of humanity whose natural disposition was typified in Esau, whose little faith in the promises of God and greater appreciation of the things of the world led him to sell his birthright for a mess of pottage. (Esau is not a type of this class, but of the great company in nominal Christendom, and of fleshly Israel, both of whom have the same worldly spirit of lack of faith.) Many of us now rejoice that we are counted in as Israelites indeed, justified by faith, sanctified by the truth, sharers of the great inheritance. We realize that many of us once loved the things of this present life more than the things of the life to come, and were disposed to grasp the tangible things of the present rather than to sacrifice these for the future glories and blessings of divine promise. (Z. '02-309; R.3091)

14:9 — SHALL BE THINE INHERITANCE — This promise had fully entered into his heart.

14:11 — I AM AS STRONG THIS DAY AS I WAS — See Deut. 29:5, 6; 34:7.

14:12 — THE CITIES WERE GREAT AND FENCED — Among these enemies of spiritual Israelites living high up in the mountain fastnesses (our heads?), giant in form and thoroughly fortified, are traditions of men, religious custom, nominalism, sectarian pride, ambition and love of show. But the same grace of God which was sufficient to enable us to gain the victory over the common sins, in the valley, is able to still give us the victory over these enemies of the new mind, the new creature, and bring us off conquerors and more than conquerors through him that loved us and bought us with his precious blood. But, as faith was necessary at every step of the journey—to spy out the land, to enter in, to fight the battles, so the same faith, increasing as it has progressed, is necessary now for our final victory and our entrance into our full promised inheritance. (Z. '02-310; R.3091)

Doubtless the same condition, in some respects, will be true to the world during the Millennium. At first, the requirement of the kingdom will be obedience in outward form; but ultimately the requirement will be the full submission of the heart to the will of God ere the restitution class will reach full perfection and enter upon the inheritance of everlasting life at the close of the Millennium. (Z '02-310; R.3091)

I SHALL BE ABLE TO DRIVE THEM OUT, AS THE LORD SAID

— He was not unmindful of the fact that Hebron was not yet conquered; that it was in the possession of the Anakim giants, and that there would be serious battles to be fought before he could take full possession. His confidence was, however, that the same God who made him the promise in the beginning (vs. 12; Deut. 1:36), who had kept him thus far and who had fulfilled his promise up to this time, would be with him still, and would give him the victory over the entrenched and fortified enemies in Hebron. How well this illustrates the progress of the Spiritual Israelites, who in the present time, by faith, are living in this land of promise, battling with the enemies and overcoming them in the name and by the power of the Lord. They look back to the beginning of their experience and rejoice that the Lord has kept them and blessed them in all spiritual things up to the present and, in proportion as they realize this, they have faith to look forward into the future and see the final outcome—see themselves victors in their contests, even with the strongest and most entrenched enemies of the flesh, its giant passions, customs, etc.

15:13 — UNTO CALEB — Caleb, as compared with Joshua, represents the Church (Caleb means dog), while Joshua represents Jesus. Caleb chose this location, which was the place his feet trod when he spied the land. (Josh. 14:7-10) His choice was a fine, rich country, but full of difficulties, giants, fenced cities, etc. By faith he drove out the giants. (Judges 1:10 says he slew the three children of the giant.) Othniel later became one of the judges. (Jud. 3:9) He may represent the Ancient Worthies in the kingdom, as receiving the spirit of the church. Achsah means anklet. Asked of the church a field (the world, as a place to labor and get fruitage), also springs of water (truth), the upper (religious, of God), and lower (earthly.) The land was the south slopes of the hills, so warm and sunny. These truths will be dispensed to those in the field, the world. The daughter of Caleb may represent the class of meek ones, mentioned also in Zeph. 3:10. She requested her husband to ask this of Caleb, showing how this meek class asks a blessing through the Ancient Worthies. The south land pictures the earthly things in the kingdom.

24:2 — THE OTHER SIDE OF THE FLOOD — The great river Euphrates.

THEY SERVED OTHER GODS — Their forefathers prior to Abraham were idolaters. The nations all about them were idolaters, and the idolatrous worship, unlike the worship of the true God, put no restraints upon the downward tendencies of the fallen nature, but, on the contrary, cultivated and pandered to its depravity. Nor did it require faith in the unseen, but presented to the senses tangible objects of worship with rites and ceremonies suited to the carnal nature. Hence the continual gravitation of the nation toward idolatry, despite the wonderful power and goodness of God manifested on their behalf. (*Z. '07-318; R.1869*)

24:14 — PUT AWAY THE GODS WHICH YOUR FATHERS SERVED —

It may have been that there was still a lurking of idolatry among the people, or it may have been that Joshua was merely guarding them against the idolatrous tendencies which more or less assail mankind, a tendency to forget more or less the invisible God and to set upon earthly objects—idols—the affections and reverence which properly belong to God. Joshua would incite the people to a good resolution. (Z. '02-314; R.3094)
See 24:23.

24:15 — IF IT SEEM EVIL UNTO YOU TO SERVE THE LORD — He inquired whether it seemed evil—undesirable—to be God's people, under the restraints of His laws in order to have his blessing. They, as a people, would now be tested along this line individually and nationally, and he desired to anticipate the coming tests and trials of their faith and obedience by fortifying their minds and leading them to make a decision one way or the other. Then, as a leader, he took his own position most positively on the side of the Lord. (Z. '02-314; R.3094)

CHOOSE YOU THIS DAY WHOM YE WILL SERVE — The Israelites had come into a land whose people practiced idolatry, accompanied by a lascivious form of worship, and there the laws of God upon them would necessarily mean restraint, against which their fallen natures would more or less rebel, and Joshua wished them to have these matters well before their minds and to decide the question of loyalty to God, in full view of the facts as they already realized them, or would afterwards appreciate them. On the one hand were the licence and attractions of the sensuous form of idolatry and pleasures of sin, such as they are, for a season, with divine disfavor. On the other hand were the restraints of the divine law, accompanied by divine favor, protection and care, relating not only to the present life, but also to the life to come. Many would be inclined to doubt the wisdom of setting before the people such a choice. They would be inclined, on the contrary, to leave no choice about it, but to insist and demand that the Lord be recognized and obeyed at all hazards. But really Joshua was merely emphasizing the choice which God puts before people continually. He leaves them open to choose good or evil—to serve Him or to serve sin, or wealth, or other idols. As a matter of fact, we have no right to attempt compulsion, because the Lord leaves the matter open for choice, as Joshua did. He is seeking those who desire to be his servants; those who do not so desire, he does not desire, and he is not calling them and drawing them now. Jesus emphasized this lesson in his preaching. "If any man will come after me (as a disciple) let him take up his cross and follow me." He exhorts them to count the cost of discipleship before making a choice, just as Joshua drew before the minds of his hearers both sides of the question. In the Jewish and Gospel Age this matter is left open to the people, but in the Millennium it will not be so. Men will not then be invited to choose whom they will serve and worship. On the contrary, when the kingdom is

established, the Law will go forth and, without asking for preferences of any for good or for evil, obedience will be enforced and the evilly disposed will be forcibly restrained. Such a reign of law and order will be maintained, and those who will not conform thereto will be chastened as well as instructed and all who shall not come into accord with that kingdom and its righteous law outwardly, and ultimately conform to it heartily, will be destroyed in the second death. (Acts 3:23) (Z. '02-314; R.3094)

AS FOR ME AND MY HOUSE WE WILL SERVE THE LORD —

This was no light matter for himself, nor a meaningless phrase as regards his household. Every true Israelite should adopt such words, and it means that his children should be trained in the nurture and admonition of the Lord; that minor children be not allowed to rule the house or discredit parents outside the home, but that the paternal influence exercised in kindness, love and firmness, shall seek to bring the children, so far as possible into covenant relationship with the Lord, instructing them in the way of the Lord, by precept and example. (Z. '02-315; R.3094)

24:19 — YE CANNOT SERVE THE LORD — You cannot serve the Lord easily—you must not imagine that the promises you are making can be kept without considerable effort, neither must you imagine that a partial, perfunctory observance of the divine law will please the Lord or have his blessing—he is a jealous God. As a husband or wife, having entered into the marriage relationship, would properly be jealous of any coldness or indifference, so the Lord, having accepted Israel as his peculiar people, would watch over them with a jealous care, would not be indifferent if they divided their affections, as between him and others. And God is the same today and forever, and he wishes spiritual Israel to understand that to abide in his love means obedience to his regulations, all of which are reasonable services. While he has lifted our feet from the horrible pit and miry clay of sin and death, and set upon the rock, Christ Jesus, reckonedly justifying us, while he has adopted us as sons accepted in the Beloved One, yet having done all these favors for us, he would disown us and cast us off as unworthy of further favor, if we deliberately proved unfaithful to Him. (Z. '02-315; R.3094)

24:24 — THE LORD OUR GOD WILL WE SERVE AND HIS VOICE

WILL WE OBEY — This exhortation was given three times (vss. 1-15, 19, 20, 22, 23) to further and more deeply impress the lesson. So Spiritual Israelites should engrave deeply upon their hearts their consecration and frequently revive and renew it, that the cares of life do not obliterate it to any degree. (Z. '02-315; R.3094)

24:27 — IT SHALL THEREFORE BE A WITNESS UNTO YOU — There were three witnesses to this contract or covenant. (1) The people themselves, who would now remember this covenant thrice repeated. (2)

Joshua's declaration in connection, probably, with the tables of the law (vs. 26) that Israel's covenant was renewed by statute and ordinance—that the original covenant of Sinai had been ratified, reaffirmed (vs. 25). (3) The great stone "erected under an oak," or oak grove, that was about (near) the Sanctuary of the Lord. So Spiritual Israel should more than meekly make a covenant with the Lord. Our mental decision is important first, but it needs help—public confession, baptism. (*Z. '02-315; R.3094*)

JUDGES

Chronology of the Book of Judges	Judges	Years
Joshua Judge		—
Elders who overlived Joshua		—
Period of Evil	2:11-13; 3:5-7	
Chushan Oppression	3:8	8
1—Othniel, rest	3:11	40
Period of Evil doing *	3:12	
2—Eglon, Moabite oppression	3:14	18
3—Ehud, rest	3:30	80
4—Shamgar (may be part of rest, Judges 4:1)	3:31	
Jabin, oppression	4:3	20
5—Rest, Deborah and Barak	5:31	40
Midianite oppression	6:1	7
6—Gideon	8:28	40
Period of evil doing *	8:33-35	
7—Abimelech reign	9:22	3
8—Tola	10:2	23
9—Jair	10:3	<u>22</u>
Here see 300 years	11:26	301
Phillistines and Ammon	10:7, 8	18
10—Jephthah	12:7	6
11—Ibran	12:8, 9	7
12—Elon	12:11	10
13—Abdon	12:13, 14	8
Period of Evil doing*	13:1	—
Philliatine oppression	13:1	40
14—Samson Judges	15:20; 16:31 **	
No King (Judge)	18:1; 17:6; 19:1	—
15—Eli	1 Sam. 4:15, 18	40
16—Samuel (until Saul)	7:15-17	
		<u>430</u>
* See Judges 2:17 — ** Probably during Philistine oppression		

2:3 — I WILL NOT DRIVE THEM OUT BEFORE YOU — So Spiritual Israelites who do not wage a valiant war against the natural desires of their own fallen flesh find shortly that the flesh prospers at the expense of the spiritual life and that truces with the flesh mean that their love for the Lord is gradually cooled until some form of idolatry creeps in—the love of money, or of praise of men, or of self, dividing with the Lord the love and reverence of their hearts. We are not to suppose that all the Israelites fell away into idolatry. Rather, repeatedly, a considerable number of them became alienated for a time from the love and worship of God, and thus repeatedly brought upon them the Lord's displeasure. Applying this to Spiritual Israel, we are not to expect that the Lord's displeasure with his people would delay until they had fully and completely gone into idolatry to self or wealth or fame; but rather when some of the affections of the heart begin to go out to other things, the Lord's chastisements would be sent to reprove, rebuke and correct while there is still in our hearts something of obedience and love toward Him; before the world, the flesh and the Adversary capture us completely. These words of divine chastisements and Israel's subsequent repentance and the Lord's deliverance are all proofs of the divine love and care for that consecrated people. So far as we have information the divine power was not thus exercised upon the other nations for their reproof, correction, etc. They were left as strangers, foreigners. So now, the Lord's corrections in righteousness are evidences of special care, protection and relationship to the house of sons. Because of our acceptance in Christ, he has given us trials, experiences and difficulties needful to our testing and character development. This is that we may realize the treachery and seductive influences of our own fallen nature, represented by the Amalekites, Canaanites, etc., and that we may utterly destroy these and eventually come to the condition where every thought is in obedience to the will of God in Christ. (2 Cor. 10:5) (Z. '15-75; R.5646)

2:16 — NEVERTHELESS THE LORD RAISED UP JUDGES — If the book of Judges be read as a fully complete history of Israel during those 450 years, it would be a discouraging picture and, to some extent, would give the inference that they were continually in idolatry and suffering punishment for it. But this would be an unfair view to take. The record passes over the happy period of Israel's prosperity and specifically points out their deflections from God, and punishments for such transgressions, and the deliverances from their troubles, through the Judges, or deliverers, whom God raised up for them. That this was, in many respects, a favorable time for the Israelites is implied in the promise—"I will restore thy judges, as at the first." (Isa. 1:26) (Z. '15-75; R.5645)

These judges were evidently not elected to their position, but raised to it providentially. But as these judges had no power or authority, collected no

revenue and held no office which they could entail upon others; it follows that any power or influence they possessed was a personal one, and to give it weight or force, implied a proper acknowledgement of them as divinely appointed or “raised up.” (Z. '15-74; R.5645)

So in Spiritual Israel, God has raised up from time to time special counselors, deliverers, ministers. Similarly Spiritual Israelites are not to caucus, wire pull, and decide for themselves who shall be their spiritual leaders, but are to regard the Lord as the great Chief Captain, and to look to him to raise up from time to time spiritual chieftains as he may please. The acceptance of the leadings of these as God's appointees does not necessarily mean their selection by ballot, but may be indicated merely by giving ear to their teachings in harmony with the Word of God. Israel needed no Congress or Legislature, for it had one Lawgiver—the Lord—and the Law given at Mt. Sinai was to be perpetually the guide of the nation. The priests and Levites, under the Law, were the appointed helpers of the people in things pertaining to God—to instruct them in the Law, and represent them in the typical sacrificing. In each tribe, also the elders, according to their capacity, had charge of the civil affairs of the tribe. As for soldiers and a war debt, they had none. The divine law was to separate them from the other nations and, if they would remain faithful to the Lord, he would remain their protector against all antagonists. (Z. '15-74; R.5645)

So Spiritual Israel, in every ecclesia, are to look out for themselves fit men for the services needed. God's Law is to keep them separate from the schemes, warfares, entanglements of the world. They are to be his peculiar people, and his pledge to them is that all things shall work together for their good as long as they are faithful to him. Therefore they need no armies armed with carnal weapons, although they are all soldiers of the cross, pledged to fight against sin, especially each within himself, and to lay down their lives for each other. (Z. '15-74; R.5645)

2:18 — IT REPENTED THE LORD BECAUSE OF THEIR GROANINGS

— As natural Israel learned one lesson after another and, as each was learned, sent a cry of loyalty to God, his power was exercised for them and their deliverance effected. So when the Spiritual Israelite recognizes the true situation and with thorough repentance, turns to the Lord and cries for deliverance from his own weaknesses and imperfections, his prayer is heard and his deliverance is provided for with the assurance that the Lord's grace is sufficient. Such a cry to the Lord implies that the sins and weaknesses of the flesh were contrary to the transgressor's will. It implies that, in some manner, he was seduced, entangled by the world or flesh or Adversary, but that his heart is still loyal to the Lord and the truth. All such, who cry to the Lord in sincerity and faith shall be heard and delivered, for his grace is sufficient for us. (Z. '15-75; R.5646)

4:2 — THE LORD SOLD THEM INTO THE HAND OF JABIN — A

difficulty today in this land—everywhere. The revulsion of Christian people from the monstrous creedal errors of the past has alienated many from the Bible under the belief that the Bible and the Creeds teach the same doctrines. This explains the empty pews and a distaste for religion. What the people need is correct information respecting the true God of love and his real plan, as outlined in the Bible. (Z.'15-8; R.5604)

4:3 — HE MIGHTILY OPPRESSED THE CHILDREN OF ISRAEL — The

Israelites, guilty of idolatry, had, according to God's covenant with them, been chastened, by permitting their enemies to vanquish them. They had come to great straits. Their enemies had become strong and high handed. (The conquest was permitted of God. It had its incipient state when the Israelites neglected the divine direction that they should live separate from all other people. Instead, they had begun to intermarry with the Canaanites. These, in turn, had enticed their husbands and their children to the worship of heathen gods. Apparently many of Israel, who had not gone over to idolatry, had nearly lost their knowledge and appreciation of the true God.) In the dark hour of Israel's oppression, the princes of the tribes seemed to lack patriotism, as well as faith in God. Each tribe was a separate state, and there was no cohesion between them—the divinely intended bond of union, the true religion, being relaxed. It was about this time that the Lord, seeking a channel through which to be gracious to his people, found that channel in a woman, Deborah. She realized the situation more keenly than others, probably, because more deeply consecrated to God and His service. She removed from her home in the northern part to a central place in the highlands of Ephraim. From there she sent encouraging and stimulating messages to the chief men of the various tribes. She was respected. Her counsel was appreciated, her advice sought. In this sense she judged Israel—admonished, guided, assisted. (Z.'15-8; R.5605)

4:4 — A PROPHETESS — Perhaps meaning a public teacher, or one through whom the Lord sent special messages. Something connected with the story indicates the latter. Surely the Lord used her and that because she was a willing and consecrated servant of His cause, His people. A lesson here—that in order to be used in the Lord's service and accomplish things for him and his, full devotion of the heart is essential. (Z.'15-8; R.5605)

SHE JUDGED ISRAEL AT THAT TIME — Although the Lord has been pleased usually to use men in connection with his work, not only as typical characters, but also as evangelists of the Gospel. Nevertheless the Scriptures give us pictures of noble women who, because of the delinquency of men, have been used and almost forced into public service by divine providence. Notable is the case of Mrs. Deborah. She perceived how neglect of the divine law had borne fruit in the subjugation of her people. She perceived this was spreading all through the land of Canaan.

4:6 — DRAW TOWARD MOUNT TABOR — This is the first of the great battles in the valley of Megiddo, noted for its many slaughters and hence made the basis of the prediction respecting the time of trouble. (Z. '15-8; R.5604)

4:8 — IF THOU WILT GO WITH ME, THEN I WILL GO — Barak, then was of Naphtali. Deborah admonished that now was the time to do something for the deliverance of God's people. (Barak seemed to lack faith and courage.) So, when he refused, she agreed to go, forewarning him that the honor of the matter would thus be divided with herself and that he would miss a part of his blessing because of his lack of courage. So, while the army was under General Barak's command, a woman was the real mouthpiece of God in directing the affairs of battle which brought such signal victory to Israel. (Z. '15-8; R.5605)

4:12 — MT. TABOR — Under divine guidance, Barak made Mt. Tabor his base for the army, the same, which in Jesus' day, became known to his followers as the Mount of Transfiguration where the coming kingdom of Messiah was represented in a vision. Thus we have another remarkable feature of the picture of the future—the association of the vision of the kingdom with the proximity of the Armageddon field of disaster, picturing the overthrow of present institutions. (Z. '15-8; R.5604)

4:15 — THE LORD DISCOMFITED SISERA — See chap. 5:19-21. A great storm and cloudburst swelled the river, making quagmires of the lower valleys, rendering useless the chariots of Sisera. His soldiers, fleeing for their lives, were cut down by the Israelites, while other thousands were swept down the river to the sea. This interference of God on behalf of His people (and the heaven-given directions) is styled "the fighting of the stars of heaven against Sisera's army." Similarly, in the Battle of Armageddon near at hand, it will not be human might that will prevail, but the disconcerted hosts will effect the complete disruption of the present order of things—every man's hand against him. (Ezek. 38:21; Zech. 8:10; 14:13) It is the cloudburst of truth and the rising waters of knowledge that are bringing to pass this great human catastrophe—which the Lord will overrule for the blessing of the world. (Z. '15-8; R.5604)

4:21 — A NAIL OF THE TENT — Tent pin. (Z. '15-8; R.5605)

Sisera and his army will come forth, like the rest of mankind, as a result of the redemptive work of Christ. They will come forth in order that the grace of God may be testified to them and that they may have an opportunity, by obedience to the laws of the Kingdom, to prepare themselves to enter into life everlasting on the plane of human perfection in an earthly Paradise. (Z. '15-8; R.5605)

SMOTE THE NAIL INTO HIS TEMPLE — This act has been denounced as a breach of hospitality by some, but defended by others on the grounds that the customs still of the Arabs of Palestine is that any man intruding into a woman's tent is worthy of death. Anyway Jael was not a Christian woman, not begotten of the Holy Spirit, nor taught in the school of Christ, and so whatever may be said of her would have no bearing whatever in respect to Christians, who are under the law of the Spirit of Christ—the Law of Love. (Z. '15-8; R.5605)

5:20 — THE STARS IN THEIR COURSES FOUGHT AGAINST SISERA
— See note on Judges 4:15.

5:21 — THE RIVER OF KISHON SWEEPED THEM AWAY — See note on Judges 4:15.

6:3 — WHEN ISRAEL HAD SOWN — Seeing Israel was fertile, they repeatedly invaded it, confiscating much of the product of the land. So that on this occasion Gideon was threshing out a few sheaves of wheat, fearing to have the customary threshing, lest the Midianites should rob them of all their possessions and increase their levy. (vs. 11) (Z. '15-9; R.5605)

6:11 — THAT PERTAINED UNTO JOASH THE ABI-EZRITE AND HIS SON GIDEON — The Scriptures tell us that not many great, rich, wise or strong are chosen for his work by the Lord. We may be sure that this is not because they would be unacceptable, but because their riches, wisdom, strength, courage usually make them too self-confident and not sufficiently humble to be taught of Him and be glad of opportunities for His service. (Z. '15-9; R.5605)

6:13 — IF THE LORD BE WITH US WHY THEN IS ALL THIS BEFALLEN US — It did not seem even to occur to him that the Lord's disfavor, as shown in the successes of the Midianites against Israel, was on account of Israel's disloyalty to the Lord, in idolatry. It is probable that this same sentiment pervaded the nation in general, and that in some sense of the word, they respected Jehovah at the same time that they worshipped Baal also. How few spiritual Israelites, when they get into spiritual difficulties, realize that, it must, in some sense of the word, be traceable to the Lord's providences. How few probably look to see to what extent their spiritual difficulties, weaknesses adversities, coldness to the Lord, alienation from Him, are due to the permission of some kind of idolatry in their hearts; not an idolatry that ignores the Lord, but one which, while thinking favorably of his spiritual blessings and victories of the past, simply wonders at his disfavor of the present, and fails to recognize that it is possible at the same time to worship both God and mammon—that God's favor and close communion and protection cannot be expected while we permit in our

hearts a rival reverence for wealth or fame or human institutions or creeds or self or family to any degree. (Z. '07-327; R.4082)

WHERE BE ALL HIS MIRACLES WHICH OUR FATHERS TOLD US OF — This was good logic. When we remember the Lord's promise to Israel that he would defend them and protect their interests (and these were earthly interests) then we should remember also that this protection was dependent on Israel's maintenance of heart-loyalty and faithfulness to God. In the same covenant, the Lord assured the people in advance, if they would wander away into idolatry, he would bring upon them various adversities—that their enemies should reap their harvests, etc. Thus we know the answer to Gideon's questions of why the Lord allowed this distress in which they were. It was not that God was unfaithful to his covenant, but the Israelites had been unfaithful. (Z. '15-9; R.5605) See verse 25.

6:14 — HAVE NOT I SENT THEE — The angel was not there to discuss theology, but to inspire Gideon and to make him a messenger of the Lord in the deliverance of his people. (Z. '15-9; R.5605)

6:15 — WHEREWITH SHALL I SAVE ISRAEL? — God chose, as usual, a suitable man, fit for the purpose. Gideon seems to have been a man of about middle age, for he had a son at this time of probably 15. (Jud. 8:18-21) He was well born, as stated by the record that he was fine of form and stature. The face and form, unless marred by accident, indicate the character and training. The noble, the brave, the generous, the wise by nature and by birth show these traits in feature and form. Yet God is not able always to use the naturally noblest and finest of the human family. Too frequently, with such nobility goes a spirit of pride and self-conceit which make the individual unsuited to the Lord's purpose, in which humility and obedience to the Lord are the prime essentials. (1 Cor. 1:26) How gracious is this arrangement which opens the way to the highest favor to the humblest who hears the voice of the Lord and responds with humility and zeal. Let the ignoble by nature, who have tasted of the Lord's grace, be encouraged to trust that, even though by nature ignoble, yet the Lord is able to work in them such a transformation of character that, in heart at least, they may become copies of God's dear son. (Z. '07-327; R.4082)

I AM THE LEAST IN MY FATHER'S HOUSE — Gideon's humility shines out in the protest, that his family was one of the poorest of the tribe of Manasseh, and that he himself was inferior to his brethren in his father's house. Surely a mistake had been made in the selection and a more capable person could be found. (Z. '15-9; R.5605)

6:21 — THE ANGEL OF THE LORD DEPARTED OUT OF HIS SIGHT — Here we have another illustration that we are surrounded by spiritual beings

invisible to our natural eyes; and the fact also, that in God's providence in olden times he communicated to mankind through these angels. (Heb. 1:14; Psa. 34:7). Doubtless the angels of the Lord are as present with his people, indeed more so during this Gospel Age since Pentecost than ever before, because now God's people are the Spirit-begotten ones, precious in the Father's sight. (Matt. 18:10) It is a part of their business to look after the interests of the consecrated members of Christ's body and to deliver them from everything that would not be for their advantage. (Rom. 8:28) It is the interests of the New Creature and not the fleshly interests which are being considered. These messengers, no less powerful, are invisible during the Gospel Age because the Lord would have his people, members of the house of sons, walk by faith and not by sight. (2 Cor. 5:7) In olden times, in the times of the house of servants, the Lord's representatives assumed human bodies and ordinarily appeared in connection with their visits to humanity, so they might have the better opportunity of direct conversation and instruction when communicating their messages. (*Z. '15-9; R.5605*)

6:25 — THROW DOWN THE ALTAR OF BAAL — This proves the unfaithfulness of Israel. Gideon's father was the caretaker, or had charge of the groves of Baal and Ashteroth. Their images were near his home, apparently on his property.

CUT DOWN THE GROVE THAT IS BY IT — Groves, large posts, were significant of honor, erected near the idol. These were maintained by the people of Gideon's own time, his own father being one of the principal of them. Here was the secret of Israel's helplessness and subjection to the Midianites. (*Z. '15-9; R.5605*)

6:27 — DID AS THE LORD HAD SAID UNTO HIM — Gideon first received a test. Sure that he was following the Lord's guidance, he did not wait to gain the consent of his father, much less that of the people of the vicinity, who he knew would be angry at the work. (*Z. '07-330; R.4082*)

HE COULD NOT DO IT BY DAY — He knew it would be interrupted by the people if done in the day.

HE DID IT BY NIGHT — Gideon's courage was thus shown when once he knew he had been called of the Lord to do the work. Conviction that our work is of divine authority is a power of itself in the heart of any man or woman. This is a part of the lack of today, lack of faith in God and failure to recognize a mission that is of God. Much of the preaching is just formalistic, a form of godliness without the power. We are seeking to know God's servants and we surely want to know the divine word. Armed with it one may chase a thousand. Undoubtedly there is a sentiment in many of the young, particularly between the ages of twelve and twenty to seek a great and worthy object in life. Happy are the youth who, in God's providences,

come under wise, helpful instruction, that they might realize that the grandest use of life possible is to render it to God in His service and the service of humanity. Gideon was one of this type, as is manifest all through the story. He had the courage and faith, and merely needed to have the knowledge of God and be commissioned to go forth in His name and do His will. (Z. '15-10: R.5606)

6:31 — WILL YE PLEAD FOR BAAL? — Joash wisely answered, as to whether or not a god of mighty power would need to be defended. If Baal could not defend himself, he could not defend Israel. The argument was potent. The people were prepared to look for a better god as their deliverer. (Z. '15-10; R.5606)

6:32 — JERUBBAAL — Thus God protected the one whom he has chosen as His servant and brought him, more markedly than ever, before the attention of the people, so that when he sent out invitations for volunteers, an army of 32,000 came. (Z. '07-330; R.4082)

6:36 — GIDEON SAID — Here a type of the Lord Jesus, as the appointed deliverer.

IF THOU WILT SAVE ISRAEL — From the human standpoint, the 32,000 of Israel had no show of conquering the 135,000 enemies (Judges 8:10); but from the standpoint of faith in God, who called them to this service, victory was certain, though none could foresee in what way it would come. (Z. '07-330; R.4082)

6:37 — A FLEECE OF WOOL — A picture of the Little Flock, who were to be with Jesus as the antitype of Gideon and his three hundred.

IF THE DEW — The dew represents God's Holy Spirit; be on the fleece only pictures on the Little Flock or Church only, thus separating and distinguishing them from all others as anointed of God to be associated with Jesus in delivering the world (Israel) from the power of evil (Midian). See Joel 2:29.

DRY UPON ALL THE EARTH BESIDE — All mankind, who would not have the Holy Spirit, but would be under the dominion of evil. This is the condition during the Gospel Age. The seven years of chap. 5:1 may represent the Gospel Age, or the night of sin.

THEN SHALL I KNOW THAT THOU WILT SAVE ISRAEL — If this separation and anointing and gathering out of my saints be accomplished, that will prove the deliverance of all others in due time. The deliverance of the Church and their separation and overcoming will prove

that God will be with Jesus in his work for the world. All will then see and know.

6:38 — WRINGED THE DEW OUT OF THE FLEECE — The glorification of the Church and its completion (thrust fleece together).

A BOWL FULL OF WATER — Picturing abundance of truth and the Spirit to encourage and bless the world.

6:39 — LET ME PROVE, I PRAY THEE, BUT THIS ONCE — A picture of the Millennial Age.

UPON ALL THE GROUND LET THERE BE DEW — Representing the Holy Spirit poured upon all flesh. (Joel 2:28; Isa. 32:15-18) The church will no longer need such developing and guidance and protection and the world will get its rich blessing and deliverance. Thus the work of the antitypical Gideon will be completed.

7:1 — THE WELL OF HAROD — Harod means terror and cowardice; and it has been assumed that the name was given it because of the fear manifested by the 22,000 who went home. It was a spring or little lake which drains off eastward into the Jordan. (Z. '15-10; R.5606)

THE HOST OF THE MIDIANITES WERE ON THE NORTH SIDE OF THEM — They had a chance to see the hosts of the enemy and to consider that their enemies were used to warfare, while they, as a people, had for a long time been accustomed to the peaceable pursuits of agriculture. Accordingly the first test applied was permission for all the fearful to return home. (Z. '07-330; R.4083)

7:3 — WHOSOEVER IS FEARFUL — This was a test of faith. The 10,000 courageous men, fearless in the presence of an enemy many times their own strength, must have been men of faith in the Lord, men who, in some respects at least, resembled Gideon in their hearts, in courage, in trust in Jehovah. Yet many, if not all of those who first volunteered and were now rejected, probably had an opportunity later on of joining in the battle after the Midianites were beaten and in full retreat. (Z. '07-330; R.4083)

Just so, the Lord Jehovah contemplates the conquest of the world for Christ (Zech. 14:3) and Christ, like Gideon, is called to lead the Little Flock of called and chosen and faithful ones (Rev. 17:14) forth to the conquest of the hosts of sin. The selection of Gideon's army was a figure of the Lord's method in selecting a "peculiar people" who will share with him the honors of victory in the conquest of sin and all its defiling host. Of these, there is first a call to faith in the Lord, resulting in belief and acceptance of him as their leader. Secondly, there is a call to consecration in full view of the

requirements, in full view of the enemy, and our captain requests of all those believers who come to him to sit down and count the cost, whether they are willing to sacrifice all under his leadership. The large majority, when they realize the battle must be waged with the forces of the world, flesh and devil, are inclined to say—"we prefer not to engage in battle, we are timid, fearful, have not sufficient confidence in Gideon or Gideon's God." The Lord's will is that such should be considered separate from His army, though later given an opportunity to join in the battle. (Z. '07-330; R.4083)

AND AFRAID LET HIM RETURN — But before they are fully accepted, the voice of Jesus calls to them, saying, sit down, and count the cost; it is better not to put your hand to the plow and become a servant of the Lord, than afterward to look back and wish you had not become one. The sight of the enemy, the "fear of death" (Heb.2:15) causes them to walk not with the Lord, because it is too much. When they first responded to the call, they thought of the glory and honor, but overlooked the fact that these could be obtained only at the cost of hardship and endurance. These cowards, who turn back and never really make the vow of consecration, are perhaps no worse than if they had never responded—but they will not share in the great victory, the laurels will not be theirs, the crown of life will not be their portion. (Z. '15-11; R.5607)

7:4 — BRING THEM DOWN UNTO THE WATER — The next test was a test of zeal. When led to the river, all but three hundred halted very leisurely and knelt down to drink, which required the loosening of their armor and unfastening the sword. But three hundred hastily scooped up a little water and lapped it from their hands. This zeal, inspired by a living faith in God, was just the element of character for which the Lord was looking and these three hundred "peculiar" people were the only ones acceptable to God and privileged to share the honor of delivering Israel from a mighty host of oppressors. (Z. '07-330; R.4083).

Further tests are made to finally select a very special class. It will be a test of water (truth). It becomes a very important question to every consecrated person as he is brought to a knowledge of the truth how he will receive it—appreciate it. The picture represents that those most acceptable to the Lord will use energy and discretion in partaking of the truth. They will not bow down in the mire of human servility, but will retain their own erectness of manhood and partake of the water of truth, lifting their heads upward and acknowledging its heavenly origin by whatever stream or channel it may come. (Z. '07-330; R.4083)

7:5 — EVERY ONE THAT LAPPETH OF THE WATER WITH HIS TONGUE — They drank carefully and remembered what they came for, to fight the enemy, and were anxious to fight, overcome, and get him out of

the way and be free. So while drinking they scanned the horizon, were watching. They used discrimination in drinking (not swallowing all that comes along, but seeking the truth and comparing all with God's Word. They studied and got more benefit.) They lapped from their hands as a dog laps with his tongue. The custom of lapping water with the hands is still common with the people of Palestine, shepherds, etc. They become very expert at it. Symbolically this act signified alertness and obedience. The dog, while lapping water with his tongue, is all alert, with his eyes watching in every direction, seeing every thing about him and ready to quit the water at any moment in pursuit of obedience to duty. If water here, as elsewhere in the Bible, represents the truth, these two companies of Gideon's army represent two classes who love and appreciate the truth. Both classes drink of the water of truth, but the one more for their own satisfaction. The other class, watchful, attentive, drink according to their needs and do not neglect alertness in the Master's service, keeping eyes and ears open for the guidance of divine providence at all times. This latter, wiser class are represented by the three hundred who were with Gideon. Gideon himself represents our Lord Jesus, the captain of our salvation. (Z.'15-10; R.5607)

EVERY ONE THAT BOWETH DOWN UPON HIS KNEES TO

DRINK — Evidently these thought only of drinking and forgot everything else. Also, they drank unwisely, with discrimination, swallowing it all. So some now read and eat mentally everything that comes along and make no discrimination between that in harmony with God's word and that not in harmony with it. They drank directly from the pool, kneeling down and putting their mouths in the water and sucking it up. An ox drinks by putting his mouth to the water and sucking it up, giving all attention to it, refusing any attention to his owner, and even resisting the use of the rod on his flanks. (Z.'15-10; R.5607)

7:6 — ALL THE REST OF THE PEOPLE BOWED DOWN UPON THEIR KNEES TO DRINK

— Then comes the second test—obedience and loyalty. One class of the Lord's people put obedience to the Lord's voice first, alert to do his will. Another portion heed less the Master's voice, and even the rod. Being less alert to the service of the Lord, they are less used of him. (Z.'15-11; R.5607)

7:7 — BY THE THREE HUNDRED MEN THAT LAPPED WILL I SAVE

YOU — Compared to the world, the most alert ones are very few. It is those of the Lord's people who are alert that he chooses and grants the greatest opportunities for service. These are the most willing to break their earthen vessels—to use their present earthly lives in the service of the truth and the Lord—that the light of truth may shine out and the cause of truth may have the victory. These zealous ones are most faithful in blowing upon the trumpet, representing God's Word. These have the blessed opportunity

for letting their light shine. Their zeal entitles them to special privileges and opportunities. (Z. '15-11; R.5607)

7:14 — THIS IS NOTHING ELSE SAVE THE SWORD OF GIDEON —

This shows that the Midianites were fearful, apprehensive. Gideon was confident, his faith strengthened by this incident. (Z. '15-11; R.5607)

7:19 — THEY BLEW THE TRUMPETS AND BRAKE THE PITCHERS

— Each one shall follow the Captain of our salvation, his example. First, he shall blow upon the trumpet, representing the proclamation of the truth, and proclaim that the sword of the Spirit of the truth is the sword of Jehovah, and his anointed son. Secondly, they must break their pitchers and let their light shine out. The pitchers represent our earthen vessels, and their breaking to let the light shine out means, as in Rom. 12:1-3, to present and use up our bodies a living sacrifice. We see how Jesus broke his earthen vessel, and what a light streamed forth. Many others than the Little Flock will be associated with the overthrow of Satan's empire. (vss. 23-25)

7:20 — BLEW THE TRUMPETS — The trumpets represent the message of the kingdom, the present truth. The victory of the Lord is obtained by the antitypical Gideon and his little band of faithful followers not by might, nor by power, but by my spirit, saith the Lord.

BRAKE THE PITCHERS — So the Lord's people present their bodies living sacrifices, holy and acceptable to God, in His service, in letting the light shine out, in fighting a good fight against the hosts of sin. (Z. '15-11; R.5607)

These pitchers will soon be all completely broken in the death of the last member of the Christ, and the light will shine out brilliantly in the glorified spiritual condition with full power. Now it is much obscured by these imperfect bodies. There we shall shine forth as the sun.

HELD THEIR LAMPS IN THEIR LEFT HANDS — The lamp represents God's Holy Spirit shining through us. (Z. '15-11; R.5607)

When this resurrection of the church is complete then the hosts of evil will begin destroying one another. The Jews began fighting one another after Jesus' death until the Roman army destroyed them.

7:22 — EVERY MAN'S SWORD AGAINST HIS FELLOW — We are doubtless near the time when the great victory, the antitype of Gideon's, will be accomplished and when the hosts of sin, the powers of evil, will fall upon one another for their mutual destruction. The present war in Europe is the beginning of this, but not its end. According to the Bible, the climax will

be a temporary reign of anarchy, which will fully prepare the world for Messiah's glorious reign of righteousness. (Z. '15-11; R.5607)

7:24 — GIDEON — (From "*gadar*", to fell a tree, a feller, a warrior).

7:25 — OREB — (From "*arab*", to intermix) a mosquito (from its swarming).

ZEEB — A wolf.

8:5 — ZEBAH — A sacrifice or slaughter.

ZALMUNNA — Shade has been denied.

8:18 — EACH ONE RESEMBLED THE CHILDREN OF A KING — See notes on chap. 6:14. As Gideon's band of three hundred may be considered a figure of the overcomers of the Gospel Age, so Gideon would fitly represent the captain of our salvation, whose example we are to follow and whose character is to impress all his followers. Gideon looked like a king's son, that in appearance, form, etc., he had an ability which marked him above the ordinary rank and file. So our Lord Jesus is the King's Son, the chiefest among ten thousand, and all whom he accepts as his little band are to be conformed to his image by the power of God working in them to will and to do his good pleasure, working in them through a knowledge of the truth. Whatever they are by nature, it is God's design that eventually they should be like their Lord and Captain, see him as he is, and share his glory, honor and immortality. (Z. '07-330; R.4083)

8:23 — THE LORD SHALL RULE OVER YOU — The honor due to the human instruments who were privileged to share in it was not to be in their skill and strength in battle but in their faith in God and in their zeal in obeying orders, as an evidence of the strength of their confidence in God. (Z. '07-330; R.4083)

8:27 — WHICH THING BECAME A SNARE TO GIDEON — How subtle the temptation! Often, after one has been used of the Lord, the temptation suggests that the servant so used should accept a material reward because of the labor and toil of the service. The old nature craves earthly honors. But remember Gehazi the servant of Elisha. (2 Kings 5:20-27) This example led Gideon away and raised a bad example for the people who trusted him. After service, watch for deceptive suggestions of Satan, lest we fail to keep the blessing!

11:31 — I WILL OFFER IT UP FOR A BURNT OFFERING — More properly rendered, "and I will offer to Him (Jehovah) a burnt offering." God's law expressly prohibited human sacrifices. (Deut. 12:31; 14:1) His vow meant that his daughter should be devoted to the Lord's service and

that Jephthah would offer to the Lord a burnt offering. This would mean that she should forever be a virgin. Every Jewish woman hoped to be the mother of the Messiah. For a virgin this would seem impossible.

13:1 — THE HAND OF THE PHILISTINES — The Philistines were a warrior people, evidently very intelligent as respects manufactures. See 1 Sam. 13:19-22.

13:5 — THE CHILD SHALL BE A NAZARITE UNTO GOD — All Jews who took a certain vow were called Nazarites. No one should confound these with the people of Nazareth. Jesus was a resident of Nazareth, a Nazarene, but he was not under the vow of the Nazarite. This vow was that he should avoid spirituous liquors of every form and that his hair should not be cut. Samson from his birth, was under this vow which, under the direction of the Lord, was adopted for him by his parents. In some sense the vow seems to have signified the full, complete consecration of the individual to God and his service. Twice before Samson's birth (vss. 4, 5, 14) an angel of the Lord communicated with his parents so that the mind of the mother especially should be impressed with the importance of abstemiousness, and thus her child be born under favorable endowment. Undoubtedly his parents realized to what extent parents may give mental and physical strength to their children, and they would be able to endow their offspring favorably. While the life or virility comes from the father, the mother has greatly to do with the stamping of the character. And in the mother's weakened condition prior to the birth of a child, the father could and should realize the situation and appreciate his privilege of surrounding the mother with fine intellectual and spiritual influences. Thus the father molds the thoughts of the mother—leads them in profitable directions—while the mother, in turn, stamps those high, noble aspirations upon her child, that he may be well-born, an honor to the family name, a blessing to the community, and above all, be qualified to be a servant of God. (Z. '15-21; R.5612) A vow, once taken, should be observed faithfully, if its blessings would be enjoyed.

13:18 — WHY ASKEST THUS THOU AFTER MY NAME — We see here the loyalty of God's true messengers—he would not take glory to himself which belonged to God, he did not want it. He was glad, counted it honor enough, to be privileged to do some work for the Lord. (Rev. 22:8, 9)

13:23 — IF THE LORD WERE PLEASED TO KILL US, HE WOULD NOT HAVE RECEIVED A BURNT OFFERING — The woman seems to have had the more sound mind, and it may be that was why the angel appeared unto her instead of her husband. It may also have been to impress her mind the more strongly. But she seemed a very loyal wife.

13:24 — THE CHILD GREW AND THE LORD BLESSED HIM — One lesson we may learn from Samson's experiences is the importance of having an object in life. No one can get the best out of life unless he has some definite purpose before him. Parents should encourage their children not to aspire to things for which they have no capacity, no qualifications, but to aspire to the best of which they are capable in life. In boys and girls between the ages of twelve and sixteen there is a surging of the forces which, rightly directed, tends to make of them noble men and women, but which, perverted into the wrong directions, may make them vicious; or which, discouraged entirely, may make them do less. Every parent and guardian should realize these facts and shape his dealings with the young under his care accordingly. There is, in youth, a striving for nobility, a realization that life is so much of value, that it can be used but once and that the direction of its start has much to do with the results. At such a time the faithful parent or guardian in setting forth before the opening mind the reasonable obligation which he has toward the Creator, and the blessed privilege of laying down life itself on the side of right against wrong, truth against error. With these matters thoroughly appreciated, the number of moral heroes in the world would be greatly multiplied. (*Z. '15-22; R.5613*)

13:25 — THE SPIRIT OF THE LORD BEGAN TO MOVE HIM — We are to bear in mind the distinction and the wide difference between the Spirit of the Lord coming on the prophets and the Ancient Worthies to move them to do this, that or the other thing, for the accomplishment of the divine purpose, and to write this or that in harmony with the divine will; and the Holy Spirit of adoption as New Creatures in Christ Jesus. Such a mechanical operation of the Holy Spirit is wholly different from that which applies to the Christian, begotten of the Holy Spirit. We are to receive the Spirit of adoption which, more and more permeating our lives, will make us more and more like our Father in Heaven. In all these spirit begotten ones will be exemplified growth in grace, knowledge, love, by their development and manifestation of the fruits and graces of the Holy Spirit—meekness, gentleness, patience, long-suffering, brotherly kindness, love. (*Z. '15-22; R.5613*)

15:8 — HE SMOTE THEM HIP AND THIGH WITH A GREAT SLAUGHTER — Samson's work for his people must not be measured by merely the amount of damage he did to the Philistines in various ways as a warrior and a strategist. Doubtless his chief work was one of reviving the spirit of his people, who had become thoroughly dejected, hopeless under the oppression of their enemies. The lesson of what one man could do when he devoted his life to serving his people and to delivering them from their enemies, must have been a great stimulus to patriotism and an encouragement to return to the Lord and to expect divine favor and prosperity as a result. We must not forget that the Jews were not Christians, nor that the rules laid down by Jesus and the Apostles were not applicable to

the Jews. Moses and the nation of Israel were a house of servants. (Heb. 3:5, 6) They were promised divine blessings in ratio as they would serve faithfully, obediently the divine law, which did not call on them to be saints in the Christian sense of that word. Also the Jew was promised temporal blessings as a reward for faithfulness, while the Christian is promised spiritual blessings with temporal adversities and trials of faith, patience, love and loyalty. Unless this distinction between the two ages and the two laws be borne in mind, we shall be continually in difficulty. According to the law, Samson was rated as a very faithful servant of God. His faithfulness consisted of his loyalty to the divine arrangements and to the cause of God and Israel, the covenanted people of God. His faith was continually manifested in all that he did, and his whole life was used in serving his people. Hence he is rated among the Ancient Worthies by St. Paul in Heb. 11:32 while enumerating those who, through faith, gained victories and had the testimony that they won the divine approval. In a hundred ways Samson was neither a Christian nor an example to Christians. In many respects he lived after the flesh, notwithstanding his noble self-sacrifice in the service of the Lord. We should remember that he was never begotten of the Holy Spirit. Samson's faith in God and desire to do his will are continually manifested throughout his life when viewed from a proper angle. He obtained a good report through faith. (Z. '15-22; R.5613)

16:1 — THEN WENT SAMSON TO GAZA — Samson means “like the sun.” Sorek means “vine.” Delilah means “weak, tender or unhappy.” There would seem to be a picture here. Samson represents God's true people, like the sun. (Matt. 13:43; Dan. 12:3; Mal. 4:2) Delilah pictures the flesh, human nature of the church. The Philistines represent the worldly people in the church, strangers, not consecrated. The flesh, old fallen nature of the church, is in sympathy with the world and its desires, but the new will is not, and we have to keep a watch and vigilant guard over the flesh, else it will trap us. At this time the Philistines were rulers over the Israelites (the church is now subject to the powers that be, worldly rulers.) The world wants to entice the church away from her loyalty to God and make her help and serve them, so she will not hinder or expose their schemes.

AN HARLOT, AND WENT IN UNTO HER — The church, after the Apostles fell asleep, became careless (Rev. 2:4) and yielded to the importunities of the flesh (some did).

16:2 — THEY COMPASSED HIM IN — As a result the worldly spirit and worldly men entered and compassed her about.

WERE QUIET ALL THE NIGHT — The Dark Ages.

16:3 — CARRIED THEM UP TO THE TOP OF AN HILL THAT IS BEFORE HEBRON — Papacy thought to destroy the true church, but she

escaped unexpectedly and in the Reformation she manifest and made plain the entrance to the kingdom (set it on a hill so it could not be hid), representing justification by faith. Hebron means union. The church should have learned a lesson from this experience, but many grew careless again. Nevertheless the church had been purged from a sordid, fleshly class.

16:4 — IT CAME TO PASS AFTERWARD THAT HE LOVED A WOMAN — A class in the church lusted again.

IN THE VALLEY OF SOREK — Valley of the vine. When the church became established again and men flocked to her, when ease began to come in as it did in England and Germany after a while. Many in the church gave way to the flesh again, and its worldly desires.

WHOSE NAME WAS DELILAH — A fitting symbol of our flesh which is weak, fallen, depraved.

16:5 — THE LORDS OF THE PHILISTINES — The great ones of the world in the church.

ELEVEN HUNDRED PIECES OF SILVER — To gain their point they offer very seductive things to the flesh to entrap the church.

16:6 — TELL ME, I PRAY THEE — The old nature pleads to be heard. Tell me, commune with me, take me into your confidence, consider your earthly rights awhile, see some of the comforts you are losing. Flattery is used—of the great power and influence we have as the Lord's servants—and asks us to yield these so that the flesh may have greater ease.

16:7 — IF THEY BIND ME — Some of the careless, fleshly-inclined ones of the church, listen and give a half-assent, not wholly giving in, but they do not realize the danger.

THEN SHALL I BE WEAK AND BE AS ANOTHER MAN — (Be weak as other men without special divine favor and blessing and protection.) The spirit of complaint enters, is listened to, and a kind of promise made, a giving way to the flesh by some.

16:8 — SEVEN GREEN WITHS — “Seven moist cords,” not yet dried.
(Leeser)

16:9 — THERE WERE MEN LYING IN WAIT — Satan's agents ever ready to aid the flesh.

THE PHILISTINES BE UPON THEE, SAMSON — After the flesh and its friends begin to gloat over their success and the enemies of the heart

class think they really have captured her at last, the heart class takes warning and, exerting the new will, throws off the restraint and escapes. Here again she is rid of a fleshly, worldly class. This seems to correspond to the fleeing of the Pilgrim Fathers to our shores to have their liberty and to escape the oppression of their enemies and the fleshly-minded of her own numbers. The heart class refuses to be unfaithful to the Lord.

HIS STRENGTH WAS NOT KNOWN — The secret of her strength, her consecration, was not betrayed.

16:10 — NOW TELL ME, I PRAY THEE — Again some grow sleepy and careless and pander to the flesh and listen to its complaints.

16:11 — NEW ROPES — Binding influences never so presented before (never used for work.)

THEN SHALL I BE WEAK AND BE AS ANOTHER MAN — “Any other of mankind”—*Leeser*; without special favor and protection and strength from God.

16:12 — TOOK NEW ROPES AND BOUND HIM THEREWITH — Again some in the church yield and enter into bondage for gain, yield to their flesh.

THE PHILISTINES BE UPON THEE, SAMSON — The world class has you, the heart class, in their power, to serve them.

THERE WERE LIARS IN WAIT ABIDING IN THE CHAMBERS — Satan’s agents, always ready to take advantage of us, when in ungarded conditions.

HE BRAKE THEM FROM HIS ARMS LIKE A THREAD — Again the heart class asserted its loyalty and threw off the restraint and escaped to freedom, leaving behind those who had sold themselves for a mess of pottage—as the time of the Miller movement.

16:13 — TELL ME WHEREWITH THOU MIGHTIEST BE BOUND — Again some grow sleepy and careless and pander to the flesh, even stronger than before, for the allurements grow more fascinating with the increase of knowledge and invention.

IF THOU WEAVEST THE SEVEN LOCKS OF MY HEAD WITH THE WEB — The warp (*masseketh*) of a loom. If you weave in my tokens of consecration (seven) with the warp of the nominal system, and so entangle and weave me into it, that my consecrated talents, etc., are used for the strengthening of that system, then I will be bound and you will have my service.

16:14 — SHE FASTENED IT WITH THE PIN — Many yielded and were caught in the mesh.

THE PIN OF THE REAM — Pin of the shuttle (or loom—*Leeser*).

AND WITH THE WEB — The heart class again awakes and asserts its strength and escapes, damaging the weaving of the nominal system and spoiling it.

16:15 — THOU HAST MOCKED ME THESE THREE TIMES — The testings of the harvest time become stronger and the complaints of the old nature greater, to those who are inclined to listen to them.

16:16 — HIS SOUL WAS VEXED UNTO DEATH — Some grow faint and weary, because by listening to their flesh and yielding somewhat to its entreaties, its voice becomes louder and its claims for notice the more powerful. Until, to gain some rest of body, they are willing to grant its requests.

16:17 — HE TOLD HER ALL HIS HEART — Opened his heart to her entreaties and bared it, betrayed the confidence of the Lord to the enemy.

IF I BE SHAVEN, THEN WILL MY STRENGTH GO FROM ME — The secret of my strength is my entire consecration to the Lord. If you can induce me to break that I will be as other men without special strength from God. But I must not betray it.

16:19 — SHE MADE HIM SLEEP UPON HER KNEES — Yielding to the flesh, ceasing their watch, they are lulled to sleep unsuspectingly and induced to break their consecration to God.

16:20 — THE PHILISTINES BE UPON THEE, SAMSON — The warning is given to wake them up, but it is too late, they have cast off the Lord's protecting care, broken their consecration.

HE WIST NOT — His spiritual strength is gone. At first they do not realize they have lost their crown, and they hope to have the Lord's blessing and communion as before, but at last find they have lost it.

THAT THE LORD WAS DEPARTED FROM HIM — A vow once taken should be observed faithfully if its blessings would be fully enjoyed. Whoever takes a vow should remember that it were better not to take it at all than to violate it. For its violation serves to weaken the conscience, whereas its observance tends to strengthen the entire life and make the individual more fit, the more prepared for the Lord's service here and hereafter. The

Lord seeks among his people strong characters for efficient service.
(Z.'15-22; R.5613)

16:21 — PUT OUT HIS EYES — His spiritual sight is taken away, he is blinded. The course of Samson in this (vss. 15-30) is like that of the Great Company.

BOUND HIM WITH FETTERS OF BRASS — The gates of Babylon were brass (copper) (Psa. 107:16; Isa. 45:2); bound in with the tares.

HE DID GRIND IN THE PRISON HOUSE — Served the nominal church in getting the food they desired and in their work. Brought down to labor. (Psa. 107:12)

16:22 — THE HAIR OF HIS HEAD BEGAN TO GROW AGAIN — They begin to feel desire for their consecration again and to have the spirit of it again.

16:24 — OUR GOD HATH DELIVERED INTO OUR HANDS OUR ENEMY — The worldly minded rejoice for a short time in the liberty from restraint in their schemes, and have a grand time over the prospects of what they will do, and the nominal church will have its way.

16:27 — SAMSON MADE SPORT — The tribulation of the Great Company. The world sports at them.

16:28 — SAMSON CALLED UNTO THE LORD — They make their stand and reassert their consecration, but their crown is gone.

THAT I MAY BE AT ONCE AVENGED OF THE PHILISTINES FOR MY TWO EYES — For my spiritual blessings and understanding of the deep things of God. They are loyal to the Lord now and want to do all they can for him.

16:29 — SAMSON TOOK HOLD OF THE TWO MIDDLE PILLARS — The Great Company knock out the supports of the nominal systems, both Catholic and Protestant, and the nominal systems go down to destruction, and the Great Company pass under the veil.

RUTH

INTRODUCTION

WHILE THE BOOK OF RUTH is not prophetic, but merely historical, it is valuable to us in various ways, (1) It furnishes an important link in the chronological chain leading down to King David, and hence a part of the chronological line leading down to Jesus. (2) It gives a glimpse of the habits and customs of the Israelites in general as an agricultural people, thus in naked contrast with the books of Judges, Kings and Chronicles which deal more particularly with the rulers, generals and wars. (3) The story of Ruth points out a very beautiful lesson of fidelity, sympathy and love amongst the people of that time and inculcates a similar lesson of kindness among Spiritual Israelites, guaranteeing them, along this line, blessings both for the present and for the future. (*Z. '02-349; R.3110*)

@Z_SINGLE = Manifestly the chief object in this brief narrative was to preserve an authentic record of a link in the chain of our Lord's human ancestry. The story is interesting as an item in Jewish history. It has its lights and its shadows, for its characters were but samples of our fallen humanity, coming gradually under the influence of divine grace. All that was noble in them, therefore, calls forth our admiration and esteem, while the blemishes are to be deplored. (*Z. '07-344; R.4089*)

@Z_SINGLE = It is said that when Benjamin Franklin was American minister in Paris, he spent an evening with some of its literary people, during which he was called upon to contribute to the entertainment. Drawing from his pocket a manuscript he prepared for the occasion, he remarked, "Reading a very ancient book, I came across a very charming bit of literature which I believe will prove as interesting to many of you as to myself. I have copied it, and if you will permit, I will read it." It was the entire story of the book of Ruth. The narrative tells that the audience was delighted and desired to be informed where in ancient history so beautiful and idealistic a tale could be found. They were more than surprised when he told them that he had copied it from the Bible, for France at that time, in its official and literary circles, was agnostic, if not atheistic. (*Z. '15-23; R.5613*)

THE ROSE OF MOAB AND THE ROSE OF SHARON

DISCOURSE NOTES

ROM. 15:4 — The scriptures were written for our learning, that through patience and comfort we might have hope. The Sunday Bible lessons go into the Book of Ruth. Beautiful unfoldings of the mind of God. Dig and drink deeply. During the time of the Judges there was no ruler, no king, no policemen for 450 years. They were the freest that the world has ever known. It is not safe now, in our land, to remove the police.

There was a famine in the land of covenant promises (Deut. 28) that was very severe, even in Bethlehem, the house of bread.

The name of the region was Ephrata meaning bearing, fruitful. An Ephrathite was a native of the region. The root is Phrat, the ancient name of the Euphrates. Olives, pomegranates, figs, almonds, grapes and grain were in abundance.

“A certain man, Elimelech,” meaning “God is my King.” After ten years of oppression under Eglon, king of Moab, Israel learned again that God was their king by their deliverance through Ehud, son of Gera, a Benjamite. (Jud. 3:12-30)

Elimelech rebelled against the famine. He should have esteemed the covenant so highly as not to leave the land of promise and covenant people for a land of strangers and idolators. (Heb. 12:5; Isa. 63:9)

Mahlon is from a Hebrew word meaning a circle, dance, joy; or from *khaw-law*, a prim. root, meaning to be rubbed or worn, hence weak or sick. Chilion is from a Hebrew word for ornament or crown; or from *kil-law-yone*, meaning pining destruction, from *kaw-law*, a prim. root, to end, perish, be finished.

Naomi means pleasant, lovely, like her disposition; from *No-am*, meaning agreeableness, delight, grace, splendor. Elimelech died not long after his arrival in Moab and before his sons married. God did not bless his going. The father, who feared to live in Bethlehem, hardly reached Moab ere he died. Instead of crying to God and trusting Him in Bethlehem, they go to a land of idol worship. They sought to avoid one affliction and fell into a worse one. They escaped famine but death overtook them. They had not trusted in God's love at home, so his judgments smote them in a foreign land.

Even then Mahlon and Chilion would not go home. In violation of the covenant law they married heathen wives. (Deut. 7:3; 23:3) (The Law referred to men who founded houses.) It forbade the Moabite to enter Israel to the tenth generation. The sons founded houses in Moab, and Moab became their grave. They probably determined not to return until the famine ended, and when it was over they were no more.

They migrated to have greater abundance and security, now Naomi was a widow and had no husband, no sons, no property. She and her two daughters-in-law stood alone in a foreign land. What should she do now?

She heard God had visited his people and the famine was ended. Perhaps Naomi's heart never fully sympathized with their leaving Israel, and she now turned face and heart toward home, her native land.

She felt her daughters-in-law were young and life was before them, that they were sacrificing too much to go with her, to share her poverty in a strange land. She urged them to return to their land, people, mothers' houses. They wept and told her they loved her too much to desert her in her hour of need, they would go and share her poverty with her. She said, "Jehovah grant that ye may find rest, each in the home of a husband. Jehovah deal kindly with you, as ye dealt with the dead and me." A scene of unequalled tenderness and love took place. They said, "No, for we shall surely return with thee to thy people." What had produced such love and self-sacrifice as both women had?

It was an honor to the dead sons that they had chosen such girls as these, somewhat worthy of enduring love awakened. The sons and father had not become Moabites. They had kept the faith in a strange land. In ten years of married life, these two entered an Israelite family and breathed its good atmosphere. Marriage and family life are real mirrors of religion and worship. Israel had distinguished itself, not merely by the name of its God, but by the life at home, in the family, by the faithfulness to the wife and children, probably by the custom of morning and evening prayer. The level of morality was greater than among us now. Family separations, divorce, loose-living, have become so common in American life as to be thought no longer a disgrace. Purity and morality in marriage were natural and necessary results of faith in the only living God. They saw the contrast of such a home with the life of unchaste and sensual pleasure excesses that belonged with the abominations of idolatry in Moab.

These two women were attracted gratefully to the home life of Israel. They requited kindness and tender treatment with self-sacrificing love. They had not only heard the religion of Jehovah confessed in Moab, but seen it lived in the home. What they are and are ready to do is the result.

How gently and delicately she tells them they cannot hope to find a home and husband in Israel because what her sons had done in marrying foreign women was against the law and custom in Israel.

“Jehovah grant you to find a rest in the home of a husband in your own land.” There is great beauty in the Hebrew word rendered “rest” here. The position of a single woman in those days was an unhappy one. The youthful widow married again. There she found an asylum of protection, safety and honor. That is the idea of the word *menuchah*, resting place, which Naomi urged them to find in their own land, in the house of another husband which Jehovah would grant them. It is a beautiful expression. Deut 12:9, “Hitherto ye have not come into the rest and inheritance which Jehovah your God giveth you.”

Solomon was the first who could praise God for the complete *Menuchah* gift. (1 Kings 8:56) The Holy Land, when possessed in faith and obedience, was the earthly *Menuchah* to which earthly Israel had come, as the bride to the house of her husband. The promised land of rest and security was the covenant land, Israel’s home.

It is true that Israel’s highest *Menuchah* is their God, Jehovah, himself and his covenant. The world’s final rest and home is mentioned in Isa. 11:10, “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 (*Menuchah*) shall be glorious.”

Jesus called to men in the Gospel Age, (Matt. 11:29), “Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me. and ye shall find rest (*anapanois* or *Menuchah*) for your souls”—a place of peace, rest, security, sympathetic understanding—a home for your souls. The Old Testament unfolds the New Testament, and the New Testament unfolds the Old Testament.

Such a home Ruth and Orpah had enjoyed with Mahlon, Chilion and Naomi.

Orpah means a hind or deer.

Ruth, derived by some commentators from the Hebrew word for rose (Greek *podor*, Latin *rosa*, because of the redness of the flower), so we may think of her as the Rose of Moab. Tradition says that she was the daughter of Eglon, king of Moab. (Ruth, from *reuwth* (*rehooth*), a female associate, a friend, from *raah* (*rawaw*), a prim. root, to tend a flock, to pasture.)

Naomi, when she saw how self-sacrificing her daughters-in-law were, told them, “I am too old to have a husband, but even if I should this night and bear sons, would ye shut yourselves up and wait till they were grown?”

Here again is a gem of thought from the Almighty. The Hebrew word for “shut yourselves up” does not occur elsewhere in Scripture and its meaning is derived from use elsewhere in Hebrew. It is connected with the word for garden, in Greek, *napadeisos*, which was closed in, hedged in. *Kallah* is bride, as daughter-in-law, *numphs* (Matt. 10:36). The bride covered herself with a veil, withdrew from public view and shut herself up. (See Cant. 4:12, “a garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed.”) The Hebrew word for bride derives from garland, used to cover both bridegroom and bride. (Bride, or son’s wife, *kal-law*, from *kaw-lal*, to complete. *Stay-aw-gan*, to debar from marriage.) It represents a shutting in, but by flowers, a shutting in unto (for purpose of) perfection and coronation.

Orpah, seeing no hope of husband or home in Israel, though she had a deep love for Naomi, natural desire for a resting place or home was stronger. Here Orpah and Ruth represent two classes of Gentiles who hear the gospel. Some count the cost and it is too much. Their love for truth and righteousness is not enough to suffer much. They turn back into the world, like Orpah to Moab. Note Naomi’s words—“back to your people and gods,” not enough faith. Naomi did not urge them to go back to their gods (vss. 8, 11). Did Orpah ever think with longing of Naomi?

Ruth’s love was deeper. Naomi’s loving, sunny, self-sacrificing disposition had inspired a similar self-sacrificing love and gratitude in Ruth (vss. 16, 17). Notice that Ruth uses the name of Jehovah. She made her decision. Naomi had made Israel and Israel’s God lovely in the eyes of Ruth. She wished to go to the people whose sole representatives were as amiable as this family. God and the people who could produce such as Naomi, must be a lovely God also. She is willing to give up prospects of home and family and the heart’s joys that might be hers also.

Ruth here is like those Gentiles who become Christians. They must sacrifice earthly things to become God’s people. Such is consecration. They enter thus poor in spirit. But God is even better to us than to Ruth, far greater than we can dream. There is a deep lesson for us here. Do we, as Christian ambassadors for Christ, so live that our lives tell so beautifully to others about our God? Do we let the love light of his Holy Spirit shine out in our words and actions, so these attract others to learn about our God?

Most of us are so forgetful, dulled by our fallen humanity, that we fail to let our light shine. (Phil. 2:14-16) “Among whom we shine as lights in the world.” “Be thou an example of believers.” (1 Tim. 4:12) “Ye are living epistles, known and read of all men.” (2 Cor. 3:2, 3) Resolve more carefully to represent our Heavenly Father in all our ways. How do we know but that our testimony may reach a hungry, teachable heart?

So these two went! It was a sad homecoming for Naomi—no home, no family, no friends, poverty, only one daughter-in-law (but she a jewel.) But God's lovingkindness was not exhausted. Already He had begun to order and arrange for her blessing, as she turns toward Israel.

The town was stirred at her return. Women said, "Is this Naomi," the pleasant, the lovely one who left us ten years ago, not willing to share our troubles? She knew they were contrasting her condition now with ten years ago. "Call me not Naomi, but Mara" (bitterness). (Though the name means bitterness, yet one who bore it later, had so lovely a character she was used by Jehovah to be our Lord's mother and has made that the loveliest name among women, Mary.) "For Jehovah witnessed against me. The Almighty (*El Shaddai*) hath dealt bitterly with me." Why the change of the name of God? *El Shaddai* is used in Genesis and Job much and context shows that of gracious, author of fertility and fruitfulness, blessing. God had refused to bless them in a foreign land, as they had refused his chastenings.

"I went out full and Jehovah hath brought me back empty." "In the loss of children and family Shaddai hath declared me guilty." Yes, God's faithfulness and love, unknown to them, reached out into Moab and overruled their affairs to bring them back. "There is a friend that clingeth closer than a brother." (Prov. 18:24) "O Love, that will not let me go," a hymn. "I drew them with the cords of a man, with bands of love." (Hos. 11:4) While they were in Moab, God's love was preparing help that would blossom out into joy when they should fully return. God's love used trouble and affliction to bring them back to Him.

The neighbors did not help them, but turned back to their own pursuits. So (2:2, 3) Ruth volunteered to glean in some of the nearby fields at harvest time. It was not easy, a miserable task for a once-prosperous widow. She was possibly treated as a beggar, harshly spoken to, if not maltreated by rude reapers; passed the day in heat and distress, to bring home a little barley, weary and hungry. But her love for Naomi gave courage and strength to make light of this.

Jehovah directed her steps, though she did not know it; literally, "her lot met her in the fields of Boaz."

While she was gleaning, Boaz comes from Bethlehem and looks over the harvest field. His greeting to workers shows a God-like character, "Jehovah be with you." And their answer, "Jehovah bless thee," was not mere formality as shown by later talk with the overseer, who has the same spirit as his master. He watches the workers and notices one who gleans industriously, not bold nor noisy, not given to play. Her very manner shows her not to be a common maid servant. He has not seen her before. She is serious, earnest, quiet, reserved. Ordinarily maids chatter and do many

things they are not paid to do. She, who so long had her own mistress, has not the look nor manner of one grown bold in beggary.

He asks the overseer. Since morning she had not ceased to glean and had scarcely, but now, rested in the house. This praise led Boaz to call her to him or go to her. He asks her not to go to another field but to abide there. He told the reapers not to reproach her nor molest. The Law of Israel provided for the poor and stranger. (Deut. 24:19-22) He could not but support her in this right, though he might help her.

Note the manly behavior of Boaz. He does not take advantage of the situation to interfere nor to wound her self-respect by too much liberality. He is careful in his kindness to respect her, though she is a stranger. He even instructs his binders to drop a handful now and then, so her gleaning would be more fruitful and tells her to glean closer to the maidens binding sheaves. At the noon hour rest, he invites her to eat with the rest of the reapers, passes her bits of corn and sour wine to refresh the reapers.

Boaz told her that he had heard how she had left father and mother and native land to live among strange people. His beautiful expression—he did not say “I will help thee,” there was too much nobility and refinement in both to permit so light a statement; he was also an ambassador for Jehovah—“Jehovah recompense thee, and a full reward be given thee by Jehovah, the God of Israel, under whose wings thou art come to trust.” Jehovah can reward more deeply and the satisfaction is more complete.

The full reward should be realized in her life as she would seek shelter and trust under the protection of a covenant-keeping God, among covenant people.

These words were the first ray of sunshine breaking through the grief and tears of many weeks. She had lived with a sense of loss of family, home and people. This truly must be a great God and a great people, because she now is told about the God of Israel by another Israelite and hears the voice of blessing from another of God’s people. She said, “I have long been sad, but thou comfortest me. I have looked for no reward, but thou hast spoken to the heart of thy handmaid, though not like other maidens.”

Her answer raised her higher to Boaz. It showed a refined nature. Many in her place would say, in truth, that they were not used to such labor and would begin to complain. Ruth was unassuming and reserved, not looking for favors. The young and healthy delight in standing on their own two feet. She feels that there would be some way to a better condition. Boaz shows kindness, not as a relative, but in respect for excellence. Kind words to a loving heart are like morning dew on a thirsty field.

She returns to gleaning, does not slack her hand, nor assume airs, nor take things easy because her master favored her. She worked diligently till evening, even stayed over to thresh grain. She had an ephah of barley (3-1/2 pecks.)

She also carried home to Naomi some of the food saved from dinner. (vs. 18)

Now comes the part of the story that is difficult for many to understand. Naomi realized that the hand of Jehovah must be in all of this. He had guided Ruth to the field of Boaz. "Jehovah hath not left off his kindness to the living and the dead. His blessings be on the man who has befriended you." Kindness to the dead in that He looked after their loved ones. She advised Ruth to abide in that field through the harvest. Ruth reported Boaz' words. "Abide close to the young men through the harvest." Naomi, as a wise mother, gently corrected, "It is good to abide with the maidens, that men meet thee not in another field and fall upon thee." Here was safety sent by Jehovah.

When the harvest was over and the heaps of grain were on the threshing floor, Boaz himself came down to watch. Naomi said to Ruth, "Shall I not seek a *Menuchah* for thee?" (a hearth, home and shelter.)

What was done was in accord with the Law. (Deut. 25:5-10) It rests on a desire to preserve, not only the national spirit, but also a national body. A nation lives in its families, as a tree in its branches. If a man die without child it is as if a branch withered. The remedy is that a new branch is grafted in by the nearest male, the relative marrying the widow. Each family is to take care that a branch not die out. But no one could redeem anything for a family who was not a blood relative.

So this tells us why Jesus had to become, not only a human being, but a human baby, nourished by the body of Mary. It would not do to be created a full-grown man like Adam, he must have his body nourished by Adam's race, human flesh, before he could redeem mankind. Thus the study of the Old Testament increases the understanding of the New Testament—it is all from the Creator's Mind.

So Naomi called the attention of Boaz to a neglected duty. Divine grace pointed to Boaz rather than to the other relative.

Now look at what was done.

Ruth washed and donned her good raiment. She did not win Boaz by art and beauty. She went by night, so he did not see her and afterward he retired and slept. She gently cleared a place at his feet, drew a corner of his

covering over her without waking him. But, turning in his sleep, his feet touched her and he awoke with a start. Boaz said, "Who art thou?" She answered, "Ruth, thine handmaid, spread thine skirt over thy handmaid, for thou art a near kinsman." What does it mean? The Masoretic text (standard Jewish text) understands by "thy skirt," "thy wings," i.e., protection, by covering being spread over. She is appealing to him to do what the Law demanded.

The innate nobility of Boaz shines out. He is a man of God, an Israelite indeed, not only before men, but before God, does not forget—"Thou God, seest me." He does not take advantage of the situation, there is no meanness nor impurity in his nature. He said, "Blest be thou of Jehovah, my daughter, for thou hast shown more kindness in the latter deed than at the beginning, as you have not sought young men, whether poor or rich!"

Now what did he mean? How was she showing more kindness in this action than at the beginning? This was a harder thing for Ruth to do than gleaning, for she was exposing herself to possible misunderstanding. But her deep love for Naomi and self-forgetfulness surrounds this action with a glow of purity. To procure honor in Israel, and love for Naomi, and to save the name of her dead husband from extinction in Israel, she does what only a chaste woman, inspired by the obedience of love, would dare to do, and what the polluted minds of impure souls can never understand. To a noble mind it is more of a martyrdom to face the possibility of appearing as a sinner than to suffer hardship for the sake of virtue. Naomi must have trusted God very deeply to have advised such a step.

(Verses 14-18) Boaz promised to call the matter to the attention of the nearest kinsman, as one nearer than himself, and if he would not do his part, then Boaz would take care of it. She lay till early morning and, while yet dark, went away. Boaz filled her vail with barley grain, six measures. Then Boaz went out early to meet the other kinsman as he came by the gate. Why six measures? Why not seven, or five? Ruth told Naomi she had six measures, it gave a hint to Naomi, in any event, that Ruth would obtain a resting place. Six is a symbol of labor and service, followed by seven, the time of rest. Whoever served six years was released on the seventh. (Ex. 21:2, 3) So Boaz sent the message—period of labor past, time of rest at hand.

Boaz gathered ten men, elders of the city, and had them sit in the gate by him. The gate was the place of judgment. (Gen. 19:1) When the nearest relative came by, Boaz stopped him and laid the case before him. At first the other relative, nameless, said he would redeem the land for Naomi. But when Boaz showed him the Law, that he must marry Ruth, he said he feared to mar his own inheritance. What did he mean? How mar his own inheritance? Evidently he feared to marry Ruth because she was a Moabitess. He knew what happened to Mahlon and Chilion, so he refused.

But Ruth had become an Israelite in faith and left behind Moab and its people, its gods and customs, and joined the covenant people. Boaz knew this and did not press the matter. So the other relative removed his shoe and gave it to Boaz.

What does this custom mean? The shoe or sandal was a type of motion and wandering, also of rest and possession. (Deut. 11:24) Ex. 12:11—"with shoes on your feet"—meant a journey ahead. Deut. 11:24 refers to possession, something actually had and you could tread on with your feet at will. So the relative, by this custom, symbolized he surrendered all rights and claims of possession. Had he done his part he would have set his shoe on Naomi's inheritance and claimed it as redeemed for Ruth's family. Ruth is the heiress of Mahlon and must go with his possession. So Boaz redeemed Naomi's and Ruth's and married Ruth. Deut. 25:5-10 gives this law and custom.

So we see how important this law of redemption was considered. Ruth did not have to carry out the severe part of the command as the first relative was not the only one available.

The story and procedure of redemption illustrates well the work Jesus did in redeeming Adam's race. As there was no other redeemer, Jehovah furnished him in his own Son. (Isa. 63:5) But Jesus had to be a flesh relative of Adam, as well as become a human being. So, as in Luke 1:35, the life spark of our Lord Jesus was transferred by divine power to the womb of Mary, and Jesus was born a perfect human baby. He did not inherit the death sentence from Adam, because Joseph was not his father, God was. When of full age, he gave his perfect human life a ransom for all mankind and carried out the contract to the full end on the cross. By this ransom price he redeems Adam and all his children, and Adam's inheritance, the earth. Also he marries a bride, one who is a daughter of Adam, the Church. This contract was witnessed by the elders, ancient fathers and prophets, in the place of judgment, before the throne of God. He also planted his shoe upon the inheritance for, as the Redeemer, he walked up and down over it for 3-1/2 years. Jesus and his bride, as spirit beings, do not need the inheritance, so it is returned to the children of Adam in their resurrection. (Psa. 60:8 and 108:9, "Over Edom will I cast my shoe," means that the Lord will claim Edom as his possession, redeemed, as of the other tribes in vss. 7, 8.

Ruth represents the Gentiles who come into the family of God by full consecration, leaving behind home, family, lands; and, as New Creatures, become Sons of God, the Bride of the Prince, redeemed by the blood of the Lamb, a ransom for all. Like Ruth, they will be the mother of kings. Ruth gave up home for the home of Boaz; her husband was a prince of Israel; her children were kings; her people were the covenant people; she received the land, Naomi's inheritance, and Boaz. So God deals with the Church.

COMMENTS ON RUTH

1:1 — IN THE DAYS WHEN THE JUDGES RULED — Perhaps somewhere about Gideon's time when scarcity, amounting almost to famine, prevailed in Palestine, as a judgment of the Lord upon his people for some measure of coldness toward him, or unfaithfulness. (*Z.'02-349; R.3110*)

There was no king, every man did that which was right in his own eyes. Part of the tribe of Dan forsook the land in a body, being no longer pleased with it and of no mind to overcome the remaining enemies. (*Lang*)

THERE WAS A FAMINE IN THE LAND — No rain, and crops failed, no crops reaped from those extensive grain-bearing plains, which in good years, produced abundant supplies. The very name, "House of bread" bespeaks a good, fertile, district. Its soil is fruitful in olives, pomegranates, almonds, figs and grapes. (*Lang*)

A CERTAIN MAN OF BETHLEHEM-JUDAH WENT TO SOJOURN — With his family, in time of famine, to sojourn in Moab on the East side of the Dead Sea, where fertile conditions were. He left his neighbors and relatives in distress to enjoy greater abundance in the land of the enemy. Famine was ordained as a chastening discipline, but this man went in his own strength, in selfish segregation from his fellows, to change the orderings of divine providence. (*Lang*)

IN THE COUNTRY OF MOAB — The Moabites were descendants of Lot (Gen. 19:37), but nevertheless the Lord marked out to Israel that they were not to be considered the children of Abraham and therefore not subject to special dealings, discipline, providences, etc., as were the Israelites. (Deut. 23:3-6; Neh. 13:1)

1:2 — ELIMELECH — "My God is king." Now it was in conflict with the king of Moab that Israel had experiences that God is king. (*Lang*)

NAOMI — "The lovely, gracious one," name was the mirror of her character. Whoever is loved as she was by her daughters-in-law is certainly most worthy of love. (*Lang*)

MAHLON — From "*machol*," a circle dance. (*Lang*)

CHILION — May be derived from the Hebrew for Crown. Hence these two sons would be their joy and ornament. (*Lang*)

EPHRATHITES — Natives of Bethlehem and vicinity. The ancient name of Bethlehem is Ephrath means, to bear, such as fruit, like the Phrat, the original name of the Euphrates. (*Lang*)

THEY CAME INTO THE COUNTRY OF MOAB AND CONTINUED

THERE — It was a mistake, however, as she afterwards realized, to attempt to regulate their own affairs when they were under the special protection and guidance of the Lord. As Israelites, they should have esteemed the divine promises so highly that they would not have left the land of promise and the people of promise to commingle with those who were strangers to these promises and more or less idolaters. To be on the Lord's side for the Lord's people should have been esteemed far more important than earthly prospects. (*Z. '02-349; R.3110*)

In leaving they were leaving the special privileges of association with the Lord's people and failing also to contribute their part toward their comfort and encouragement, and also exposing themselves and their children to the unholy influences of an idolatrous people. This was the part they chose merely for temporal advantage, rather than to share the hardships at home and trust in the Lord to supply their needs. The result of their course was only trouble. (*Z. '07-344; R.4089*)

1:3 — ELIMELECH, NAOMI'S HUSBAND, DIED — Probably not long after his arrival in Moab. The death of the father is the beginning of their troubles. Yet the sons are unwilling to return home, but proceed, in violation of the Law, to take Moabite wives. (Deut. 7:3) As the idolatry of Moab and Ammon (children of Lot) are as objectionable as of others, though not named in the list of seven nations. (Deut. 7:1; see Jud. 10:6; Deut. 23:3—Law) The Law of Deut. 23:3 which forbids entrance into the camp or nation of Israel even to the tenth generation is argued by the Jewish expositors as not applying to Ruth, as she was the woman and, as such, founded no house in Israel or elsewhere. The taking of wives would be making a covenant and so would involve the danger of idolatry. The story does not seek to hide the sin of the young men. The wrong which has been done is overcome and turned into a stepping stone to a great end. The Midrash makes Ruth a daughter of King Eglon.

1:4 — THEY TOOK THEM WIVES OF THE WOMEN OF MOAB —

These were heathen wives who knew not the God of Israel. But, as events show, though Naomi and Elimelech had erred in judgment and were faint-hearted, yet they were still loyal to Jehovah and let their light shine in Moab, and both their daughters-in-law were influenced thereby and Ruth was fully converted. (*Z. '07-344; R.4089*)

ORPAH — A hind or deer. (*Lang*)

RUTH — The *Mishna* and *Talmud* speak of the rose under its Greek name *podon, rosa*, derived from the redness of the flower, *eputhpos, tutilus*, Sanskrit *rudh-ira*, Gothic *rauds*, the Moabite Rose or Rose of Moab. The Father who feared, lest he should not be able to live at home, had scarcely reached the stranger's land and then died. The sons founded their houses in Moab and Moab became their grave. They were probably determined not to return home until the famine ended, and when it was over they themselves were no more. They had emigrated in order to have more, and secure the family, and now the widow had no husband, nor sons, nor property. "Joy" and "ornament" had given over to sorrow and mourning—Naomi stood alone in a foreign land. (*Lang*)

THEY DWELLED THERE ABOUT TEN YEARS —During these years these two women saw the difference between an Israelite family and a Moabite. The sons must have been worthy of the enduring love they awakened, even though there were no children. The attachment of the two women must be grounded in facts. The two Moabitish women had entered into an Israelitish house and breathed the good atmosphere of a family of Judah. Marriage and family life are the real mirror of religious life and worship. Israel had distinguished itself from the inhabitants of Canaan, not only by the name of its God, but its life at home, in the family, in faithfulness and love to wife and child. Purity and morality in marriage were the necessary results of faith in the only living God, as much as a life of unchaste and sensual pleasure belonged to the abominations of idolatry among the Ammonites and Moabites. Every profounder apprehension of the domestic relations brought about by man's consciousness of God affects the wife especially. Her happiness and love, indissolubly connected, depend upon the moral education of the man she follows. Ruth and Orpah felt the influence of the higher morality in contrast with the Moabite homes. Although the two sons may not have been specially pious, their national mode of home and family life contrasted with that of Moab, and more so because they lived in Moab. Both the young women, acquainted with the fate of Moabite marriages, felt gratefully attracted to the Israelitish house into which they entered. They requited the kind and tender treatment they had received with self-sacrificing love. What a picture of peace and happiness does it suggest! The women not only heard the religion of Jehovah confessed in Moab but they had seen the expression of it in the life. What they have done and are ready to do is the consequence. (*Lang*)

1:6 — THAT SHE MIGHT RETURN FROM THE COUNTRY OF MOAB
— Naomi was not to blame in connection with the matter, the responsibility rested with her husband and it is evident that her heart was not in sympathy with the move, for ten years later when her husband and two sons had died she promptly determined on a return to the Lord's people and to the land he had given them. (*Z. '02-349; R.3110*)

How many there are today who seek to map out their plans for the present life in disregard for their highest interests, in disregard of the Lord's promises and the relationship into which they have entered by covenant with him! How many there are who forget that the Lord's arrangement with all of his covenant people is that He will supervise their affairs and cause all things to work together for good to them. Instead of making temporal interests their chief concern, Naomi's husband should have been making the religious interests of himself and family the chief concern, so that, if he had been living in Moab under greater prosperity, he should rather have been willing to go to the land of promise amongst the Lord's people, though such a course would seem to have been a blighting of his earthly interests. The Lord's people of Spiritual Israel will do well to bear this thought continually in mind—that spiritual interests are to be given the preference always; that temporal affairs are to be managed and controlled from the standpoint of the everlasting welfare—from the standpoint of spiritual growth and development, from the standpoint of the best influences upon and interests of their children. They should not only hesitate to follow any suggestion that would take themselves and their families into unfavorable, godless surroundings, but they should determine that not, under any considerations, would they follow such suggestions; that, on the contrary, the Lord's people should be their people, even though this meant less of the comforts and luxuries of the present life. It would surely mean greater spiritual blessings and favor for the present time, and persevering would mean the gaining of the glorious reward which our Lord has promised to the faithful who love him more than they love houses and lands and kindred, etc. (Z. '02-350; R.3110)

THE LORD HAD VISITED HIS PEOPLE — Believing Israel sees the government of God in Israel in everything. In Deut. 28:47, 48 want and famine and servitude would come upon Israel if it should go after idols. But again God remembered his people. The same Hebrew word is used in Gen. 21:1 when God remembered Sarah and in Ex. 4:31 when God observed Israel. This family alone thought the distress of famine could not be borne. Instead of crying to God and trusting him in Bethlehem, they go to an enemy's land where idol worship is the custom. They sought to avoid one affliction and fell into a heavier; they escaped famine, but death overtook them. They had not trusted God's love at home, so his judgment smote them abroad. (*Lang*)

1:7 — HER TWO DAUGHTERS-IN-LAW WITH HER — Evidently Naomi's life and her example and faithfulness to the Lord had made an impression among those with whom she was specially in contact, her two daughters-in-law—both of whom resolved to go back with her to the land of Canaan.

1:8 — THE LORD DEAL KINDLY WITH YOU AS YE HAVE DEALT WITH THE DEAD AND WITH ME —

A scene of unequaled tenderness and amiableness. It is an honor to the dead sons that they made such a selection of wives, but they must also have been worthy of the enduring love they awakened, though no children came to strengthen the bonds of affection. Marriage and family life form the real mirror of religious belief and worship. Ancient Israel distinguished itself, not merely by the name of its God, but by its life at home and in the family, by faithfulness and love to wife and child! Purity and morality in marriage were the necessary results of faith in the only living God, as much as a life of unchaste and sensual pleasures belonged to the abominations of idolatry among the Ammonites and Moabites. Among the worst sins into which Israel fell in the desert were the whoredoms with the daughters of Moab. (Num. 25) The wife experiences most deeply the benefits of a life sanctified by the Law of God. Her happiness and her love depend upon the moral education of the man she follows. Ruth and Orpah felt the impression of the higher morality which pervaded the Israelitish home in contrast with the house of Moab. Mahlon and Chilion held fast to the family traditions in which the wife held a position of tenderness, protected by love and solicitude. They did not unite with the idolatry of Moab. Both the young women, acquainted with the conditions of Moabite marriage, felt greatly attracted to the Israelitish home they entered. Naomi's kind and genial soul evidently was like her beautiful name. (*Lang*)

1:9 — THE LORD GRANT THAT YE MAY FIND REST — The position of a single woman in antiquity was an unhappy one. It was customary for youthful widows to marry again. Only a husband's home is the true asylum for a woman. There she finds protection, safety and honor. That is the idea of the *Menuchah*, the rest, which Naomi wishes Jehovah may give each of them, in the house of another husband. It is a beautiful expression of the end of marriage to a woman. The possession of a *Menuchah*, an asylum of honor and freedom, is the highest happiness. Deut. 28:65 says that, if disobedient, Israel would have no *Menuchah*. The Holy Land, if possessed in faith, is the earthly house to which Israel has come, as a wife to the house of her husband. "Hitherto you have not yet come into the *Menuchah* which Jehovah your God gives you." (Deut. 12:9) Solomon was the first who could praise God for the complete gift of *Menuchah*. (1 Kings 8:56) Israel's highest *Menuchah* is their God Jehovah himself and his covenant. The world's final rest and house is mentioned by Isaiah (11:10), "To him shall the nations repair, and his *Menuchah* is glory." And Jesus said to men in his day (Matt. 11:29), "Come unto me and ye shall find rest (*anapauois* = *Menuchah*) for your souls"— a home. Such a *Menuchah* Ruth and Orpah had enjoyed in the homes of their husbands. "May Jehovah grant you rest (*Menuchah*) in the home of a new husband." Naomi, though her heart is torn by this new separation, shows them that all hopes of renewed married happiness are ended if they go with her, urges them to take new family

connections in Moab. The surprising delicacy with which she says this indirectly shows truly how clearly a religious love educates and refines. She is too tender to tell them that Israel does not sanction connections with Moab.

1:13 — WOULD YE TARRY FOR THEM — The climax of grief in verse 12, “If I should belong to a husband tonight and should have sons, would you then shut yourselves up and stay for them?” The Hebrew word here used in the sense of shutting oneself in does not occur again in Scripture. The explanation is from its use in late Hebrew. It is connected with the word for garden—the *paradeisos* which was closed in, hedged in. *Kallah* means bride as the Greek *nymph* (Matt. 10:35), explains itself from the Latin *nubere*, to cover, veil. The bride already covered herself, withdrew from the eyes of men, and was shut up. (See Cant. 4:12) The use of *sunnumphos* in the *Septuagint* in vs. 15 for sister-in-law is peculiar. The Hebrew bride derives her name from the garland used to crown both bridegroom and bride. It represents a shutting in, but by flowers, a shutting up unto perfection and coronation. (*Lang*)

IT GRIEVETH ME MUCH — Naomi has buried her happiness in a distant grave. For her there is no future, but she is soon to experience that His mercy is not yet exhausted. (*Lang*)

FOR YOUR SAKES — She reflected that these two young women would be sacrificing much—leaving kindreds, homes, acquaintances, customs and good prospects, to go with her to a land where they would be considered foreigners and probably be discriminated against. She urged them to return to their own people, to the religious worship, etc., to which they had been accustomed. She feared that their resolution to accompany her would result in disappointment later on. Her disinterested course in this matter reminds us very much of our Lord’s words to some who proposed to become his disciples. He advised them, first of all, to sit down and count the cost; this he did, not because he wished to stumble or turn back any who had inclinations to follow in his footsteps, but because it is best on general principles that people should not undertake that in which their hearts are not fully and deeply interested, because, otherwise, they are sure to make a failure. They who sit down and count the cost, and then rejoicingly follow in the Lord’s footsteps of suffering and trial, glad to be accounted worthy to suffer for his name’s sake and to walk in his footsteps—they alone are the kind who will gain the prize. Those who would follow without the spirit of sacrifice would be sure to miss the prize. And all the sacrificing they would do would be burdensome and measurably disappointing. (*Z. ’02-350; R.3110*)

1:14 — ORPAH KISSED HER MOTHER-IN-LAW — Orpah concluded, after all, that it would be too much of a sacrifice to part with her kindred.

BUT — Orpah was attached and well-disposed, but still with eyes of self-love, for though she was willing to leave all and go with Naomi to a strange land, she yet saw herself and counted the cost and thought it wise to go back. But Ruth saw only the beloved one. Few among women—or men—are as kind and good as Orpah, but Ruth's love has scarcely entered the thoughts of poets. She goes to a foreign land and chooses poverty, not for a husband or a lover, but for the mother of him who long since has been torn away from her. She refuses to leave Naomi for the very reason that she is old and poor and childless. Rather than leave her to suffer alone, Ruth will starve with, or beg for her. Here is love for the living and dead surpassing anything found in legend or in poetry or mythology.

RUTH CLAVE UNTO HER — Ruth had come to love her mother-in-law so deeply and to respect her religion so thoroughly that although it cost a tear to part with home and kindred and to contemplate the trials of poverty in a foreign land, she nevertheless fully resolved that such a home amongst those who revered the true God and were heirs of his promises was more to be esteemed than anything she was leaving. Her impassioned words to her mother-in-law are noted throughout the world as being amongst the most beautiful expressions of sympathy, kindness, love and devotion. (*Z.'02-350; R.3110*)

1:15 — THY SISTER-IN-LAW IS GONE BACK UNTO HER PEOPLE — Orpah had gone, for strong as was her affection for Naomi, her natural desire for a resting-place, a home, was yet stronger. (*Lang*)

1:16 — WHITHER THOU GOEST I WILL GO — Naomi's character and life, her pleasant, sunny, self-sacrificing disposition had won for her her daughters-in-law. For this love, Ruth gave up not only home and family, but all the heart's joys that might be hers yet. Naomi has made Israel and Israel's God lovely in the eyes of Ruth. Who would not wish to go to a people whose sole representatives were so amiable as Naomi and her family. In Moab the young women had not been made aware that one cannot be united to Israel without acknowledging Israel's God. But now they learn that what Mahlon and Chilion had done was against the custom and laws of Israel. The discovery has different effects on Orpah and Ruth. Orpah is repelled because of the bridal and home she must lose. Ruth is attracted, for if the God of Israel develops such people as Naomi's family, then she wants that God also. Do our Christian lives tell others about our God so beautifully? Do we let the love light shine out in our lives so as to attract others to our God? Paul says in Phil. 2:14-16, "Among whom ye shine as lights in the world." "Be thou an example of the believers." (1 Tim. 4:12) Ruth thus is like the Christian from among the Gentiles. They must give up all to become one of God's people. Such is consecration. They enter thus, poor in spirit, but God is so good to us now, that what he did for Ruth he does for us now, grander and greater things than we could have

dreamed of. Ruth gave up a home, she got a far richer one; she gave up a husband, and God gave her a Prince in Israel; she gave up children, and God made her the mother of kings, and even of the Redeemer, Jesus. She gave up an estate, and God gave her, not only her family estate, but the estate of a prince in Israel. "Ye are living epistles known and read of all men." (2 Cor. 3:2, 3) Just as serious as when the disciples of Jesus asked, "Shew us the Father?" "Have I been so long with you and you ask this?" (See also 1 Pet. 3:1, 2) (*Lang*)

1:17 — IF OUGHT BUT DEATH DOTH PART THEE AND ME — That this was not a mere impulse on Ruth's part is manifested from her subsequent course of faithfulness to her mother-in-law. Naomi's appreciation of it and devotion to her interests were just as manifest. (*Z.'07-344; R.4089*)

1:18 — THEN SHE LEFT SPEAKING TO HER — A good and faithful, God-serving, God-fearing, God-honoring, mother-in-law Naomi surely was to have so deeply interested Ruth in herself and in her God and in His promises to her people. There is a lesson here not only for mothers-in-law, but for all of the Lord's people. Not all are able to preach and to teach the Word of God publicly or privately, but all can teach through their daily lives and glorify their Father in Heaven in their bodies and spirits which are His, by living a godly life, by telling in the simplest manner, of the hopes and promises which control their hearts and inspire their own courage and devotion. (See 2 Cor. 3:3; Matt. 5:14-16) That Naomi had told her daughters-in-law respecting her God and His promises to His people is evident; but to have told them this and not to have acted in accord with this faith and hope would have been contradictory and undoubtedly never would have influenced Ruth to forsake her own people and her father's house, and to have cast in her lot with her mother-in-law and the Israelites. (*Z.'02-351; R.3110*)

One thing here is worthy of note, namely, the positiveness with which Ruth made her decision. It was not a proposal—to try for a time to see how it would go to live in Judea. It was a decision unto death. In this respect all true conversions are alike. The Christian, for instance, does not become a Christian, until he made just such a definite, positive consecration of himself to leave the world, its affairs, hopes, loves, ambitions, and to spend and be spent, even unto death, in the service of the Lord. The value of positive decision in respect to life we can hardly over-estimate. Thousands of lives are blighted because of lack of decision. Positiveness for God is the only condition in which we can hope to make our calling and election sure. We earnestly urge the importance of positive decision as essential to proper peace of mind and to proper Christian progress and to an inheritance with the saints. (Col. 1:12) When the decision is reached it means, "Thy God shall be my God." (*Z.'15-23,24; R.5613*)

1:19 — UNTIL THEY CAME TO BETHLEHEM — It was about ten years since they had left Bethlehem. (vs. 4)

1:20 — THE ALMIGHTY HATH DEALT VERY BITTERLY WITH ME — She explained to them that the Lord's providences in respect to her affairs had been severe afflictions—the Lord had testified against her course—had not prospered herself and family in the course that they had taken. No doubt later on she came to see that the Lord's afflictions upon her had really been for her good, bringing her back to the land of promise and to fellowship with her people, so that her last days were probably the best of her life. So, at times, it may be with some of the Lord's Spiritual Israelites. His chastisements and afflictions and disciplines may seem to indicate his displeasure, but really, from the standpoint of faith and knowledge, they may afterward be seen to be blessings in disguise. However, much depends upon the way in which the Lord's blessings are received. Had Naomi suffered herself to become sour and morose and rebellious against the Lord, no blessing would have followed her experiences. But the fact that she permitted these to draw her closer to the Lord and to his people, formed the channel of her blessings. And this lesson is easily applied to us all, as Spiritual Israelites, to our experiences. (*Z.'02-351; R.3111*)

1:21 — WHY THEN CALL YE ME NAOMI — When Naomi had, by sad experience, learned a needed lesson and determined to submit herself again to the Lord's leading, the favor of God began to return to her. She found a great blessing and comfort in the manifest devotion of Ruth (ch. 4:15) and in her conversion to the Jewish faith. Their kindly reception by the people of Bethlehem and the sympathy and kindness shown them were other great blessings.

2:2 — LET ME NOW GO TO THE FIELD AND GLEAN — Naomi was in need, no one seemed to help her. Her lot would have been a dismal one if God had not provided Ruth. She would ask for permission to glean. It was no easy offer. At best, what a miserable task for the once prosperous widow! Possibly to be treated as a beggar, harshly addressed, perhaps maltreated by rude reapers; pass the day in heat and distress in order, at evening, hungry and weary, to bring home a little barley. But her love for Naomi makes everything easy to her. It gives utterance to good works and puts them into practice. Ruth, who has given up everything, asks permission to give up more. It is not easy for Naomi to accept. The remarkable characters of both women come here into view. Literally, "her lot met her on the field of Boaz." But God is directing her steps.

2:3 — HER HAP WAS TO LIGHT ON A PART OF THE FIELD BELONGING TO BOAZ — The lesson shows how the Lord rewarded the noble character and faith of Ruth. That she did not come to Bethlehem with great expectations and selfish motives is evidenced by the fact that she

set out to earn a living for herself and her mother-in-law. She was young and strong and could, after the manner of the times, go into the harvest fields and glean such stray handfuls of the grain as were missed by the men who did the reaping. This was permitted by the Jewish Law. The grain growing in the fence corners could be gleaned by any of the poor for their own use. Providentially Ruth was guided in her humble efforts to earn a living, to Boaz' field. (Z. '02-351; R.3111)

So we are to commit our way unto the Lord and sincerely and unselfishly determine to follow the path of righteousness. Then the Lord shall be our God and His people shall be our people. Testings will come as to whether or not we are willing to do our duty in respect to the common affairs of life, laboring with our hands, providing things honest in the sight of all men. As we go forward in the line of duty the Lord guides our steps and overrules in our affairs and brings us blessings; but if we fail to take the proper steps and to do with our might what our hands find to do, we miss the blessings. (Z. '02-351; R.3111)

2:4 — HE SAID UNTO THE REAPERS, THE LORD BE WITH YOU —

How few employers of labor today, as they visit their farms, would in any degree be inclined to salute their men as did Boaz; and how few farm laborers of today would respond as did Boaz. Evidently the employers and employees of our day could learn some profitable lessons from the past, notwithstanding the fact that evolutionists would endeavor to convince us that back in the days of Boaz men must have been much nearer to the monkey condition than today. (Z. '02-231; R.3111)

2:5 — WHOSE DAMSEL IS THIS? — The overseer knows the actual piety of his master. Boaz notices the strange maiden. The proprietor knows his own work people and the poor also. But Ruth he has never seen. She, who had so long been mistress herself, had not the look of one grown bold in beggary. The natural charm of her grace and presence. She could not fail to attract Boaz, as any master notices those who work diligently and behave themselves.

2:7 — HATH CONTINUED EVEN FROM MORNING UNTIL NOW —

The overseer was like his master. Since morning she had not ceased to glean, had scarcely rested a little in the house. This praise of her diligence included praise of the propriety and reserve of her demeanor. She was serious, in deep earnestness. Unlike the other gleaners. They were apt to chatter and do many other things than what they came for. Like any zealous student or worker. It is not a common maid servant. Boaz therefore went to her to speak to her personally.

2:8 — ABIDE HERE FAST BY MY MAIDENS — Nothing has been asked of him, so he has no right to wound the self-respect of others. The privilege of

gleaning belongs of right to the widow and stranger. He can only support her in this right and enlarge it. Ruth has modestly gleaned at a distance from the men reapers and binders (maidens.) He calls her to him where he stands, near the reapers. Immediately behind the reapers came the maidens binding the sheaves. The gleaners nearest the binders had the best opportunities. Ruth had evidently held back, letting others take the best, as she was only a foreigner. Boaz bids her come close up to the binders and stay there, so her gleaning would be more productive.

2:9 — CHARGED THE YOUNG MEN THAT THEY SHALL NOT TOUCH THEE — He takes care to provide her an abundant gleaning and also to insure her safety.

2:10 — WHY HAVE I FOUND GRACE IN THINE EYES — Only such as can exercise love can understand it. Humility never shows itself more beautifully than when it receives. Ruth has made the greatest sacrifice and, withal, is so unassuming as not to look for anything from others. Most people in her place would have made the first favor the occasion for saying that, in truth, they were not used to such work, and begin complaining.

2:11 — IT HATH FULLY BEEN SHEWED ME ALL THAT THOU HAS DONE — It is not merely a landed proprietor speaking, but an Israelite in whom is no guile. He, too, is an ambassador of Jehovah. There is an expression of a pious national consciousness and deep appreciation of God's covenant favors. He speaks of her deep faith and love. She is astonished that Boaz specially regards her, and takes it as a great expression of kindness.

2:12 — THE LORD RECOMPENSE THY WORK — What a beautiful expression! Not, I will help you, but, Jehovah recompense thee, for He is able to do it so much better than any of us. Bro. Russell's question of new friends was, "Are you consecrated?"

2:13 — THOUGH I BE NOT LIKE UNTO ONE OF THINE HANDMAIDENS — For Naomi's sake she has truthfully connected herself with a people whose laws and customs she did not know except through Naomi, but whose character she has seen mirrored in Naomi and in her husband. Jehovah is known in Israel. Whoever accepts Him can build on Him. He covers with his wings those who put their trust in Him. (Psa. 91:1) These words of Boaz were the first sunbeams that broke through the grief and tears of many weeks. Loss of family, of her home, of her people, reduced to beggary—now she is told about the God of Israel and His grace by another Israelite than Naomi and her family, and hears the voice of blessing from one of God's people. Truly this must be a great God and a great people. She answers, "I have long been sad and thou comfortest me. I look for no rewards, but thou hast spoken to the heart of thy servant that

was full of grief and anguish.” A word of love, coming to a loving heart like hers, is like morning dew on a thirsty field.

2:14 — AT MEALTIME COME THOU HITHER — Boaz showed her kindness, not as a relative, but because of her excellence. She was as one who had taken refuge under the wings of Israel’s God. Her answer raised her still higher in the esteem of Boaz. It showed a refined nature. He bids her join in the common meal and helps her to a portion of everything. He orders the binders to let fall extra ears for her.

2:15 — SHEAVES — The bound bundles.

REPROACH HER NOT — Say things that would make her blush, such as “Moabitess favorite.”

2:16 — SOME OF THE HANDFULS — The unbound bundles.

REBUKE HER NOT — That is, do not speak harshly to her on account of the extra trouble this order caused.

2:17 — SHE GLEANED IN THE FIELD UNTO EVEN — She does not quit the sooner but works till even, takes pains to beat out the grain, probably about 55 pounds. (*Lang*) The surest sign of love is gentle and thankful patience.

AN EPHAH OF BARLEY — 3-1/2 pecks.

2:20 — HATH NOT LEFT OFF HIS KINDNESS TO THE LIVING AND TO THE DEAD — God had not completely condemned her nor left her alone. “To the dead,” that is, to the family of those who have died. It is a kindness to them to look after their loved ones.

2:22 — GO OUT WITH HIS MAIDENS — Note the difference (My young men in vs. 21), and hence the indirect advice.

2:23 — SHE KEPT FAST BY THE MAIDENS OF BOAZ — She did not assume airs, but was as modest and meek as ever. Her eyes were on the field, not on the young men, and her main care was to provide decently for Naomi and herself. Boaz noted her quiet and virtuous conduct.

3:2 — BOAZ — (Son of strength, of enduring vigor), the same name as one of the pillars in Solomon’s Temple. A mighty man of wealth (lit., a valiant hero.) The Jewish expositors’ conjecture that he was the son of Elimelech’s brother is unfounded. Gideon is so called. (Jud. 6:12) He was a strong, able man in Israel. Perhaps such as we would call a prince, that is, an able leader, hero, and a very sincere godly man in daily practice.

3:4 — MARK THE PLACE WHERE HE SHALL LIE AND THOU SHALT

GO IN — This advice was not of unalloyed wisdom. Such a course today would brand any woman as loose, if not disreputable. That Boaz feared such reproach is shown by his request in vs. 14. In advising such a course Naomi showed again the weakness of her trust in God. But God, in kindness, had mercy on her weakness, and their hearts, being free from evil, God overruled all for good. (Z. '07-344; R.4090)

UNCOVER HIS FEET AND LAY THEE DOWN — What was done was in accord with the unimpeachable rights afforded by Israelitish Law and custom. (Deut. 25:5) She can demand it of him, and if he refuses, put him openly to shame. (See Gen. 38) It is found among other nations, though distorted and impure. It rests on the desire to preserve, not only the national spirit, but also the national body. The nation lives in its families. If a man dies without children, it is as if a branch withered. To remedy this a new branch is grafted on the tree by the nearest male relative marrying the widow. The letter of the Law did not go beyond the brother, but the spirit intent of it did. Each family must take care that no branch dies out. No one could redeem anything for a family who was not a blood relation. There could be no redeemer who was not a blood relation. Naomi, thus, was calling Boaz' attention to a neglected duty and Boaz promised to have it fulfilled, if not by the nearest relative, then by himself.

3:5 — ALL THAT THOU SAYEST UNTO ME I WILL DO — Ruth was justly confident that Naomi would order her to do nothing that would injure her. True love always includes perfect obedience. Naomi was seeking a resting place (vs. 1) a *Menuchah*. Ruth does not try to win Boaz by her beauty, for she is specially cautioned against allowing him to see her.

3:7 — HE WENT TO LIE DOWN AT THE END OF THE HEAP OF CORN — This shows the simplicity of the times. Boaz himself keeps watch on his threshing floor. It is clear that he did not do this every night, as shown in vs. 2.

3:8 — WAS AFRAID — Was startled, perhaps by a movement of his foot, he brought it in contact with Ruth.

3:9 — THY SKIRT — The *Massoretic* text here understands “wings” here, that is, protection, symbolized by the coverlet being spread over her. The narrative carries beautiful imagery.

FOR THOU ART A NEAR KINSMAN — His relationship gives her a right to apply to him for a performance of duty. It was in accord with ancient usage to leave the assertion of a right to its possessor.

3:10 — BLESSED BE THOU OF THE LORD — Boaz is indeed a man of God. He had a clean heart in which no impure thought arises. He stands as firm in the hour of temptation and secrecy as when the eyes of all Bethlehem are upon him. He is an Israelite, not only before man, but before God above. He did not forget, “Thou God, seest me.”

THOU HAST SHOWED MORE KINDNESS IN THE LATTER —

This was a harder thing for Ruth to do than gleaning had been. This was more delicate and dangerous. This had to be secretly and quietly done. To claim this right was more painful than the other duties. But her self-forgetful love surrounds this with a glow of purity. In order to procure honor and love in Israel for her mother-in-law and to save the name of her deceased husband from extinction in Israel, she does what only a chaste woman, inspired by the obedience of love, dares do; and what the polluted eyes of impure souls never understand. It is more of a martyrdom to face the possibility of appearing as a sinner than to suffer punishment for the sake of virtue. Naomi must have trusted God very deeply to advise this step. Boaz’ words show no thought of impurity.

THOU FOLLOWEDST NOT YOUNG MEN — He says, “Thou comest to assert thy right with one more advanced in life, rather than seeking a husband among the young men, solely because he is a Goel,” a blood relative able to redeem. Ruth’s present act of kindness is a severer test of her love than even the gleaning.

3:11 — FEAR NOT — Evidently Ruth’s anxiety made her tremble a little.

3:14 — LET IT NOT BE KNOWN — Scandalous rumors with Ruth for their object would have been exceedingly injurious. An undeserved stain would have been fixed on the good name of Ruth and render it very difficult for him to prosecute her claims in Bethlehem.

A WOMAN — The Woman.

3:15 — SIX MEASURES OF BARLEY — Why six? It would give a hint to Naomi that, in any event, Ruth would obtain a resting place. Six is the symbol of labor and service, followed by seven, the time to rest. Whoever has served six years is released on the seventh. After long labor, the day of rest is at hand.

3:18 — SIT STILL MY DAUGHTER — Ruth is to remain at home. God will do the rest.

4:1 — THEN WENT BOAZ UP TO THE GATE — The gate was the place where judiciary business was held. (Gen. 19:1)

4:4 — I THOUGHT TO ADVERTISE THEE — “Uncover thine ear,” i.e., remove the hair over the ears, talk confidentially.

I WILL REDEEM IT — He is thinking only of the land here, but Boaz calls his attention to his other duty. Ruth is the heiress of Mahlon. Ruth must go with the land.

4:6 — THE KINSMAN SAID — The kinsman is nameless. *Feloni almoni* is, in the *Septuagint*, rendered *kruphie*, hidden one. An ancient explanation says the name of the first *goel* is not given because he was unwilling to raise up a name for his dead relative. However, he who was so anxious for the preservation of his own inheritance, is not now even known by name.

LEST I MAR MY OWN INHERITANCE — He is probably thinking of Ruth as a Moabitess and fears what happened to both Mahlon and Chilion may happen to him. Elimelech's misfortunes were popularly laid to his emigration to Moab, and Mahlon's and Chilion's death to the fact that they married Moab women.

4:7 — A MAN PLUCKED OFF HIS SHOE — The shoe is a symbol of motion and wandering, also of rest and possession. Ex. 12:11 says, “with shoes on your feet,” meaning a journey is ahead. In Deut. 29:4, “shoes not grow old.” The shoe symbolized possession of what one actually had and could tread on with one's feet at pleasure. When the *goel* pulled off his shoe and gave it to Boaz, he thus surrendered to him all claims of possession. Had he done his part, he would have set his shoe upon the inheritance of his brother as his own. The widow, whose brother-in-law refused to marry her, is authorized to pull off his shoe and spit in his face. His house becomes “the house of him that had his shoe pulled off.” A man might pull off his own shoe and hand it to another *goel* without any disgrace. (See Psa. 60:10)

4:9 — I HAVE BOUGHT ALL THAT WAS ELIMELECH'S — Boaz is here a type of Christ, or a parallel picture instancing the custom of Redemption. Boaz, by marrying Ruth, became Naomi's son-in-law and redeemed Ruth and her field. (vs. 5) So Christ became (by his being made flesh through Mary) a son-in-law (because God was his father, not Adam or Joseph) of Eve, and hence had the right under the Law to redeem the race and the world (Ruth and her field.) (*E168*)

4:13 — SO BOAZ TOOK RUTH AND SHE WAS HIS WIFE — Thus Ruth became incorporated into the commonwealth of Israel, being a sincere Jewish proselyte, though a Gentile by birth. She henceforth was recognized as one of the chosen people by God. She was honored with a place in our Lord's ancestry, being the great-grandmother of David. The same was true of Rahab, also a Jewish proselyte, who became the mother of Boaz (by Salmon), who was the great-grandfather of David. (*Z. '07-344; R.4090*)

I SAMUEL

1:1 — AN EPHRATHITE — Samuel's descent. (1 Chron.6:33-38, 22, 28; 1 Sam.8:2) For Eli see Lev. 10:1, 2, 12; comp. 1 Kings 2:27 with 2 Sam.8:17; 1 Chron.24:3. So Samuel was a Kohathite and could not be a priest. This study gives a little insight into the family conditions of the Israelites not long after the days of Samson and Ruth. It shows the deep religious sentiment prevailing among many of the people. (*Z. '15-24; R.5615*)

1:3 — IN SHILOH — The Tabernacle of the Lord, in these chapters styled the "Temple," was at Shiloh, a few miles north of Jerusalem. (*Z. '15-24; R.5615*)

When Israel crossed Jordan the Tabernacle had been erected at Gilgal, quite near Jordan, (Josh. 5:10), but a more suitable place was found at Shiloh, in almost the exact center of Israel. Obviously Shiloh became the spiritual capital of the country, for Jerusalem was still the stronghold of the Jebusites, and not in the possession of Israel at all. In these days there were no kings of Israel. The Judges rose, ruled and passed away at frequent intervals. So the High Priest was a more permanent figure and so had immense possibilities for good or for ill, according to the administration of his sacred office. (*B.S.M.*)

1:23 — UNTIL SHE WEANED HIM — The word weaned we may properly understand to mean, not the time merely when the child ceased to receive suck from the mother, but the time when he was able to do without the mother's care — probably about ten years old. (*Z. '15-25; R.5615*)

1:27 — FOR THIS CHILD I PRAYED — It is difficult to imagine the value to a child of being well born—born of healthy parents, and particularly of intelligent and God-fearing parents. Few realize the dignity and responsibility of the parental office. Many know the fact that vitality and constitution proceed from the father to the child, whether this be slight vitality or strong vitality, weak or strong constitution.

The mother, indeed, has to do with this also since the portion assigned to her by nature is that of nourisher, provider for the child up to the time of its weaning. The mother's mentality during the period of gestation stamps itself upon the unborn child, Her fretfulness or vacillation or discontent; or her peace, joy, high ideals, are affecting not only her own happiness, but stamping almost indelibly her offspring. How serious is the responsibility of

motherhood as well as fatherhood! The mother's attitude of mind is largely under the influence and control of her husband. The responsibility is with him to place before his wife at this important period of life high ideals, noble sentiments, helpful suggestions, peaceful and restful surroundings. Thus parents cooperating intelligently might produce children even nobler than themselves, as their ideals may be better than their own birth conditions; or reversely they may produce children inferior to themselves, while their conditions are possibly more favorable than those of their parents. How often children come into the world undesired and permanently marked thereby to their disadvantage through life! How favorable is the condition, in comparison, of the child that is desired, prayed for, prepared for, and whose mental condition has been well provided for by the parents! Samuel was such a child, such a man! (Z. '15-25; R.5615)

2:12 — THE SONS OF ELI WERE SONS OF BELIAL — The inference given is that Eli's sons misused their position as under priests, taking more of the sacrifices than they were properly allowed in the divine arrangement, and, besides this, practicing immorality, and thus misleading the people into unrighteousness whereas, as the Lord's servants and priests, they should have been instructors of the people in righteousness, both by precept and example. (Z. '15-25; R.5615)

2:29 — HONOREST THY SONS ABOVE ME — "Democracy" is the cry of today! But democracy is good only for those who are fit to govern themselves, and that is not true of mankind today. Hence the world, in which the masses are claiming and gaining more and more power, is steadily becoming more ill-governed and anarchistic. That was the condition of Israel under the judges and it is much the condition of Christendom now, even the communal Christian life. The company of believers, for all of their zeal and loyalty to the Lord, are not yet at that stage of Christian maturity where they can properly order their own courses. So God has provided teachers, for the perfecting of the saints, the work of the ministry, for the edifying of the body of Christ. (Eph. 4:12) When such men give wise and clear-sighted leadership the Church prospers. When their vision is fading, or their devotion is slacking, the Church declines. We need the wisdom and reforming zeal if growth is to be attained and maintained. (B.S.M.)

2:32 — THOU SHALT SEE AN ENEMY IN THY HABITATION — For many years the office of High Priest had fallen into disrepute and the nation suffered accordingly.

2:35 — I WILL RAISE ME UP A FAITHFUL PRIEST — This properly seems to refer to Christ. "And He shall walk before (me) as mine anointed forever," seems to be the thought.

- 2:36 — THAT I MAY EAT A PIECE OF BREAD** — This was not fulfilled completely till Solomon's time. (See 1 Kings 2:27; 1 Sam.23:6; 22:9-23; 14:5)
- 3:1 — THERE WAS NO OPEN VISION** — i.e., it was seldom that God sent messages at that time. Perhaps that of the angel of the Lord who appeared to the father and mother of Samson, probably fifty years before, was the last direct communication between the Lord and any of His people, Israel. Visions and revelations were not then being given. The divine plan was hidden. The Urim and Thummim answers of the Lord to the inquiries of the people had ceased. (*Z.'15-25; R.5615*)
- 3:12 — I WILL PERFORM AGAINST ELI ALL THE THINGS THAT I HAVE SPOKEN** — This was not the first time that the Lord had reproved Eli regarding the wrong course of his sons and what would happen. Years before (chap. 2:27-36) a message was sent him on this very subject and, although Eli himself was apparently faithful and loyal to God, he had not restrained his sons; hence he was a sharer in the penalty which came upon them. (*Z.'15-25; R.5615*)
- 3:17 — HIDE IT NOT FROM ME** — It was a trial to Samuel to tell his friend and benefactor, who was like a father to him, about the Lord's criticism and sentence of judgment against himself and his family. Thus it often is with the Lord's faithful servants. Their tenderness of heart, their sympathy, might prompt them to hide, to cover matters, which their sense of duty may require them to speak boldly. In every case the individual's conscience must be educated and, of course, the word of God is the educator. (*Z.'15-25; R.5615*)
- 3:18 — IT IS THE LORD, LET HIM DO WHAT SEEMETH HIM GOOD** — However faithful and submissive Eli may thus appear to be, we know that his character was not satisfactory to God. There are many like Eli, willing to take without murmuring the punishments which God metes out, but the Lord prefers characters that are stronger. Eli would have been more pleasing to the Lord had he had more firmness of character—a clearer appreciation of his duty toward the Lord as his servant (chap. 2:29), and toward his children, as their father. We may be sure strong characters are more pleasing to everybody. They may, in some respects, be more difficult to deal with, but, nevertheless, firmness of character is something that is a jewel, highly esteemed by all wise men and women, as well as by the Lord. (*Z.'15-25; R.5615*)
- 3:20 — SAMUEL WAS ESTABLISHED TO BE A PROPHET** — Samuel is called the first of the prophets (Acts 3:24), and John the Baptist the last. It astounds us, perhaps, to find the Bible clearly teaching that, while the offices of prophet and priest were restricted in olden times, yet during the

Gospel Age all who come unto God through Christ, may become priests, and every priest of this new order may be a prophet of the Lord. (Z. '15-26; R.5615)

4:2 — ISRAEL WAS SMITTEN BEFORE THE PHILISTINES — In all these 20 years, apparently no reformatations took place. The aged Eli, now 98 years old (1 Sam. 4:15), had not purged the servants or the service of the Lord. He had allowed matters to continue in the hands of his sons, notwithstanding their continual dishonesty in the things of God and their immorality and pernicious example. Samuel apparently may have been absent at the time of this lesson and perhaps for years. Wherever he was, we may be sure he was a true servant of God and more and more recognized as such by the people. We are not to overestimate the moral and religious condition of the people during these 20 years. But we may assume that the evil example of the priests, the sons of Eli, whom he had associated with him in the priestly office (see Annas and Caiaphas) had a demoralizing effect upon the people. According to God's covenant, he was bound to reprove and punish them. A fresh invasion of the Philistines took place. (Z. '15-42; R.5626)

4:3 — LET US FETCH THE ARK OF THE COVENANT — In their chagrin and groping after some help, they looked to God, just as the nations of Europe today are looking to God for help and praying in vain. The customs today are the same as then—namely, an attempt to bring God into the war, to involve the assistance of religious symbols, etc. The Israelites had more ground for so doing than the nations of today, for God had declared Himself the keeper of Israel, and they were His special nation, His ward, and that He would protect them as long as they were faithful to Him. The kingdoms of this world have no such divine promise, no ground for such expecting of divine aid. They falsely style themselves “Christian kingdoms,” “Christendom,” whereas they have neither part, nor lot with the Lord. He recognizes no nation except natural Israel of the past and spiritual Israel of the present. (1 Pet. 2:9; Psa. 147:20) (Z. '15-42; R.5626)

The Israelites doubtless remembered how the ark went before them in the wilderness, at Jordan and at Jericho. They thought they would insure victory. They apparently reasoned that God would not permit the ark of the covenant to be taken or injured, hence they would be safe, and victory would be bound to come to Israel. They forgot they had been living irreligiously, in violation of their covenant with God, and that the covenant called for punishment upon them at the hand of their enemies. They forgot that the two priests by no means represented God and His righteousness, and that they were thieves and robbers garbed as the priests of God, that they were immoral, impure, posing as the representatives of the divine holiness. They forgot that God's blessing was not to be expected under such conditions. (Z. '15-42; R.5626)

They forgot that their blessings did not depend upon the ark being with them, but upon their obedience to God; and no amount of forms or religious symbols could take the place of that obedience. God cannot be deceived. Though many centuries removed from them, we see much of the same spirit today, much sham, much pretence, much misrepresentation of God by those who profess to be His representatives. We see the present war, with the Kaiser of Germany at the head of the Lutheran Church; Emperor Francis Joseph of Austria-Hungary, the chief son of Papacy; King George at the head of the Church of England; the Czar, the “little father” of Russia, chief representative of the Greek Catholic Church—all these marching out to battle, each rallying the soldiers with the thought of God, each treading the precious name of the Prince of Peace into the dust, each bent on the use of the sword for the selfish purpose of promoting the greatness of his empire and its commercial prosperity, and incidentally upholding the traditions of the past respecting his authority to establish the kingdom of God on earth. (Z. '15-42; R.5626)

4:5 — ALL ISRAEL SHOUTED WITH A GREAT SHOUT — They shouted their usual battle hymn—“Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee.” (Num.10:35) We see the pageant—here come the Levites, bearing the holy ark of God, and the two sons of Eli arrayed as the priests of the Most High, the representatives of God’s Holiness. So today, the peoples give a shout as they couple the cause of God with their national projects, again they forget that the two are entirely separate, that God’s cause is under divine direction; and that His course will prosper best by permitting a great defeat to all these systems of men, preparing for the establishing of Messiah’s kingdom after the Armageddon of the Bible shall have humbled the world and made them ready to acclaim the new king. (Z. '15-42,43; R.5626)

4:11 — THE ARK OF GOD WAS TAKEN — Calling on the name of the Lord and having the Ark in battle did not help the Israelites, even as the carrying of the icons of the Russians will not give them the victory; or wearing the name of God on their belts give the victory to the Germans; or carrying the cross of St.George give victory to the armies of the British. (Z. '15-43; R.5626)

4:13 — HIS HEART TREMBLED FOR THE ARK OF GOD — No doubt he was fearfully remembering the twenty-year before prediction of disaster. (Z. '15-43; R.5626)

4:18 — HIS NECK BRAKE AND HE DIED — When he heard that the precious treasure over which he was the guardian by divine appointment, had been taken by the Philistines, the poor man fell over in a faint, his chair toppled, his neck was broken. Although faithful at heart until death at 98, he nevertheless is not without reproof in that he neglected his family and

neglected to see that the work entrusted to them was not interfered with by those of his own household. His loyalty to God was not sufficiently great to hinder him from shirking his responsibility. In his character was too much of the “peace at any price,” not enough of that courage which is prepared to die for righteousness sake. (Z. '15-43; R.5626)

The ark could not have been taken without Eli's permission. Evidently the Philistines followed up their victory by razing Shiloh to the ground, for the name drops out of history thereafter, except a reference in 1 Kings 14:2. (B.S.M.) (See Jer. 7:12; Psa. 78:60, 61) This is the most fearful act of sacrilege ever committed by Israel. They thought that God, thus put to the test, would not allow the sacred symbol of His presence to fall into the hands of the uncircumcised Philistines. They would compel God to save them, even against His will. It shows the depth of ignorance into which they had fallen. (B.S.M.)

5:2 — THE HOUSE OF DAGON — The Lord's warning to his people not to make an image of anything in the likeness of a fish would imply that such was possible. Prof. Layard, in his excavations at Nineveh, discovered sculptured figures of a fish god, which he identified with Dagon, the fish-god of the Philistines, who borrowed it of the Babylonians. (*“Nineveh and Babylon,”* pp. 343, 350) An image is a hieroglyphic, that every feature of it is intended to convey to the beholder a message, or suggest some attribute concerning the god the image represents. We can perceive that this fish god described a man who was in some respects like a fish. It could not have represented anyone more perfectly than Ham (or possibly Noah) for did not this man live through the waters of the flood which destroyed all in whose nostrils was the breath of life. In this respect he was like a fish, for we do not read that the fish were destroyed in the deluge. (Gen.7:21, 22) Doubtless this is the origin of the mythical mermaid and merman. (Bro. M. Edgar, *“Mythology and the Bible”*)

5:4 — ONLY THE STUMP OF DAGON WAS LEFT — Or, the fishy part.

7:2 — ALL THE HOUSE OF ISRAEL LAMENTED AFTER THE LORD — Samuel, the prophet, might serve Eli the priest, but he could not become his successor, because not of the priestly family. It is probable, therefore, that, as he reached maturity, he found other service. But there is a blank in the record of at least twenty years. The intimation is, however, that he was faithful to God and to all the interests of his people, and that the people trusted him as a servant of God. We may be sure that he was not idle, but engaged in some good work. Quite possibly he was engaged in instructing the people respecting their wrong conditions, the permission of idolatry amongst them, their neglect of God. (Z. '15-43; R.5627) Samuel was probably about 25 years old when the battle of Aphek occurred. (1 Sam. 1:24; 7:2)

7:4 — BAALIM — The plural for Baal, meaning overseer, caretaker, lord. The Israelites had been distinctly warned not to make any kind of idols and to keep themselves separate from all idols to such an extent that they might not make an image of even their own God, Jehovah. He would not have any symbols before His people, but have them worship Him in Spirit and in truth. But all around were the Canaanites whom they had not had the faith to drive out of the land. These Canaanites had the Baal idols in all their towns, and some had them in their homes and trusted in them as protective genii. (Z.'15-44; R.5627)

ASHTAROTH — Ashtaroth is plural for Ashtoreth, a female deity, the same known to the Babylonians as Ishtar, and to the Greeks as Astarte. She was the goddess of fertility and the sexual relations, and connected with her worship were many licentious services supposed to promote fertility—propagation of the human species. If Samuel's work of 20 years reached this harvest where the whole people of Israel decided to put away their Ashtoreth of gods and to worship and serve Jehovah only, he certainly accomplished much. We may be sure also that some human agency was connected with so great an outward manifestation. Such reformations do not come by chance, nor are they miraculous. (Z.'15-44; R.5627)

7:5 — GATHER ALL ISRAEL TO MIZPEH — Watch Tower. (See Judges 20:1; Josh.18:26) The people had become thoroughly aroused to a sense of their unholiness, their need of God, and their need of mutual help if they would come back into relationship with God. Having brought the people to this proper condition of mind, he appointed a general meeting at a small mountain called Mizpeh. They came in considerable numbers, bowed down in grief in recognition that they were sinners, and therefore they had been foreigners—out of divine favor. They came seeking God and He was found of them. (Z.'15-43; R.5627)

I WILL PRAY FOR YOU UNTO THE LORD — Samuel's message was definite and without compromise, but it held hope. And Israel turned. The example and preaching of one who loved and served them so faithfully, because he loved and served God most of all, brought the nation back to God. At 45 years of age, Samuel found himself at the head of a repentant people. The apathetic Eli, doubtless a good man in his youth, had been the cause of national ruin and the loss of the nation's greatest treasure. Weakness of faith, dimness of vision, had palsied his hands and leadened his feet so he no longer inspired and led the nation, and the people drifted from belief to open rebellion. Now Samuel, in faith and zeal, and by ceaseless endeavor, had restored the people to their position before God, and, as ever in such circumstances, God waited to bless. Sensing that the time was ripe for God to intervene to honor His people's faith—"I will pray to the Lord for you." Can we not imagine how his heart must have beat fast as he looked upon that confident host, so different from the fear-stricken army that

twenty years before had borne the sacred ark into battle to their own destruction. Here was a people for whom the Lord could indeed fight, an army that trusted not in carnal weapons, nor in its own power, but in the superabundant power of Almighty God. As the people publicly acknowledged their fault and repudiated the past, saying, “we have sinned against the Lord,” God drew near to act. They drew water (from a spring or well) and poured it forth to indicate their irrevocable determination to obey God. They fasted also, denied themselves.

7:6 — DREW WATER AND POURED IT OUT BEFORE THE LORD —

Water poured may be viewed from different angles. It may represent the truth, which they could not gainsay, could not take back, even as water spilled on the ground cannot be recovered; another, that it represented their vows of faithfulness to the Lord, which would be as irrevocable as water poured forth; and, as this came from the depths of the earth, so their confession came from the depths of their hearts. (*Z. '15-44; R.5627*)

WE HAVE SINNED AGAINST THE LORD — This confession of sin was not only a credit to the people as a manifestation of their honesty and sincerity, but it was appropriate that they should do this when asking the God whom they had offended to receive them back into covenant relationship with Himself. Confession is good for the soul, and surely all have proven it so. It served to commit them. The humility necessary to the making of such a confession would be profitable for character building. (*Z. '15-44; R.5627*)

SAMUEL JUDGED THE CHILDREN OF ISRAEL — i.e., As a judge, a counselor, he gave advice, gave decisions in respect to their affairs, disputes, proper course of conduct, right and wrong on any subject. Thus the nation of Israel was making a new start, and, as a people they were more drawn together than at any time in their history from the days of Joshua onward. But, as if it were a trial of their faith, at this very time, while they were resolving on a course of righteousness, their enemies, the Philistines, having heard of the gathering, sought to nip the rebellion in the bud. (*Z. '15-44; R.5627*)

7:7 — THE LORDS OF THE PHILISTINES WENT UP AGAINST

ISRAEL — Our Philistines that come upon us, and enslave us, when we forget the Lord, are our passions and weaknesses and the oppositions of the world and the Adversary, These are our foes, and against these only divine power can enable us to fight a good fight and come off victorious. (*Z. '15-44; R.5627*)

7:8 — CEASE NOT TO CRY UNTO THE LORD OUR GOD — They were learning to look for help in the right direction. This cry, coming to the Lord, after they had abandoned their idols and vowed to be loyal to Jehovah, put

them in a very different attitude toward him from that of 20 years previous when they called for the ark of God to lead them in battle against the Philistines without any reformation of character or repentance for sins. Is there not a lesson here for all of God's people? Is it not true today, as ever it was, that it is vain to call upon the Lord for assistance and blessing while they are living in sin, in violation of their covenant and its obligations? The first lesson of all, then for those who realize themselves in sin, is repentance and definite vows to the Lord regarding faithfulness in their petition for His mercy. Those who thus come unto the Lord, as Christians, under the headship of Jesus, are sure to have divine mercy and grace to help in time of need. (Z. '15-44; R.5627)

7:9 — SAMUEL TOOK A SUCKLING LAMB — A lamb of the first year. Samuel did not know it, but this was a type of the "Lamb of God, which taketh away the sins of the world." Besides this, Samuel cried to the Lord for the people, and the Lord heard him. So with all who stand beside the great antitypical sacrifice, and in the name and merit of that sacrifice, as people of God in covenant relationship with Him, having put away sins and weaknesses to the best of our ability, we may be sure of divine help and deliverance. (Z. '15-44; R.5627)

7:11 — BETH-CAR — The place of victory was the very spot, where twenty years before, the ark of the Lord had been captured by the Philistines. (Z. '15-44; R.5627)

7:12 — CALLED THE NAME OF IT EBEN-EZER, SAYING HITHERTO, HATH THE LORD HELPED US — So with Christians, in their victories under the Lord's assisting grace. When, by the Lord's grace, they gain victories, they should set up memorials or monuments in their minds, in their hearts, and not pass these blessings by or forget that the victories were gained by help from on high. Every Christian should have his Eben-ezers, his monuments of victory, as it were, of divine assistance o'er his foes, the world, the flesh and the Adversary, and he should rejoice in these.

*"Here I'll raise my Ebenezer,
Hither by thy help I'm come;
And I hope by thy good pleasure
Safely to arrive at home."*

7:13 — SO THE PHILISTINES WERE SUBDUED — The deliverance wrought that day is comparable with the destruction of Sennacherib's host in the days of Hezekiah (2 Chron. 32) and of the Moabites in the days of Jehosaphat. (2 Chron. 20) There are three memorable times when the Lord delivered Israel in response to the prayer of faith without His people needing to strike a blow. (2 Kings 7) Thus did the last and greatest of the judges become firmly established in the seat of power. He was leader by

common consent. Israel willingly accepted his rule. At Ramah, his home, he guided the nation's destinies, and gave Israel perhaps the only period of real peace it had known since the elders who were after Joshua. Israel, that forgetful people, never forgot Samuel. His greatness in rulership and dispensing justice passed into a proverb, so that years afterward the Lord could say to Jeremiah—"Though Moses and Samuel stood before me, yet my mind could not be toward this people; cast them out of my sight." (Jer. 15:1) The little lad who had been given to God in the Sanctuary at Shiloh had grown to be classed with Moses, the greatest man of all Israel's history. (*B.S.M.*) (Psa. 99:6)

7:15 — SAMUEL JUDGED ISRAEL ALL THE DAYS OF HIS LIFE —

The Israelites had accepted God's Law and agreed to abide by His decisions. Whoever they would have confidence in as an interpreter of Divine Law they, in proper condition of heart, would be ready to obey his rulings, his judgments. Spiritual Israelites similarly have come into covenant relationship with God and have bound themselves to seek to know and to do the will of God and not their own wills. Hence, whoever may be the person of opportunity, who can show an "Israelite indeed" the mind of the Lord on any matter, he becomes his counselor and the Lord's mouthpiece to him. Thus all the people of God assist one another to judge themselves, to build one another up in the most holy faith, to guide each other to know and to do the will of God. This office is not left to ministers, but is open to all the Lord's people. (*Z. '15-45; R.5627*)

As respects the hearts, the Lord tells us we are not yet competent to judge, but "by their fruits ye shall know them." Men do not gather grapes off thorn bushes, nor figs off thistles. A good spring will not send forth bitter water. We are to judge ourselves as to whether our conduct is in harmony with the principles of righteousness. We may similarly assist in judging one another as respects outward conduct, leaving the judgment of the heart to the individual himself and to the Lord. (*Z. '15-45; R.5628*)

7:16 — HE WENT FROM YEAR TO YEAR IN CIRCUIT — Samuel

established a new order of things which we see was the outgrowth of his reformation work among the people of God. He did not do as others had done before him, have his place of residence to which all the people must go to ask his advice, his counsel, his judgment. But he introduced the circuit system, and went from place to place, holding court, not so much to condemn anybody, but to advise those who desired advice. Thus the nation of Israel began to be cemented as one people and to realize that their interests were common; and that all their interests were bound up with God, His Law, His covenant with them, and the interpretation of those through such agents as the might send to them, Samuel being one of these. (*Z. '15-45; R.5628*)

8:5 — THOU ART OLD — They perceived that the prophet was growing old and they feared that his sons would seek to succeed and continue themselves as judges. (*Z. '15-58; R.5636*)

MAKE US A KING — Israel's government was a theocracy, i.e., God was their king, His law was their government. The elders of each tribe supervised its affairs. God provided a priestly tribe which represented the religious interests of the people. Prophets and judges were sent from time to time as special messengers of the Lord, but without authority, except as people believed their counsels to be wise. Thus Israel was, so far as its earthly interests were concerned, a republic, a republic in covenant relationship to God. No one will dispute that a Republic is the highest type of government. In a republic each citizen is a sovereign and these sovereigns, by their votes, appoint some of their number to be representatives and servants. But this highest type of government can be appreciated only by intelligent people, and can work the highest good only in the hands of intelligent and conscientious people, submitted to the divine regulations. Had no fall occurred undoubtedly this highest form of government (human) would have prevailed. The Scriptures indicate, that after Messiah's kingdom shall have thoroughly subjugated sin, thoroughly uplifted humanity, absolutely destroyed the wilfully wicked and completely brought the remainder of the race up to absolute perfection, then, at the close of Messiah's reign, the earth, to all eternity, will be a republic, each member of the race a sovereign. (*Z. '15-57; R.5636; Z. '15-76; R.5646*)

TO JUDGE US LIKE ALL THE NATIONS — The Israelites did not appreciate their divinely arranged republic. They beheld the splendor of the surrounding nations and thought, because they were different, it would be to their (Israel's) disadvantage. As a result of the noble reform instituted by Samuel, and maintained throughout his long judgeship, the people were greatly blessed, the national spirit was strengthened.

8:20 — THAT OUR KING MAY JUDGE US AND GO OUT BEFORE US — The people had set their heart on having a king. Already they were imagining how a king would lead them forth and give them dignity, marshal their hosts and cause fear of them in the hearts of their enemies. (*Z. '15-58; R.5636*)

How foolish and superficial man has become, laying great stress on outward show and apparent splendor and not noting the condition of the common people who are the backbone of a nation. Even in Solomon's reign, he oppressed the people. (2 Chron. 10:10, 11) Man, in ignorance, seeks not for solid prosperity but for glamour and show.

10:6 — THOU SHALT PROPHECY WITH THEM — This story reminds some of witchcraft and other occult doings. The difference between Samuel

and his occult powers and the occult powers of others today is that Samuel's were manifested under divine direction at a time when God was pleased to use such powers among his people, Israel—powers which doubtless will be exercised to some extent in the Millennial Age also for the world's guidance. But the Scriptures recognize evil occult influences, and the Israelites were warned against necromancers who claimed to have communication with the dead, and against them that peeped and muttered—had mediumship. (Z. '15-58; R.5637)

During this age we believe God does not use such hypnotic powers, but, as St. Paul declares, he has spoken to us through his son and has given us His Scriptures "that the man of God may be thoroughly furnished unto every good work," not needing any occult powers. Hence we know of no good occult powers, but are to rate them all as deceptions of the great Adversary, against which God's people are fighting. (Z. '15-59; R.5637)

10:10 — THE SPIRIT OF GOD CAME UPON HIM — The spirit which came upon Saul was not the spirit of sonship, the change of heart did not mean that he had become a New Creature in Christ, for there could be none such until Christ, the head of the Church had come, and, as the forerunner of His members, had opened up the "new and living way." Saul had a new heart in the sense that he no longer had the mind of purpose, disposition, to be a farmer, but the divine disposition, will, ambition, judgment and wisdom granted him, especially qualifying him in the office to which God had chosen him—to be a statesman. (See notes on vss. 26, 27, etc.) In other words, God's Holy Spirit, qualifying Saul for his position as a king, was a mechanical one, much after the manner we read that God qualified certain workmen in preparing the Tabernacle. We may be sure that if God calls any man for any particular work, he is abundantly able to qualify him for its performance, whether it be a religious work, or whether it be for some work of public benefit, as for instance, in modern inventions, which belong in this dawning time of the New Dispensation. (Z. '15-58; R.5637)

10:27 — THE CHILDREN OF BELIAL SAID, HOW SHALL THIS MAN SAVE US? — The rougher element had refused it sneeringly, saying, "Who is he? What is his record that we should hope for anything great in his hand?" It looked as though the Lord's plan had failed, as though the choice had been an unsatisfactory one and had come to nought. (Z. '15-59; R.5637)

BUT HE HELD HIS PEACE — Saul made no attempt to exercise authority, seeing that he had such half-hearted support from the people. He returned to his home, resuming his life as a farmer. But we may be sure that he was patiently waiting the opportune, or the psychological moment to arrive when, with God's blessing, he would enter upon the duties and

responsibilities of a king, for which he had been divinely appointed. Possibly he was there a month.

11:6 — HIS ANGER WAS KINDLED GREATLY — The disgrace of the situation struck home to Saul's heart. Israel, to whom God had promised the possession of the land and his assistance, lacked faith and leadership. Saul was appointed leader and the psychological moment for him to lead had come. (Z. '15-59; R.5635)

11:12 — WHO IS HE THAT SAID, SHALL SAUL REIGN OVER US? —
The masses of the Israelites realized that God indeed had given them a wise king, whom they had been slow to recognize. (Z. '15-59; R.5635)

11:13 — THERE SHALL NOT BE A MAN PUT TO DEATH THIS DAY —
The king was wise and generous. There is a lesson here for all, for Saul had naturally some good traits, which he later diverted or misused. That Saul had humility is shown by the fact that, when the suggestion of his being king was made, he repudiated the thought of his worthiness of the position. (chap. 9:21) Again, when Samuel the Prophet called the people, that the Lord's lot might be determined as to who should be the king, Saul was in hiding among the stuff, sitting among the piles of baggage. He knew how the Lord's lot would fall and it was to his credit that he was not strutting about among the people, showing himself, and saying the Lord would surely choose me. (chap. 10:21-23) Again, when some of the people murmured that he was not acceptable, Saul quietly went to his home, farming, letting the matter rest. Thus he displayed patience and wisdom as well as humility. His later action, and leading the army of Israel, showed his faith in God and his courage. Had Saul maintained these characteristics, his experiences later would have been very different. (Z. '15-60; R.5636)

11:15 — SAUL AND ALL THE MEN OF ISRAEL REJOICED GREATLY
— Like Saul, Christians have been nominated of God, not only to be kings, but also a Royal Priesthood. As Saul was anointed with the oil, so the Royal Priest-hood are anointed with the Holy Spirit. As the people rejected Saul, and he waited patiently the Lord's due time, so mankind are not yet ready for the Royal Priesthood and their reign, of which Jesus is the head, and God's time has not yet come for establishing the kingdom. Lessons of patience, humility, confidence in God, are requisite that, after enduring, they might inherit the promises. (Heb. 6:12) The great Armageddon is at hand and terrible lessons will be learned at heavy cost by the world. Thereafter the kingdom of Messiah will be very popular and they will be saying, as they did in Saul's case—"Let all who oppose be put to death." However, the glorified Christ will be very gracious and a general amnesty will be proclaimed for all who will desire to come in line with the kingdom. (Z. '15-60; R.5636)

Not only those who persecuted the Saviour will be forgiven and be assisted back to harmony with God, but also those who have despised the Royal Priesthood and persecuted them unwittingly will be mercifully dealt with. The shame that will then come upon all who, in the meantime, have resisted the Lord's choice for His kingdom class, will be a sufficiently great penalty. After the shame and God's forgiveness, the Christ will bring blessings of restitution. (Z. '15-60; R.5636)

12:12 — THE LORD YOUR GOD WAS YOUR KING — The government of Israel was different from every other government in the world. God was their king, and in his providences, according to His covenant with them, he supervised their affairs, whether by permitting them to go into temporary captivity, because of unfaithfulness to Him, or by prospering the nation and guiding their efforts favorably when they lived in obedience to Him. In many respects their condition was most happy. But in the days of Samuel, as the elders perceived that his sons were not to be relied upon to follow in their father's steps and be faithful, impartial judges, they forgot—or perhaps had never realized—that God was their real judge, their king, and Samuel only his representative or mouthpiece. They forgot that, though Samuel was growing old, the Lord was the same yesterday, today and forever and able to raise up for them, in his own due time, a judge of the kind best suited to their necessities. Doubtless they did not realize that personally and nationally they were on a higher plane than the nations around them who had kings. On the contrary, they felt “out of style” and, as people are very apt to do, they concluded the majority must be right. Influenced by this servility to custom, the elders petitioned Samuel to anoint for them a king, as he was God's representative—make them a nation of servants to one of their own nation. It is hard for us to sympathize with such ignoble sentiments, such prayers for their own degradation. Samuel seems to have viewed the matter from this standpoint. However, he probably took the matter to the Lord in prayer. It was not for him to decide—he was merely the Lord's mouthpiece. (Z. '15-75; R.5646) (See notes on chapter 8)

13:8 — SAMUEL CAME NOT TO GILGAL — Samuel was providentially hindered. (Z. '15-76; R.5647)

THE PEOPLE WERE SCATTERED FROM HIM — It was probably as a test to Saul. It was contrary to the divine arrangement for the king thus to offer sacrifice. Apparently King Saul was not evilly intentioned, but lacked proper respect and reverence for the Lord and His arrangements. This incident may be said to have been the beginning of Saul's rejection by the Lord. From this lesson we should learn that our Heavenly Father wishes for us to be very attentive to His word and not to think for a moment that it can be improved upon, or that times and circumstances will alter the propriety of our obedience to him. Had King Saul been obedient and the result disastrous he would at least have had a clear conscience; he could have said

that he had been obedient to God and not responsible for results. But if he had been obedient, God would have been responsible for results and we know divine powers would have brought about the proper results. (Z.'15-76; R.5647) **13:12 — I FORCED MYSELF THEREFORE AND OFFERED A BURNT OFFERING** — The king apologized, explained the circumstances, that he thought it necessary to do something and that what he did was the only thing that he could think of. Very few kings or generals of our day would be prepared to do any nearer the will of God than did King Saul. Very few would have waited seven days at all, or paid any attention to the prophet. Very few would have apologized to the prophet afterwards and explain why they attempted to offer sacrifice to God. We cannot but think that, if King Saul had been given further opportunities, he might gradually have learned the lesson of implicit obedience to God. And yet again he failed along the very same line. (1 Chron. 15) It requires many experiences to teach some of us the lesson of complete reliance on the Lord and full obedience to his every requirement. Perhaps the Lord was wishing to teach a special lesson along this very line, that any king sitting on the throne of Israel, of the Lord, must be implicitly obedient, not merely to the letter, but to its spirit, for Israel's kings foreshadowed, to a considerable extent, the kingdom of Christ and his Church. Those who will be joint-heirs with Messiah in his kingdom of glory must learn obedience. (Heb. 5:7, 8), else they will not be accounted worthy of the honors of the kingdom, not merely outwardly obedient but inwardly obedient to the spirit or intent of God's Law. (Z.'15-61; R.5638)

"Obedience is better than sacrifice." Many are the workers in the Lord's cause in the denominations of Christendom, and many are their sacrifices of time and money; but, as they are not obedient to the Lord, they fail of the blessings they would have and indeed, in a considerable measure, cut themselves off from greater privileges and opportunities. Yea, many, we fear, are cutting themselves off from the kingdom, from glory and joint-heirship with our Lord. Let us apply this lesson to ourselves regarding our daily conduct in every matter of life. Let us hearken to the Word of the Lord, and keep close to it, not fearing results, but having faith that he who keeps us never slumbers, is too wise to err, as well as competent to meet every emergency that could possibly come upon us as the result of our obedience. Time and again the Lord's people in Babylon have said, "I see that present arrangements and institutions are contrary to the simplicity of the Gospel of Christ and the practice of the early Church. But what can I do? I am identified with this system and am sacrificing in its upbuilding. If I now withdraw my hand it would mean more or less disaster. I wish I were free from human institutions and that I had my hands filled with the Lord's work along the lines of His word, but I cannot let go for necessity seems to be upon me. I must perform a sacrifice, and this seems to be the most convenient place for it." The Lord is not pleased with such arguments. "To obey is better than sacrifice," that we leave the matter of our sacrifice in His

hands. For unless he accepts it, our sacrifices will amount to nothing, and he accepts sacrifices only from those who are first obedient. "Come out of her, my people." (Z. '15-77; R.5647)

13:14 — THE LORD HATH SOUGHT HIM A MAN AFTER HIS OWN HEART — These words must have been uttered about the time of David's birth. Thus we have an illustration of God's foreknowledge and design in respect to those whom he specially uses in His service. Similarly, God's choice of Jacob was declared before his birth. (Rom. 9:10-13; Gen. 25:23) Also the Apostle Paul. (Gal. 1:15) We are not to have any false thought respecting the divine choice, and note that none of these were chosen eternal life, but each for a special purpose fitted. David still had a will, however, and even though favorably endowed, it remained with himself to determine whether or not he would walk in the Lord's ways and to what extent he would be obedient. There is no coercion of the will, for the Lord seeks such as worship him in spirit (willingly, heartily) and in truth. But God knew David's ancestry and pre-natal influences. His great-grandmother was Ruth and Great-grandfather, Boaz. (Ruth 4:18-22) Like Boaz, David's father, Jesse, was doubtless one of the elders of Bethlehem, respected and honored as a noble man. Of his mother, we know little, except that David twice mentioned her as a handmaid of God. (Psa. 86:16; 116:16) (Z. '15-88; R.3225)

13:19 — THERE WAS NO SMITH FOUND THROUGHOUT ALL THE LAND OF ISRAEL — This shows the cunning of the Philistines. They not only disarmed the Israelites, but prohibited their making any iron implements or doing any black-smithing. In this manner, they held down the Israelites in a species of peonage, exacting tribute of them. A great maritime power of our day practices a similar oppression in India, supplying from her mills and shops implements of labor, while guarding against importation of war materials. Moreover, modern methods of finance bring to her the rich revenues without the outwardly crude and rude methods of the Philistines. (Z. '15-11)

Apparently the land of Israel was dominated completely by the Philistines who here and there had garrisons. These were content to take a certain amount of tax from the people, much as the British govern India. (Z. '15-61; R.5638)

15:3 — SMITE AMALEK AND UTTERLY DESTROY ALL THAT THEY HAVE — The destroying of the Amalekites by the sword caused far less pain and suffering than if a plague had been permitted to destroy them. It is unreconcilable with reason that those who blaspheme God's name by teaching the doctrine of eternal torment, should have any difficulty about the slaughter of a few hundred of the poor heathen.

SPARE THEM NOT — See Deut. 25:17-19. Certain great catastrophes of the past are explained in the Scriptures as being afflicted with a view to prevent the race from going into further degradation. The Canaanites were sentenced to destruction when their iniquity had come to the full. So were the Amalekites, so the Sodomites. (Ezek. 16:50; Luke 17:29) (*Sermon*, Aug. 9, 1908) (See Lev. 18:24-30; Deut. 18:9-11) (*See Z. '15-77; R.5647*)

15:9 — SAUL AND THE PEOPLE SPARED AGAG AND THE BEST OF THE SHEEP — The Lord's command comes to us to destroy sin entirely. But, like Saul, many are disposed to destroy the vilest things connected with sin, but to save alive the king sin, merely making him a prisoner. Many are disposed also to seek out the things which they realize to be condemned by the Lord for their destruction, such things as would be choice and desirable to their taste, and frequently, like Saul, they claim that even these sins, of the less obnoxious kind, are held onto for the purpose of sacrificing them to the Lord, in order thus to honor God! How deceitful above all things is the human heart. How necessary that all who would be in accord with the Lord, should be thoroughly true-hearted, thoroughly sincere; and, that under the Lord's directions, we should seek to take the life of every sinful principle, evil teaching or doctrine, and all unholy words or thoughts. (*Z. '15-78; R.5648*)

They were not to destroy their enemies to their own advantage, but to act simply as the agents of the Lord in thus executing the decrees of the sentence of justice. They were not to take booty and thus become like the nations about them, a robber nation profiting by the troubles which they inflicted upon the enemies of the Lord. This is in full accord with the Lord's character and with the explanation. (See note on vs. 3) (*Z. '15-77; R.5647*)

15:13 — I HAVE PERFORMED THE COMMANDMENT OF THE LORD — We must understand his words to Samuel to have been, to a great extent, hypocritical. (*Z. '15-77; R.5647*)

15:15 — TO SACRIFICE UNTO THE LORD THY GOD — Incidentally, this would have meant a great feast for the Israelites, for the flesh of animals to be sacrifices were to be eaten by them. But the prophet stopped the king in his explanation. (*Z. '15-78; R.5648*)

15:17 — WHEN THOU WAS LITTLE IN THINE OWN SIGHT — Saul was humble when he was chosen of the Lord as His representative upon the throne, and at that time he was very willing to give strict obedience to the heavenly voice. But the intimation is that he had grown more and more self-confident, and therefore less reliant on the Lord and less attentive to his commands. (*Z. '15-78; R.5678*)

15:18 — THE LORD SENT THEE ON A JOURNEY AND SAID —

Samuel's indignation and the Lord's positive statement (vs. 3) show clearly that King Saul had not misunderstood his instructions, but had with considerable deliberation, violated them.

15:21 — TO SACRIFICE UNTO THE LORD — Saul sought to defend his course and to put as good a face on the matter as possible and to lay the responsibility for saving the spoil on the people who, with himself, were very desirous of offering sacrifices unto the Lord. The prophet's answer is the pith of this lesson. He clearly pointed out to the king what the latter should have known and all should recognize—that offering sacrifices is far less pleasing to the Lord than is obedience to His word. No one could offer an acceptable sacrifice to God unless he was obedient in his heart and unless the sacrifice represented that obedience. So with God's people today. It is not so much of ill-gotten wealth that we may sacrifice to the Lord. Our sacrifice must be of the heart. First of all, it must be the will. He who gives his heart, his will, to the Lord, gives all; and he who gives not his will, who comes not into heart obedience to the Lord, can offer no sacrifice which would be acceptable to the Lord. "To obey is better than to sacrifice" is a lesson which should be deeply engraved on the hearts of all the sanctified in Christ Jesus. It is necessary also to have the spirit of obedience. Whoever has that spirit, will not only obey the divine will, but will seek to know the will of God more and more that he may obey it. ("I delight to do thy will, O my God.") (Z.'15-78; R.5648)

15:22 — TO OBEY IS BETTER THAN SACRIFICE — Samuel was right.

God was right. The death of the Amalekites was not a violation of any principle of righteousness, but rather in the interests of righteousness, as taking away a people whose iniquity had come to the full that they might come forth in due time under the power and instruction of the Great Redeemer to have a full, blessed opportunity as knowing the truth, as compared with the error. Then if they will to choose the truth, they shall live; but if they will not choose it, they shall be cut off in the second death. (*Sermon*, Aug. 9, 1908)

15:23 — REBELLION IS AS THE SIN OF WITCHCRAFT — This seems to mean that, though Saul had been very diligent in his opposition to witchcraft and idolatry throughout the land of Israel, and, in so doing, was accomplishing a good work and the divine plan and will. But Samuel calls attention to the fact that his energy in such matters would not prove an offset to his deliberate, wilful neglect of the divine injunction. The Lord's commands against sin and evil things are to be executed to the very letter, no matter how highly exalted the sin may be in dignity and place, and no matter how precious or desirable or toothsome or valuable the sin may be to our fallen nature. Though it be as dear as a right hand or right eye, there is

no course open to the Lord's followers, but to be obedient even unto death. (Z. '15-78; R.5648)

15:30 — I HAVE SINNED, YET HONOR ME NOW — Saul here desired another chance. How many of the human family have felt on their death beds that, if they had life to live over again, their lessons of experiences would be precious and enable them to do much better. The man or woman who has not had some such experience along this line of failures and endeavored to surmount them and do better has lived his life very much in vain. Let us encourage one another to strive for high ideals, and not be discouraged by our unintentional failures. Saul, being himself partly a type, was necessarily dealt with along the lines of strict justice, and the kingdom was declared to be forfeited by his family because of his offering a sacrifice not authorized by the Lord. (Z. '15-62; R.5638)

15:35 — NEVERTHELESS SAMUEL MOURNED FOR SAUL — Showing the beauty and strength of the prophet's character. He was ever ready to do the commands of the Lord in every particular, yet was not without a feeling of compassion for those who were out of the way, not a compassion which would make them his friends and lead him to co-operate in their wrong course, but one which would have been glad to co-operate with them at any time in a righteous course. (Z. '15-78; R.5648)

16:1 — HOW LONG WILT THOU MOURN FOR SAUL — Samuel mourned and prayed for this King Saul and apparently was disappointed that this man, of whom he had expected such great things and under whose guidance he had anticipated such great prosperity for Israel, should be rejected. Quite probably, fearful forebodings of a civil war to result from the installation of a new king perturbed the prophet's mind. He knew that Saul would not quietly submit to laying down the scepter which he had taken up with so great modesty in obedience to the divine arrangements. The prophet's mental eye could see the possibility of civil strife which might rupture the nation. He should have had greater trust in the wisdom and power of the Almighty, but his trouble was more or less like that which assails all of the Lord's people, even today. The lesson to our hearts should be that we should implicitly trust the Lord to manage his own affairs. (Z. '15-88; R.3225)

I HAVE REJECTED HIM FROM REIGNING OVER ISRAEL — This meant, not only his own ultimate removal from the throne, but that his sons should not succeed him to it. (Z. '15-88; R.3225)

16:2 — IF SAUL HEAR IT, HE WILL KILL ME — Samuel showed a fear not elsewhere noticeable in his character. He did not hesitate to perform the Lord's bidding, but he intimated that he clearly understood that it meant the risk of his own life—that Saul would kill him as a traitor. (Z. '15-88; R.3225)

16:4 — THE ELDERS OF THE TOWN TREMBLED AT HIS COMING —

Thinking that his presence indicated some sin on their part or by some of their fellow-citizens which God had sent him to reprove or punish.

(Z. '15-88; R.3225)

16:5 — I AM COME TO SACRIFICE UNTO THE LORD —

The Ark had been captured by the Philistines. The Tabernacle services were thus discontinued and had not been re-established, and for this reason the sacrificing was performed by the Lord's specially appointed servant.

(Z. '15-88; R.3225)

SANCTIFY YOURSELVES — Meaning that if they would be participators in the blessings of the sacrifice, they must wash their bodies, put on clean clothes and draw nigh to the Lord with their hearts. Thus they typically represent the justification and sanctification which the Church of this age has enjoyed. (Z. '15-88; R.3225)

Justification (represented by the washing) and sanctification (by the drawing nigh with their hearts.)

16:11 — THERE REMAINETH YET THE YOUNGEST —

This anointing and clean clothes applies to the Christians in connection with the anointing of this Gospel Age. We, too, as the Lord's messengers, are seeking for those to be anointed with the oil of gladness, the Holy Spirit, that they may be kings and priests of God in the Kingdom He is about to establish and which will supersede present institutions. We too, like Samuel, might feel afraid of this work of anointing the successors to present institutions, did we not realize that the work of sealing the elect of the Lord, now in progress, is a secret work, which the world cannot understand. David means Beloved and is applied specially to Jesus (Eph. 1:6; Matt. 3:17). It also applies to all the members of His body, each of whom must be beloved, else he cannot be accepted as a member. (John 16:27; 13:34, 35) All who receive this anointing of the Lord must be of the David (beloved) character. The spirit of love must be in them, love for the Lord and for one another. (Z. '15-89; R.3225)

David was counted by his brethren as too insignificant to be considered in this connection; so also are those whom the Lord is choosing and anointing for the Heavenly Kingdom. Our Lord Jesus was disesteemed by His brethren, and when the suggestion was made that he should be the Lord's Anointed, His people hid, as it were, their faces from Him, disclaimed Him, despised Him, and considered Him hopeless respecting anything great or glorious—"a root out of dry ground." The same has been true of His church. They have been despised and rejected of man and of them we read, we are made as the filth of the world and the offscouring of all things. (Z. '15-89; R.3225) (1 Cor. 4:13)

WE WILL NOT SIT DOWN TILL HE COME HITHER — This referred to the feast of which they were about to partake. It was the custom that, after the sacrifice had been offered, the sanctified persons present, and those in spirit sharing in the sacrifice, might join in the feast, eating the flesh, and thus celebrating a communion with the Lord. It was this feast which the prophet decided should not commence until David's arrival. Indeed, being the Lord's anointed, he would be the most important person present at the gathering. So a feast of fat things has been designed for the whole world of mankind. But the feast cannot be participated in until the justifying and sanctifying sacrifice has been killed and until first the Anointed One shall come and receive the anointed. The anointing began with our Lord, the head of the Church, and throughout the Gospel Age has been flowing down upon the members of His body, the Church. The sacrifice has been killed and we, as members of Christ, have been participating in the sacrifice. Shortly the whole matter will have been accomplished and then, as the Lord's Anointed, the feast of fat things will be spread—the Anointed One, Head and Body, being the principal One in that great antitypical feast. (*Z. '15-90; R.3225*)

16:12 — THE LORD SAID, ARISE, ANOINT HIM, FOR THIS IS HE —

This principle of the divine selection of things that are not esteemed among men is noticeable throughout the Gospel Age. Often have we, like the prophet Samuel, looked about among men seemingly eligible for a place in the Kingdom—socially, intellectually, morally, educationally and in the esteem of men, and expected that surely the Lord would sanction their anointing with the oil of gladness and grant them a knowledge of the truth, only to find ourselves mistaken and get a fresh lesson on the fact that God looketh not on the outward appearance, but on the heart. When, in due time, all the secrets of this present life shall be disclosed, we shall then be able to understand the meaning of the Lord's selections more completely than we do now. Instructed regarding the divine methods, we are not to despise the least, the most ignoble or illiterate of those who give evidence of a purity and honesty of heart toward God, and to whom he seems to give the anointing of His Spirit, and the "ear to hear." Rather, while making known the message to all as we have opportunity, we are to rejoice with those especially upon whom the favor of the Lord is manifested, regardless of their earthly surroundings, (the Lord knoweth them that are His), and it is for us to recognize, to honor and co-operate with all such as the ambassadors and representatives of our Lord and Master. (*Z. '15-89; R.3225*)

Often have we thought, that had the Lord sent us forth to seek His Bride, we might have ignorantly passed over some of his choice jewels and have gathered in some whom he rejects as unworthy because we are unable to read the heart. This thought should make us very humble, gentle and meek toward all, and very trustful of the Lord and very much inclined to look to His leadings in respects to our labors as His servants—just as the Prophet

Samuel looked to the Lord in connection with the anointing of David.
(Z. '15-89; R.3225)

16:13 — THE SPIRIT OF THE LORD CAME UPON DAVID FROM

THAT DAY — In some manner God's blessings and power were with David enabling him to progress in knowledge, etc., and preparing him for the duties of his office to which he had been anointed. May we not consider as the antitype of this the anointing which comes upon the Church from the time of her acceptance with the Lord? Ours is not a physical anointing, nor are the blessings conferred of a temporal character. It is as New Creatures that we are anointed, that we grow in grace, knowledge and love; and it is as New Creatures by and by that we shall be perfected in the first resurrection and come to the throne with our Lord and Master as our head. (Z. '15-90; R.3225)

Probably David's father and brethren did not understand this anointing, thinking perhaps that it meant a special blessing or commission of the Lord to engage as a member of the school of prophets, or something else of the kind. Probably the Prophet informed David privately of the meaning of the anointing, just as he had privately informed Saul when he secretly anointed the latter to the office of the King of Israel. (Z. '15-88; R.3225)

So the world does not now understand our anointing or its purpose, but the Lord tells us. Let us follow David's and Jesus' example.

16:14 — AN EVIL SPIRIT FROM THE LORD TROUBLED HIM — More

properly, "an evil spirit, opposite from the Lord's"—the reverse of the Lord's spirit of goodness, justice, love. (Z. '15-105; R.5663) Saul probably had fits of melancholy, knowing he was rejected of the Lord and yet vainly hoping it might not be. He knew he had done wrong, and there was a cloud between himself and the Lord, a spirit or sense of separation from the Lord and consequent misery and loneliness. Saul's proper course would have been to prostrate himself before the Lord and continue so until the Lord would bless him with the sense of forgiveness and his restored favor, as David did in the matter of Uriah the Hittite.

16:18 — THE LORD IS WITH HIM — How wonderfully the Lord leads and arranges for those who are loyal to him. David waited and the Lord arranged for him to be brought to the attention of royalty and thus to become known before the public. The Lord is with him—a grand testimony of David's faithfulness. Would that all God's people could behave so wisely. God's due time is the best. Blessed are all they who wait for Him.

17:4 — GOLIATH OF GATH, WHOSE HEIGHT WAS SIX CUBITS AND

A SPAN — The first giants mentioned in the Bible were those who had human mothers, but whose fathers were materialized fallen angels. (Gen. 6)

These, however, all perished in the Deluge. From time to time since then there have been human giants found in Asia. Og, King of Bashan, had an iron bedstead 13 feet long. (Deut. 3:11) In their report on Canaan, the spies told of seeing giants there—the sons of Anak. Goliath, the son of Gath, whom David slew, was probably a descendant of this family. We have had giants in recent times also: Byrne, an Irishman, 8' 4"; Middleton, an Englishman, 9' 3"; Lushkin, the Russian, 8' 5"; Chang, the Chinese, 7' 8"; Pliny declared that Gabbaras was 9' 9" tall. There is no room for discrediting the story of David and Goliath. (*Z. '15-105; R.5662*)

17:24 — WERE SORE AFRAID — These warriors were accustomed more to depend on their own power and strength of armor, and placed their faith more in these; and consequently their faith in God and God's promises grew to be less in mind. Man's ways and man's schemes were their reliance, thus it always is under the present order, men in their power and learned discussions on man's greatness and his power are often apt to forget the Lord and his strength as did Saul and his counsellors. Then is needed the counsel of one who has not been under the stultifying influence. A giant of trouble and of Satan now faces Christendom, vice, liquor, evil politics, etc., threatens the world with anarchy. The learned counsellors of Christendom, its ministers, evangelists, etc., try schemes in vain to overthrow it. They can think of only human schemes and plans, which depend on how much money (armor) they can raise; on the strength of numbers and man-made organization. But a David from outside, who has not had his faith killed and reason stultified by association and development in these human systems, and with the sling of faith and the stones of promise from the brook (God's Word) will be able to overcome this Goliath (Satan and his hosts) and destroy his influence and power. (*J.A.M.*)

17:26 — THAT HE SHOULD DEFY THE ARMIES OF THE LIVING GOD — Young David was amazed that this had progressed so long and nobody had accepted the challenge. A believer in the true God he realized the covenant between God and his nation. His faith in the Almighty was such that he accepted the Divine promise implicitly. He wondered at the lack of faith manifested by his brothers and countrymen. He intimated that, backed by God's promises, he himself fared to meet that Goliath. (*Z. '15-104; R.5662*)

17:28 — I KNOW THY PRIDE AND THE NAUGHTINESS OF THY HEART — Eliab was stung by David's reproof of their lack of faith, and jealousy and pride led him to taunt David. "Go back to your sheep, you are not fit to associate with warriors who are trained." So now the great warriors of Christendom (ministers) are stung by the accusation of the David class about their lack of faith. They say, "You are not trained in theology and not fit to associate with us hardened warriors, though we have

to admit that we can make but little impression on the enemy. Go back to your farms and mechanics and dry goods stores. You are only a spectator.”

17:29 — IS THERE NOT A CAUSE? — But the David class answers “Is there not a cause?” Does not Christendom need advice and help, seeing your wisdom is unable to cope with situation?

17:36 — THIS UNCIRCUMCISED PHILISTINE SHALL BE AS ONE OF THEM — Those who have faith in God still have battles to be won, but not with carnal weapons. These victories, nevertheless, are based upon the same principle which operated favorably with David. Faith in God lies at the basis—the realization that the cause in which they fight is one approved of God. A courage proper to their faith—a faith gradually developed in previous victories over lesser foes, as in David’s case, helps to give courage and strength for battling with the most terrifying giants we may encounter. Remembering this, each Christian should be daily on the alert to overcome the little weaknesses, the little frailties, to be conquerors in the little battles with selfishness, anger, malice, evil speaking. Victories over these, and experiences gained with God’s help in overcoming these, give preparation, step by step, for the greatest trials and grandest victory. The Lord’s promise that the overcomers shall share his throne gives us the thought that a great victory must be won to prove themselves worthy of the great honor to which God has called His Church. And this victory, as we are happy to learn, is not always to the strong, but to those whom God will bless. And the conflict which God approves and will reward is not strife with friends and neighbors however unreasonable they may be, but strife against unrighteousness, sin, and everything which the divine law opposes. This strife and victory belong, first of all, in our own hearts and minds and secondarily may extend as the Lord’s providences may indicate in battles against public evils and in support of public and civic righteousness. (*Z.’15-104; R.5662*) These victories prove to us there is a God of power and might over us.

17:37 — THE LORD THAT DELIVERED ME OUT OF THE PAW OF THE LION — As God had blessed him in him in his daily duties of the past he would give him strength for victory in the duty of the hour. (*Z.’15-104; R.5662*)

17:40 — CHOSE HIM FIVE SMOOTH STONES — This slight armor, with God’s blessing, was more than sufficient, for he needed only one of the pebbles. (*Z.’15-104; R.5662*) David could not comfortably fight in the suit of armor, though it was the best in the land. So God asks us to do battle against the hosts of sin, not with other people’s talents or powers we do not possess, but with what talents we have. We are wise if our faith is strong enough to believe he can use even these, and go forth in His strength to fight sin. (*J.A.M.*)

17:47 — THE BATTLE IS THE LORD'S AND HE WILL GIVE YOU INTO OUR HANDS

— We are not to forget that the great giant of sin and iniquity, which has dared the people of God for centuries, will be smitten down only at God's appointed time and by the antitype of David. David means Beloved, and the antitypical Beloved is Christ, Jesus the Head and the Church His Body. Shortly a sling stone of truth is to smite down the opponent, and the antitypical David will begin the Millennial reign which is to lift up the world and to bless it. As members of this David class we must have the overcoming spirit and its supporting faith and trust in God's power and purpose. (*Z.'15-105; R.5662*)

17:48 — THE PHILISTINE AROSE AND CAME AND DREW NIGH TO MEET DAVID

— According to tradition, as the lad approached, the giant laughed, throwing his head backward. His helmet fell off and he was exposed to the sure marksmanship of his despised opponent. There were no newspapers then, and no libraries, and he knew not of how mighty a place sling stones occupied in warfare, even then, and that often, in skilled hands, they were almost as effective as the rifles of today. (*Z.'15-104; R.5662*)

18:3 — HE LOVED HIM AS HIS OWN SOUL — See note on chapter 19:5.

18:9 — SAUL EYED DAVID FROM THAT DAY AND FORWARD —

Jealousy is the bitter fruit of selfishness gone to seed. It imbalances reason, extinguishes happiness. It subjects the possessor to a horrible melancholy, so that when it is in control he is really crazy. Not only is this illustrated in King Saul's case, but it is more or less illustrated in the experiences of every human being. Who does not know by experience what jealousy is? And the more he knows of it the worse. It has murderers of children as well as of grown ups. It has wrecked homes as well as business enterprises. It is the most terrible and, at the same time, the most foolish, manifestation of selfishness. Every one recognizing it in himself should be alarmed, should throttle it promptly, seeking victory through vigilance. (*Z.'15-105; R.5662*)

18:27 — SLEW OF THE PHILISTINES TWO HUNDRED MEN —

We are not to judge David and the people of his time as we would judge ourselves of this Gospel Age. He must be judged by the Law under which he and his nation were placed at Mt. Sinai—"an eye for an eye, as tooth for a tooth, a man's life for a man's life." The Israelites were informed that the people of Canaan had allowed their cup of iniquity to come to the full (1 Sam. 15:2, 3), and that the children of Abraham were given that entire land, with the Divine approval of taking possession of it as quickly as possible. They were fully commissioned to slay all the enemies there as being enemies of the Lord, not even being told that the Lord had a future provision for them all in Messiah's Kingdom. The Philistines were in the land of Canaan, where they not only held their own portion, but had invaded the portion which Israel had already conquered. They had caused the loss of many lives in Israel. It

was in full accord with the Divine instructions to Israel that the Philistines and all other occupants of Canaan should be utterly destroyed. David, therefore, was merely carrying out what all Israelites recognized as being the Divine instruction respecting the Divine program. From this viewpoint alone can the Lord's instructions and the conduct of the Israelites in the past be recognized as proper. (*Z. '15-106; R.5663*) (Lev. 18:24-29; Deut. 18:9-12; 12:29-31)

18:30 — DAVID BEHAVED HIMSELF MORE WISELY THAN ALL THE

SERVANTS OF SAUL — It was because David loved the Lord and sought to be guided by His will as that will manifest at that time, that he could wait—that he conducted himself with wisdom. And it was because Jonathan discerned this spirit of wisdom, because he realized that David was guided by the spirit of righteousness, that he loved David. Indeed, we may be sure that in proportion as we understand the Bible and receive the spirit of truth in that same proportion we shall be able to appreciate and copy and exemplify the best there is of principle, whether of friendship or of duty, to monarch or to an employer, or of duty toward our family relationship, or of duty toward our God. There are many influences operating toward a spirit of selfishness, avarice, jealousy, while the influence making for true friendship, true love, all the best qualities of heart and head, are from the Lord. (*Z. '15-107; R.5664*)

19:4 — JONATHAN SPAKE GOOD OF DAVID UNTO SAUL HIS

FATHER — Rev. Alex White remarks, "Jonathan was the eldest son of Saul. He was thus the heir apparent to the throne of Israel. Handsome and high-mettled, full of nerve and full of heart, Jonathan was the pride of the army and the darling of the common people. His comrades, for his beauty of person and swiftness of foot, were wont to call him the gazelle. But for his father's great and disastrous transgressions, Jonathan might soon have become the second king of Israel, second in succession to Saul, but second send to no king that ever sat on a throne in those great qualities of mind, heart and character that give stability to a throne and add luster to a crown. (*Z.15-106; R.5664*) Jonathan's love for his friend was not of the effervescent kind. It was the genuine article. He did not love merely in word, but in deed and truth; not merely when his father favored his friend and when the public acclaimed him, and when he thus would have favor with others; but he loved him just the same when the king became the enemy of his friend and sought his life. Indeed it may be said that no friendship may be surely counted upon, until after it has been tried. The friendship which will not endure trial, testing, the friendship which will make no sacrifices, is not the kind to be modeled after. Jonathan had love of the kind the Lord admonishes his followers to have, the love which, in honor, prefers one another. While other loves have been great, this one doubtless stands preeminent above earthly loves, especially because it was founded on a religious basis. (*Z. '15-107; R.5664*) We trust that none can

read this story without being influenced favorably toward friendship, to be a truer, a nobler, a more faithful, friend than otherwise. But especially should Christians get a blessing from the story of Jonathan's love, leading on, as it does, to the love of Christ, and to the injunction that they should be copies of God's dear Son; and that they should be loyal, true, enduring, especially one for another. (Z. '15-107; R.5664) (2 Sam. 1:26)

19:5 — WHERE FOR, THEN, WILT THOU SIN AGAINST INNOCENT BLOOD — The sentiment of Jonathan was as loving and brotherly as his father's was cruel, jealous, selfish; it was Jonathan who would lose by David's attainment of the honor of the kingdom. Hence the love of Jonathan has become a proverb. Additionally he had the true spirit of manhood and brotherhood, the spirit of a peacemaker. He interceded with his father for David. (Z. '15-105; R.5663)

19:6 — SAUL HEARKENED UNTO THE VOICE OF JONATHAN — The king was not without some noble sentiments, but they were not deep enough. They did not control his life. But he was under the control of the evil mind, the selfish, jealous mind, which is far from the opposite to the mind, the Spirit of God. (Z. '15-105; R.5663)

22:2 — EVERYONE THAT DISCONTENTED GATHERED THEMSELVES UNTO HIM — It was a great training for him in preparation for his kingdom work later on. It gave him an inside view of the condition of the ne'er-do-well's of society. He and his little army doubtless subsided upon foraging, collecting a toll in the nature of a tax from the farmers. In offset of this toll, or tax, David doubtless defended them from the marauders who frequently came, not only from the Philistines, but also across the Jordan from Moab. (1 Sam. 23:1-5; 25:15, 16) Evidently up to that time no adequate police protection had been provided by King Saul's government. Instead of guarding the interests of his subjects properly, the king was mad with jealousy against his faithful servant, David, and from time to time instituted pursuits of him, much after the manner of hunting expeditions for wild beasts in the forest. Among those who came to David were three sons of his sister, nephews. These afterwards became very prominently identified with King David in all his work. One was Joab, who became the captain of the host, or general. Abishai and Ashael were the two others, men of ability. (Z. '15-122; R.5672) It was greatly to David's credit that he refused to plunge his nation into a civil war, as he would have been abundantly able to do. Evidently the majority of the people would have sided with him from the first, and his victory over King Saul might have been easily accomplished. And how easily he might have deluded himself into thinking that such would be God's will. He remembered that the Lord, through the Prophet Samuel, had anointed him to be king. But he remembered also that it was not for him to take possession, but to abide God's time, when Divine power would overthrow Saul's kingdom and give

control to himself as Saul's successor. (Z. '15-122; R.5672) How blessed it would be if all of God's people would thus remember to wait upon the Lord! (Zeph. 3:8. 9) The Lord's times and seasons are best for us, and any attempt on our part to push ourselves in advance of the Lord's will, would be sure to react unfavorably. It was because David was thus full of faith in God and possessed of the spirit of obedience to Him that he was called a man after God's own heart—not that he was perfect, not that he always did the Lord's will, but that the Lord's will was his real heart's desire; and whenever, through weakness of the flesh, he took a wrong course, he was prompt to repent on seeing the mistake, to implore divine forgiveness and to change his course. (Z. '15-122; R.5672) (See 1 Chron. 11:11-47)

HE BECAME A CAPTAIN OVER THEM — Joseph Parker, commenting, says, "There is no straining of the meaning in discovering in all of this a type of the position of Jesus Christ in the world. He was despised and rejected of men, He had not where to lay his head, and the people who immediately surrounded Him were characterized by unaccountable expectations, personal inferiority, social degradation, and also by needs of every description; certainly it was no valiant or brilliant host that gathered round the Son of God whilst he tenanted the Adullam Cave which we call the earth." (Z. '15-122; R.5672) (See notes on 1 Chron. 11:11-47) Bishop Wilderforce remarks, "A mighty training lay in that wild outlaw life for the knowledge and government of men. Nothing but the completest personal supremacy could hold such unruly elements under any species of command; and David, the unwilling head of such a following, learned, in mastering them, the secret of governing men and knitting together their discordant hearts into an harmonious unity."

23:25 — SAUL AND HIS MEN WENT TO SEEK HIM — Every now and then King Saul would become feverish for the destruction of David. (Z. '15-123; R.5672)

24:3 — DAVID AND HIS MEN REMAINED IN THE SIDES OF THE CAVE — Kitto tells us that some of the caves were quite large enough to shelter 1,500 men. Another writer remarks, "A traveller indeed tells us that in one of them that lies some twenty miles from Engedi, no fewer than 30,000 people once hid themselves." These caverns are as dark as midnight. One can see outward clearly, but to see four paces inward is impossible. (Z. '15-123; R.5672)

26:7 — DAVID AND ABISHAI CAME TO THE PEOPLE BY NIGHT — Such an intrusion into the camp of a king today would be impossible because of modern methods of setting guards, pickets, etc., but not so in olden times, nor to any great extent, in Eastern countries today. We recall that Gideon and his servant similarly invaded a camp. We recall Abraham's pursuit of the five kings, and his finding them enwrapped in slumber

without proper picketing. (Gen. 14:14-16) A traveller of large experience in the East says, "The Arabs sleep heavily, especially when fatigued. Often when travelling, by muleteers and servants have agreed to watch together in places thought to be dangerous, but in every instance I soon found them to be fast asleep, and generally their slumbers were so profound that I could not only walk among them without their waking, but might have taken the very covering from them." (Z. '15-123; R.5673)

26:9 — WHO CAN STRETCH FORTH HIS HAND AGAINST THE LORD'S ANOINTED — David's anointing with the same oil was not to give him a right to interfere with the Lord's anointing previously on Saul, but to give him the assurance that he was to be the successor of Saul, not by his removing Saul, but by the Lord giving possession in his own time and way. (Z'15-123; R.5673)

29:11 — TO RETURN INTO THE LAND OF THE PHILISTINES — David could not willingly fight against the Lord's people, though he felt free to fight against those whom the Lord declared were to be destroyed, because their wickedness was come to the full, to the limit of the Divine permission. So, while residing at Gath and Ziklag, David's conquests were over the Amalekites, etc., and never against the Israelites. (Z.'15-124; R.5673) (See 1 Sam. 27:8-12)

II SAMUEL

1:17 — DAVID LAMENTED — Then chanted David this dirge (lament) and he commanded to teach the sons of Judah the Song of the Bow. Lo, it is written in the book of the upright (heroes). (*Rotherham*) David's grandeur of mind and kingly disposition is here splendidly attested. Suddenly he finds himself freed from the persistent, murderous, persecutions of Saul, and the way opened for his accession to the long promised throne, its royal power and honor. How easily might his heart have abandoned itself, if not to malicious joy, at any rate to joy for God's righteous judgment on his enemy, and the restoration of quiet in his life and peace in his land! How human and natural it would seem if he expressed satisfaction at Saul's death and its results to himself. Instead of this we see in David's conduct and words in the presence of this terrible catastrophe the noblest and purest unselfishness, and concern only for the sacred interests of Israel as the people of the Lord. Looking altogether away from himself and his royal calling, he immerses himself and his men in mourning for this national calamity, for the downfall of the army of the Lord, for the violation done to the Lord's honor in the defeat of His people. He shows deep, true sorrow, for Saul's death, looking

away from all that Saul had done to him and noting only what he was for Israel in his royal position as the Anointed of the Lord. Further, without envy, he celebrates him as the glory of Israel in the elegy, which contemplates Saul only as a military hero, but as such from the theocratic point of view in his quality as leader of the people and army of the Lord. As he acted in perfect justice in slaying in holy anger the Amalekite as the murderer of the Anointed of the Lord, giving no room in his heart for revenge, so he stands on the summit of the theocratic view, when, in his elegy, he celebrates Saul as the national hero and consecrated leader of Israel, being wholly free from bitterness and anger at the suffering that Saul had so long inflicted on him. All the selfish feeling vanishes in the presence of the slaughtered people and the slain king, in the general concern for Israel and in the consciousness of the Lord's control over His people with the army and its leaders. It is a monument of his noble, unvengeful spirit. He who can so speak of the enemy who, for years, has sought his life and inflicted on his soul wounds that can never heal, can certainly not be charged with revenge. While he thus exhibits a noble, high-hearted disposition, David also presents an example of true love for his enemies, being not merely free from all feeling of revenge in the heart, making no complaint or accusation about the wrong done him, uttering no word of joy over the judgment that has befallen his enemy, but mourning his fall as a friend, avenging in holy anger the insult offered to God in his person, and dwelling with just recognition and praise on the good with which God endowed Saul. (*Lang*) Lessons for us: David pictures Jesus, the Christ (Beloved); Jonathan, shared Saul's misfortune; Saul, the disobedient ones (Col. 3:6) and comforted him.

WITH THIS LAMENTATION — The song of the Bow. When David heard of the results of the battle, his sympathy for Saul and Jonathan is expressed in a beautiful poem which is remarkable for the fact that it contains not a single suggestion of how Saul had persecuted him or sought his life. It compliments Saul for what good he had accomplished. It tells of the tender love for Jonathan, surpassing that of women. This ode is recorded in 2 Sam. 1:17-27. The "Dead March from Saul" is an attempt on the part of the musician to put the sentiment of David's "Song of the Bow" for Jonathan and Saul into the music of our day, and thus it has become identified with the funeral services of the great today. (*Z. '15-124; R.5674*)

The exquisite beauty of this ode has been noted by all commentators. The artistic skill with which its successive thoughts are introduced is equal to the beauty and passionate tenderness of the thoughts themselves—the lament over Israel's glory slain—the picture of exulting foes—the imprecation upon the spot of ground that witnessed it—the praise of the military exploits of the heroes, their oneness, their strength, the appeal to the women—the picture of Jonathan's deep and faithful love—these are all exquisitely expressed and connected—the ode has unity and yet, short as it is, has

wonderful variety. It is to be observed that the divine name does not occur, nor does it contain any theocratic or religious thought. (*Lang*) A gem of ancient Hebrew poetry, not only pleasing as poetry, but instructive in the light it throws on the personages and events of the times. Bible Commentary says that there was, in the book of Jasher, a collection of poems, in which special mention is made of the bow, that this collection was known as Kasheth (the bow) and that the author of the book of 2 Samuel transferred this dirge from the book of Jasher to his own pages, with the title, "For the children of Israel to learn by heart. Kasheth from the book of Jasher." It was in existence before the books of Joshua and Samuel, and contained a collection of songs on specially remarkable events of the history of Israel, together with the celebration of the prominent pious men connected with the events. (*Lang*)

1:18 — THE USE OF THE BOW — God has His bow (Word of God) and sends out His arrows. Psalms 45:5; 7:11-13; Revelation 6:2; Acts 2:37, 38 (Peter on the day of Pentecost); (Psalms 18:14; 2 Samuel 22:7-15; Psalm 120:4 (sharp arrows of the mighty); 144:3-6 (send thy arrows); Habakkuk 3:9,11; Zechariah 8:13, 14; 1 Chronicles 12:2, 2 Chronicles 26:15; 2 Kings 13:14-19 (death of Elisha); Psalm 64:3, 4, 7; 11:2; 91:5; Revelation 6:2 (Gospel). Military power to be broken, Psalm 37:14, 15 (bow of wicked broken); 46:9; 76:2, 3.

1:19 — BEAUTY — Some render this opening word literally, "gazelle" as Ewald said, Jonathan was known among the soldiers as "The Gazelle." But two heroes, not one, are here spoken of. The glory of Israel is the king and his son.

IS SLAIN — The two most prominent warriors of Israel gone, dead.

UPON THY HIGH PLACES — The heights are the mountains of Gilboa, on which David looks as the scene of the tragic end of the two greatest heroes of Israel. David laments the heavy loss which Israel suffered.

HOW ARE THE MIGHTY FALLEN — An astonishment! This moan begins and ends the lament, and is its central thought. Thrice (verses 19, 25, 27) it appears as the ground work of the whole song. This repetition shows how deeply David felt the loss.

1:20 — TELL IT NOT IN GATH, PUBLISH IT NOT IN THE STREETS OF ASH-KELON — The two most prominent of the five cities. Israel's shame is great enough in being overcome and trodden down by the godless nation, may it not be increased by Philistine songs of triumph over vanquished Israel. (See 2 Samuel 5:17-25) But David did not know that the Philistines already had possession of the bodies of Saul and his sons. (1 Samuel 31:8-13)

1:21 — LET THERE BE NO DEW, NEITHER LET THERE BE RAIN —

May you lack that which makes you green and fruitful and dispenses fresh life. Waste and desert they were to lie, that their death might represent the fitful end of those slain there and so nature might, as it were, mourn for them.

FIELDS OF OFFERING — To be brought as sacrifices. (Not “first fruits” as the Hebrew word is in the singular. A different word is used in Num. 15:19 and 2 Chron. 31:10 about the bringing of the first fruits.)

VILELY CAST AWAY — Combined the two shades of meaning of the word.

NOT BEEN ANOINTED WITH OIL — Some object to introducing “as if” as not being necessary or right. But it refers to the shield not being cleansed and polished from the blood and dust, so as to be ready for further use, as this is their last battle and the inglorious end, the glory of Israel lying powerless in dust and blood. (But the other view may be right.)

1:22 — FROM THE BLOOD OF THE SLAIN, FROM THE FAT OF THE MIGHTY — Saul had destroyed the nation of Amalek. (1 Sam. 15:4-9) Jonathan had conquered a group of 20 Philistines, he and a companion. (1 Sam. 14:1-23)

THE BOW OF JONATHAN TURNED NOT BACK AND THE SWORD OF SAUL RETURNED NOT EMPTY — To Jonathan is assigned the bow (see 1 Sam. 18:4; 20:20) and to Saul, the sword. Thus they represent the weapon powers of the whole people. The bow was a principal weapon of the Benjaminites, Saul’s tribe, with great success. (1 Chron. 8:40; 12:2; 2 Chron. 14:8; 17:17)

1:23 — SAUL AND JONATHAN WERE LOVELY AND PLEASANT IN THEIR LIVES — These heroes were accustomed to gain complete victory, to overthrow and destroy all opposing power. (1 Sam. 15:15) The two met death, not only together, but also in a deep, cordial union of war comradeship. They were beloved and amiable, lovely, the second being the cause of the first; important data for the character description of the two men, both adjectives being referred to each. (Compare 1 Sam. 9:2 and 10:24) David here looks at Saul only in the light of his God-given noble endowments and qualities, and praises them, turning his glance away (in view of his death) from the time during which the “evil spirit” had darkened and destroyed his nobility, and not thinking of the persecution he himself had suffered.

IN THEIR DEATH THEY WERE NOT DIVIDED — David praises the filial love of Jonathan, in which he remains true to his father in spite of

Saul's hatred and persecution of his friend, not permitting that friendship to diminish his filial piety. Equal in noble qualities of heart, bound together in life and death in cordial personal association, they had also the noblest, heroic qualities in common, each was distinguished with eagle-like swiftness and agility and for lion-like courage and strength. How great and sorrowful, then, the loss.

1:24 — YE DAUGHTERS OF ISRAEL, WEEP OVER SAUL — As the men are to mourn for the hero, so the women for the gracious king, who out of the booty of his battles, bestowed on them costly adornment. The poetical power of this appeal to the women of Israel, beautiful in itself, is heightened when we recollect that these women had once sung the war praises of Saul, and were therefore the admirers of his prowess, as well as grateful recipients of his bounty. Womanly tenderness is to mourn the fallen hero, whom in his life womanly enthusiasm had celebrated. (*Lang*)

WITH DELIGHTS — Many beautiful things to delight the hearts of women, who love beautiful things.

WHO CLOTHED YOU IN SCARLET — Saul's gracious free-handedness in dividing out the bounty of war.

WHO PUT ON ORNAMENTS OF GOLD — To this costly clothing for women, be added golden ornaments, brought along in the spoil of war.

1:25 — HOW ARE THE MIGHTY FALLEN — Repeats the key expression of the song, showing a heart filled with sorrow.

IN THE MIDST OF THE BATTLE — Before the end of the battle.

O JONATHAN, THOU WAS SLAIN IN THINE HIGH PLACES — David mentions him alone, bemoaning what he had lost in Jonathan, a heart bowed down with grief. His union of heart with his friend differences this lament sharply from the mention of them both. (See Absalom)

1:26 — I AM DISTRESSED FOR THEE, MY BROTHER — Deeply grieved, broken-hearted, lost.

VERY PLEASANT — Precious, of great value.

THY LOVE TO ME WAS WONDERFUL — More wonderful, more extraordinary, richer than that between man and woman. Possible only on the basis of a common covenant of heart with God.

1:27 — HOW ARE THE MIGHTY FALLEN — A perfect ending to the lament.

THE WEAPONS OF WAR PERISHED — Made useless.

2:4 — THEY ANOINTED DAVID KING OVER THE HOUSE OF JUDAH

— David waited upon the Lord these many years, fully confident that in the end he would be king of all Israel, but not hastening the event in any way, simply standing ready for the responsibilities and powers of the office where the Lord should put him. What a wonderful example we have in David's course. How much Christians can learn of patient waiting for the Lord's time in all their affairs, not only waiting for the Kingdom, while they pray "Thy Kingdom Come," but also waiting for the Lord's leading and providence in all their affairs, overruling them all for good. It is one of the frequent mistakes made by Christians, that they overlook the Lord's providences and promised supervision of their interests and attempt to do for themselves, often to their own disadvantage. (*Z. '15-125; R.5674*)

3:21 — I WILL ARISE AND GO, AND GATHER ALL ISRAEL UNTO MY

LORD — King David appreciated the proposition, doubtless considering it to be the Lord's will and in harmony with the Lord's promise. (*Z. '15:125; R.5674*)

3:36 — WHATSOEVER THE KING DID PLEASED ALL THE PEOPLE

— Thus did the people see exemplified in David's course principles of righteousness quite uncommon in his day, and, we might say, yet uncommon. All these things served to endear to the people the king, who, they perceived was not merely self-seeking, narrow, but was broad-minded, and even generous towards his opponents, his enemies. He seems to have had a great appreciation of justice and also a breadth of sympathy for his enemies. (*Z. '15-125; R.5674*)

5:3 — THEY ANOINTED DAVID KING OVER ISRAEL — This marked the third time the holy anointing oil was poured upon his head. For the other two times, see, first, by Samuel, (1 Sam. 16:13); second, by men of Judah, (2 Sam. 2:4).

5:5 — HE REIGNED OVER JUDAH SEVEN YEARS AND SIX MONTHS

— This was 7-1/2 years after the death of King Saul, and probably about 17 years after David had been anointed first by Samuel. Faith and patience mark every step of those years and show us King David's character as we would not otherwise have known it. It's grandeur was chiefly shown in that it manifested a devotion to God and a submission to the Divine Will. (*Z. '15-125; R.5674*)

5:6 — EXCEPT THOU TAKE AWAY THE BLIND AND THE LAME —

Guided by Divine providence, King David sought a new capital after he had been anointed king over all Israel. The city of Jerusalem had for centuries been an impregnable fortress held by the Jebusites. They claimed that even

the blind and the cripples could defend it against any foe, so advantageously was it situated. (*Z. '15-136; R.5679*)

5:23 — MULBERRY TREES — “*Baka*” (fr. “*bakah*,” a prim. root, to weep; same as Baka, a valley in Palestine, meaning weeping, the weeping tree; some gum-distilling tree, perhaps the Balsam.)

6:2 — BAAL OF JUDAH — Margin, Kirjath-Jearim. The Tabernacle, which was first at Shiloh and then at Nob, had fallen into disuse when King Saul had destroyed the priests because they gave comfort to David (1 Sam. 22:17-19), and the King had the Tabernacle removed to Gibeah (1 Chron. 16:37-43; 21:29). The ark was not in it and had not been for a long time. (After being taken from Israel, it was in the land of the Philistines for seven months (1 Sam. 6:1) at Kirjath-Jearim 20 years (1 Sam. 7:3), and at the house of Obed Edom three months (vs. 11). (*Z. '15-130; R.5679*)

TO BRING UP FROM THENCE THE ARK OF GOD — King David possessed a very deep, religious nature whose center or will had been early turned to the Lord. Realizing that God was the real king, and he merely God's representative, David sought to fulfill the Divine will and arrangement by inaugurating the Tabernacle and its religious services. It does not matter if some impugn the motives of David and claim that this was merely a policy stroke for binding the people to himself through their religious instincts and a revival of ancient customs. If it were merely policy, it was good policy, helpful to the people, and for unifying and solidifying the empire. The love which thinketh no evil will give the king credit for the best of motives.

6:3 — THE HOUSE OF ABINADAB — Both Abinadab and Obed-Edom probably Levites. (*S.B.D.*)

UZZIAH AND AHIO, SONS OF ABINADAB, DRAVE THE NEW CART — It is not for us to be ingenious and inventive in respect to Divine methods and services, but rather to be students of the Divine will, searching the Scriptures that we may know the will of God and do it. The lesson King David learned all God's people may well take to heart. (*Z. '15-137; R.5680*) The new cart represents man's inventions and innovations as to how God's work ought to be done.

6:4 — ACCOMPANYING THE ARK OF GOD — The good intentions of all concerned are not to be misjudged, but a serious error was made in that the divine order in connection with the matter was neglected. God had made no such arrangement of transferring the ark on a cart, however honorable that may have seemed to David and the priests.

6:9 — HOW SHALL THE ARK OF THE LORD COME TO ME? — The whole people thus learned a lesson of reverence, a lesson which seems to be as much needed today as at any time. Irreverence is frequently manifested by the world, but this does not astound us as much as when we find irreverence, manifested by those who profess to be the Lord's consecrated people, the Royal Priesthood. It is sometimes irreverence of manner, sometimes irreverence of language, sometimes the making of jokes on religious things or on passages of Scripture. Everything of the kind is surely injurious to the individual, as well as to his influence with others. (Z. '15-136; R.5679)

6:12 — DAVID WENT AND BROUGHT UP THE ARK OF GOD — David had meantime studied the matter, and this time there was no new cart. (1 Chron. 15:12-16) (Z. '15-137; R.5680)

6:15 — WITH SHOUTING AND WITH THE SHOUT OF A TRUMPET — On this occasion was composed and sung the psalm recorded in 1 Chron. 15:7-36. (Part is Psa. 105:1-15; part is Psa. 96:1-13; part Psa. 106:47, 48; also Psa. 24, q.v.) (Z. '15-137; R.5680)

6:16 — SHE DESPISED HIM IN HER HEART — Perhaps when the grand procession approached the city it was met by the women of the city with rejoicing, and if so, then Michal, King David's wife, should have been at the head. But not so. She was in a cynical, proud, mood. Was not she the daughter of King Saul? Had not her husband David been a poor shepherd boy and then an outlaw for a time? She said his conduct was not dignified and reproved him. (Z. '15-137; R.5680)

6:17 — THEY BROUGHT IN THE ARK OF THE LORD AND SET IT IN ITS PLACE — As the ark represented Christ in whom are hidden all the wisdom and power of God and in whom center all of God's blessings for men, so the bringing of the Ark into the city corresponded, in a measure, to our receiving of Christ. All such realize that the earth is the Lord's and the fulness thereof. Every good and perfect gift cometh down from the Father and through the Son. The world and all that dwell therein are subjects of His blessings. (Z. '15-137; R.5680)

6:21 — WHICH CHOSE ME BEFORE THY FATHER — King David reminded her that the Lord had taken the kingdom from her father and given it to him and he had thus the Lord's favor and thus relied on Him. And the proud woman was apparently left to herself thereafter, and the bare mention being made that she was thenceforth childless. (Z. '15-137; R.5680)

THEREFORE WILL I PLAY BEFORE THE LORD — It would appear that this custom of a dignified rhythmic moving of the feet in harmony with music is a common form even today in far Eastern countries. Mr. Clark tells

us how there was such a dance at a gathering of the Christian Endeavorers at one of their meetings in India, and how dignified and beautiful it appeared. (Z. '15:137; R.5680)

11:3 — DAVID SENT AND INQUIRED AFTER THE WOMAN — David first coveted his neighbor's wife. He did not rebuke this sinful condition of mind, but allowed it to proceed until he stole his neighbor's wife.

11:4 — HE LAY WITH HER — No wonder that we are surprised that one who manifested so many noble traits would also have manifested such weaknesses as are condemned in this lesson—adultery and murder. We think of David the youth, his reverence for God, his faith, his loyalty, trials, difficulties, and we wonder how he could become so changed in so short a time. The secret is not far to seek. It is easier to live a wholly consecrated life in poverty than when surrounded by wealth and the pleasures, customs and liberties of the court. The king temporarily forgot that the Ark, representing God's favor and presence, was now in his city. He realized indeed that the eyes of the Lord are in every place, beholding the evil and the good, yet the seeing of the Tabernacle, should have brought freshly to his mind the thought—"Thou, God, seest me." But we may be sure that King David did not get into so sinful a condition of mind and heart suddenly. The narrative shows the matter must have gone on for months, gradually reaching a culmination. Nor would it be fair to the king to assume that his heart was as wrong as his conduct. Rather, we must assume from subsequent manifestations that his heart was still loyal to God and to the principles of righteousness, but somehow his heart had gone to sleep and his flesh had become very much alive. He was awake to sin, asleep to righteousness. He had before him the unfavorable examples of other kings and the liberties they exercised. His relationship with God had made him keen of intellect and now, in yielding to temptation, this keenness of mind was all the more effective in the evil course. (Z. '15-138; R.5681)

11:6 — JOAB SENT URIAH TO DAVID — Her husband was in the war, a faithful soldier. The emergency seemed to call for his death in order to protect the king from shame (one sin leads to another, to hide the first). David's conscience was surely asleep when he ordered his general to put the faithful soldier in an exposed place in the attack being made on a certain city, then command a retreat (vs. 15) and thus leave the most exposed one to be killed. (Z. '15-138; R.5681)

12:1 — AND SAID UNTO HIM, THERE WERE TWO MEN IN ONE CITY — Nathan wisely brought his reproof in the form of a parable. (He thus made the king recognize the general application of a principle and thus awakened his sleeping conscience. If he had directly accused the king, he would have only aroused David in self-defense to protect himself; but by

the parable method David was left no loophole of escape.) (Z. '15-138; R.5681)

12:7 — THOU ART THE MAN — Thus promptly Nathan drove home the lesson. It required courage, but whoever had a message from the Lord must have courage to deliver it, as wisely as possible, of course, but faithfully. (Z. '15-138; R.5681)

12:8 — I WOULD MOREOVER HAVE GIVEN UNTO THEE SUCH AND SUCH THINGS — Note the Lord's provision for David's happiness, had he only been obedient. The Lord will take care of the righteous. The important lesson here is that we keep close accounts with the Lord. No child of God should go forth in the morning without an earnest petition to Him for Divine supervision of his affairs and for help to walk in the right path. No child of God should retire at night without a retrospective glance on all the day's pathway, to discern to what extent it has been a profitable one and has brought him a day's march nearer the heavenly home. Or, if perchance something has occurred of which he should feel ashamed, it is none too soon to go at once to the throne of Heavenly Grace to obtain mercy and find fresh help for future times of need. The child of God, thus keeping daily accounts with the Father and with the Redeemer, will abide in their love and will not be in danger of falling into any such great sins as those noted in this lesson. Even King David, we may be sure, would have fallen into no such great sins had he not allowed gradually to arise, earth-borne clouds of fleshly hues between the Lord and himself. (Z. '15-139; R.5681)

12:13 — THE LORD HATH PUT AWAY THY SIN, THOU SHALT NOT DIE — Here we see a principle of the Divine government in respect to those who are the people of God and in covenant relationship with God. Justice would have been required in respect to the sins, but to the repentant soul the Lord's favor would nevertheless be granted. Many Christians have had experiences along this line. God does not continue to treat them as sinners, but accepting their heart condition, contrition, He forgives them in that sense of the word; yet, true to His arrangement, "Whatsoever a man soweth, that shall he reap. In this divine arrangement there is nothing to encourage sin, but everything to encourage righteousness; and if sin be fallen into, everything to encourage the sinner to accept divine forgiveness and reform his life, even though he shall be obliged to bear some severe penalty, perhaps to his tomb. (Z. '15-138, 139; R.5681) (See Psa. 51)

13:37 — ABSALOM FLED AND WENT TO TALMAI — Here Absalom was still further removed from the good influences associated with his father and with the true religion. (Z. '15-169; R.5700)

DAVID MOURNED FOR HIS SON EVERY DAY — It is the parent's duty to see that a proper child is born into the world (see note on 15:1),

reasonably gifted, not merely outwardly beautiful, but conscientious, just, loyal to God and loyal to the principles of righteousness. He should give the child proper conceptions of life, proper instruction. (Prov. 22:6) It seems pitiful indeed that, with all the preaching and teaching of centuries, so few parents realize their obligations toward their children they bring into the world. So few fathers realize that they are the protectors and caretakers of their wives and of their off-spring, and that not only is it their duty to select a noble, conscientious wife to be the mother of the family, but it is also their duty to place her under favorable conditions during the period of gestation and generally to assist her to keep her mind and her heart pure, loving, noble, loyal to God and to righteous principles, so their child may be well birth marked, of noble character, less seriously marked and blemished with sin that would otherwise be the case. Well do the Scriptures declare that the people perish for lack of knowledge. (Z. '15-170; R.5700)

14:33 — The closing years of King David's life included a series of very trying experiences which, however, under the Lord's providential care, apparently worked out for him a ripeness of heart and character exhibited to us in his later Psalms. These disastrous experiences date from the time of his sin and, to a considerable extent they were used of the Lord as punishments for that sin. We are to remember that it was quite in the Lord's power to have shielded David so as to have prevented the success of Absalom's machinations. (Z. '03-397; R.3261)

15:1 — ABSALOM PREPARED HIM CHARIOTS AND HORSES — This was probably a custom introduced from his grandfather's court at Geshur, a custom which still prevails in Egypt. King David seems to have had so much love for his son that he let him have his own way in these matters. The people were pleased with the display. (Z. '03-398; R.3262)

An earlier influence upon Absalom was David's marriage to Absalom's mother who was not a Jewess but a foreigner, the daughter of a heathen king. (2 Sam. 3:3) The counsel of the Lord was to the effect that His people should not be unequally yoked with unbelievers and this counsel applied to the typical Israelite as well to Spiritual Israel. This disregard of divine wisdom was sure to produce unfavorable results in some manner at some time. Children born to such a mismatched marriage are sure to inherit some elements of character and disposition from the unbelieving parent which will eventually show themselves. In Absalom's case, his vanity, insubordination, disloyalty, went hand in hand with an ambition which seemed to hesitate at nothing. It killed a half-brother and later on stimulated a usurpation of his father's throne and the seeking of his father's life. Absalom is a distinguished example of dishonor to a father and the resultant cutting off in the prime of life. (Z. '03-397; R.3261)

15:3 — THERE IS NO MAN DEPUTED OF THE KING TO HEAR THEE

— The king, in those days, acted as a superior court, so that cases not satisfactorily adjudicated before the regular judges should be brought to him. As the nation grew these cases would become more and more numerous, and doubtless the king's advancing age and his greater attention to religious things, interfered to some extent with the conduct of his court business. (Z. '03-398; R.3262)

15:4 — OH THAT I WERE MADE JUDGE IN THE LAND

— That vain young prince was quick to see that his spectacular course pleased the people, and quite probably he heard that his younger brother, Solomon, was David's choice for his successor in the kingdom, and he concluded to make a bid for the royal honors of his father. He had no filial affection, only selfish ambition, as is manifested in his course. He would use his father's indulgence, which shielded him from the penalty of his crime, to undermine his father's influence. Surely, if it is wrong to render evil for evil, it is a despicable crime to render evil for good. (Z. '03-398; R.3262)

15:5 — HE PUT FORTH HIS HAND, AND TOOK HIM, AND KISSED

HIM — Feigning a love and humility he evidently did not feel. A royal kiss would be a matter to boast of. To have the fellowship, nay, the affection, of a prince would mean to many a complete perversion of their judgment and binding them to him as his obedient servants. There is a point of morality here which is but faintly discerned by many in our day. We regret to be forced to believe that quite a good many are very willing to steal the affections of another and to misrepresent another to their own advantage. The Lord's people of the New Creation need continually to be on their guard against any such tendency in their flesh which might disguise itself so that its real character would not be readily discernible by the new mind. The golden rule should be applied. (Z. '03-398; R.3262)

15:10 — YE SHALL SAY, ABSALOM REIGNETH IN HEBRON

— The people who had learned to love Absalom because of his mock meekness would thus gain the impression that the revolution of the kingdom was complete, that King David was certainly thoroughly vanquished and that their personal prosperity with the new king would depend upon prompt obedience, manifestation of their loyalty. The matter worked remarkably well and, as a result, practically, the entire nation was turned to Absalom in a day. (Z. '03-398; R.3262)

15:13 — THE HEARTS OF THE MEN OF ISRAEL ARE AFTER

ABSALOM — Here we see an illustration of how God is able to overrule the affairs of the world in such a manner as to execute His designs without interfering with the free agency of any. Had it not been for David's sin and the penalty prescribed for it (2 Sam. 12:1), Absalom might have had the same evil designs upon the kingdom, but the Lord would not have permitted

the matter to reach so successful a climax. An example of this is found in a subsequent attempt by a younger brother of Absalom's (Adonijah) to take the throne. He proceeded in many respects as Absalom did and under more favorable conditions because, at that time, the king had grown quite feeble with age and was unable to administer the interests of the kingdom personally or take the field in battle. However, in due time, the Lord brought the matter to the attention of David, so that the revolt was nipped in the bud before it had time to take effect and Solomon, instead of Adonijah, was crowned and anointed. (Z.'03-399; R.3262)

So now, conspiracies may arise to threaten the interests of the truth, but the Lord is at the helm and will permit these to go no further than, in His judgment, is wise—only so far as will work out for the Lord's glory and the accomplishment of His plans, for the instruction and discipline of His people, and for the sifting out of those who at heart are enemies of the cause. (Z.'03-399; R.3262)

The general lesson for us is confidence in the great King of Kings and Lord of Lords, implicit obedience to him and loyalty to the principles of His government; the law of love in our dealing with all the true Israel of God and with mankind in general. The Lord is able and willing to make the things which would seem to harm us work out for our everlasting good and work disastrously to those who assay the injury of His people and His cause. (Z.'03-399; R.3262)

15:14 — AND SMITE THE CITY WITH THE EDGE OF THE SWORD —

Note David's unselfish thought for the interests of the people and their homes, a rare thing in kings.

15:25 — CARRY BACK THE ARK OF GOD INTO THE CITY — Note the submission and humility and love and contriteness of heart here expressed, his confidence in God. He probably recognized this as a punishment for his sin and bowed his head and went. He knew his sin was forgiven, but whatever might come, he would hold to God's promises and character and not take even a tangible guarantee of God's presence with him unless so directed. God's face seemed to be turned away. David probably remembered how the ark did not guarantee God's presence as a blessing in the time when the Israelites in Eli's day took out the ark. The ark, without the Lord's spirit and a contrite heart, David knew would avail him nothing. So we should not put our confidence in outward charms or guarantees of God's favor but should realize that all these would avail us nothing without God's Holy Spirit and our own contrite and loyal heart.

17:4 — THE SAYING PLEASED ABSALOM WELL — Absalom's course was like that of Satan. (Z.'15-169; R.5700)

He became disloyal to his father and tried selfishly to establish his own plans and himself as king, when David had determined his son Solomon to be king and whose empire became a type of that greater king. Satan tries to displace Christ.

24:1 — HE MOVED DAVID — Margin, Satan. Note this reference. This is one of the incidences where one can misunderstand if he does not study. So God hides his truth from the world.

I KINGS

1:50 — CAUGHT HOLD ON THE HORNS OF THE ALTAR — These were the horns of the brazen altar. Flee to the horns of the altar for protection. These symbolize the power of Jesus' ransom sacrifice to protect from the demands of justice. See 1 Kings 2:28. Adonijah was forgiven.

2:28 — CAUGHT HOLD ON THE HORNS OF THE ALTAR — Horns of the brazen altar, symbol of the power of Jesus' ransom sacrifice to protect from the demands of justice. Adonijah was forgiven but Joab was not. It somehow seems that, in spite of God's mercy, the wrong heart will break away from the right path and bring retribution on its own head. The cases of Adonijah, Joab and Shimei seem to illustrate a principle.

3:4 — THE KING WENT TO GIBEON TO SACRIFICE THERE — With him were the heads of the people. This was the calling of a religious convention at which were assembled the chief men of the nation. Solomon realized the importance of religion to himself and the people—that God must be first. And this assemblage was doubtless intended to stir up the religious enthusiasm of the nation, as well as to convince all that Solomon acknowledged the Lord and that the course of the new kingdom would be after the same pattern as that of his father — loyalty to the Lord as the great King and recognition of himself as merely His servant and representative. (*Z.'03-429; R.3277*)

THAT WAS THE GREAT HIGH PLACE — Solomon went to Gibeon evidently because the Tabernacle and brazen altar were there. (2 Chron. 1:3-6)

A THOUSAND BURNT OFFERING — This does not mean that 1,000 animals were burnt entire, but rather that certain portions of them, particularly the fat, were burned as an offering to the Lord, while the food portions became the basis of the feast (the right shoulder was devoted to the

priesthood), and the people feasted on the remainder. Less meat was eaten then than now, except on such occasions. We can see the wisdom of such acknowledgment of God and of His inauguration of a new king; and the feast for the people signifies the good will of the king and his desire to make his reign one of prosperity, blessing, rejoicing and helpfulness to all. The divine ordering of the matter was recognized by the Israelites, who perceived that all things were to be done with an eye to God's approval. (Z.'15-187; R.5714)

This custom (of offerings) was recognized also in heathen nations, each acknowledging its own gods. Thus, Croesus, King of Lydia, offered up 3,000 of every kind of sacrificial beasts, to the god of the Delphinian oracle, as Herodotus relates. Xerxes, according to the same authority, "made an offering of 1,000 oxen to the Trojan Minerva." Whether the heathen nations copied these sacrifices from the Jews or not cannot be positively stated, but the earliest and most authentic histories seem to so indicate. (Z.'03-429; R.3277)

3:5 — THE LORD APPEARED TO SOLOMON IN A DREAM BY NIGHT

— That this dream was supernatural there can be no doubt. Although the Christian Church is peculiarly in relationship with God, much closer than the Jews under their Law, yet we must not suppose that all dreams which even Christians may have are inspired. Very evidently the majority of our dreams are merely the wanderings of our minds, because we are not soundly asleep. For God to make fewer communications with Spiritual Israel by dreams would not signify a lesser interest in their affairs, but rather that He has otherwise provided for them, for their guidance—in the Bible. Additionally, we learn that He wishes us to walk by faith and not by sight, and to direct us continually by dreams would interfere with this walking by faith. Paul tells us that the Word of God is sufficient, that the man of God shall be thoroughly furnished. (2 Tim. 3:16, 17) There is nothing to hinder God from using a dream as a means of instructing His spiritual children if that should seem at any time to be the appropriate course. Many of the Lord's people have had more or less experience with such profitable dreams which seemed to give them the needed instruction or suggestion. Nevertheless there is but one sure way of receiving dreams—to interpret them only in full accord with the Scriptures. The Apostle Paul suggests that if an angel should proclaim any other gospel than this it should be rejected. The Divine Word is to be the great talisman, test, standard for everything for the Christian. (Z.'15-188; R.5714)

God wishes us, by study of His Word and meditation upon His thoughts and plans there recorded to transform our mind and get its faculties to work more and more like His, so that He can guide us by His spirit through our ripened and instructed judgment, trained by His Word. Dreams are for those less developed, or a mind that could not otherwise grasp the Divine purpose.

The Lord was not operating contrary to the freedom of Solomon's will, because, had the young king's mind been full of ambition for power, for victories over his enemies, or for great riches, undoubtedly in the dream he would have asked for these things. His reply shows us that he was full of appreciation of the great work which God had committed to his care; that he recognized that his father's success had been of the Lord and not of his own power, and whatever others thought of his father's real sentiments, Solomon recognized his loyalty to God, to truth, to righteousness, to uprightness of heart. (Z.'03-430; R.3278)

3:6 — MY FATHER GREAT MERCY — Solomon did not regard David's success and blessings as David's own winning or desserts, but of God's mercy.

ACCORDING AS HE WALKED BEFORE THEE IN TRUTH — He recognized God blessed David according as he was faithful and walked with God.

THOU HAST GIVEN HIM A SON TO SIT ON HIS THRONE — Solomon regarded his kingship as God's reward to David and not on his own account. What God keeps for us is often the greatest and the sweetest. David did not try to grasp, and God blessed him, because he was willing to wait God's due time. (See notes 2 Sam. 5:3; 15:25) Saul was not continued on the throne because he was not willing to wait, but took things into his own hands.

3:7 — THOU HAST MADE THY SERVANT KING — In acknowledging the Lord's kindness in raising him to the throne, he was acknowledging that God was the real king, that he merely sat "upon the throne of the Kingdom of the Lord." What a strength it gave this young man to realize that he was in God's hands, that it was not merely his father's foresight and wisdom that he came to the throne, not by the superior prestige of his father's influence over the army and the majority of the people, but of the Lord's providences. Similarly, this should give strength to all the Lord's people who realize that they have come into present truth, not by their own wisdom and power, nor by the wisdom of others, but through the wisdom and grace of the Lord. The same thought should be had by all who serve the church of God as ministers, servants in any department, in any manner responsible to the Lord for their position in the household of faith and their opportunities to serve as the Lord's mouthpieces should be felt and confessed. But failure to confess it even, implies a failure rightly to appreciate it. (Z.'03-430; R.3278)

This was really the strength of Solomon's character, namely that he was meek, teachable, like a little child; not boastful and self-confident, not blind to his privileges and obligations. (Z.'15-188; R.5714)

3:9 — GIVE THEREFORE THY SERVANT AN UNDERSTANDING

HEART — Hebrew, “shama,” to hear intelligently. Note God’s answer in the same thought—but hast asked for thyself understanding to discern judgment. (vs. 11)

3:15 — OFFERED UP BURNT OFFERINGS — He evidently was full of joy and satisfaction and peace. So with God’s people. They too should realize that the proper way to show their appreciation of the Lord’s promised blessings is by a manifestation of faith in Him, confidently trusting and rejoicing in these. Wherever we find fear, unrest, we may know that these are symptoms of some spiritual malady. (*Z. ’03-431; R.3279*)

This going immediately to Jerusalem and sacrificing, and asking or inviting the people to join in his joy and happiness, showed Solomon’s proper appreciation of God’s loving kindnesses and his generosity of heart.

4:24 — HE HAD DOMINION OVER ALL THE REGION ON THIS SIDE THE RIVER — Typifying the dominion of Christ.

FROM TIPHSAH — Passage was on the Euphrates in the north of Palestine.

EVEN TO AZZAH — Gaza (*R.V.*) meaning strong. “From the river to the ends of the earth (land).” (*Psa. 72:8; Zech. 9:10*)

HE HAD PEACE ON ALL SIDES — Typifying the peace from sin and evil and enemies during the reign of the Christ. (*Psa. 72:7*)

4:25 — EVERY MAN UNDER HIS VINE AND UNDER HIS FIG TREE — As in the Millennium, “In his days.” (*Jer. 23:6; Mic. 4:4; Zech. 3:10*)

4:31 — THE EZRAHITE — Possibly “Zerahhite,” as all these four were sons of Zerah, the son of Judah. (1 Chron. 2:6) Ethan and Heman are not to be confounded with the same of 1 Chron. 15:19. These latter were Levites; Ethan son of Kishi, or Kushaiah, a Merari Levite; Heman, son of Joel, and a grandson of Samuel the prophet. In 1 Chron. 25:5 he is called “the king’s seer in the words of God.”

THE SONS OF MAHOL — Possibly Zerah or his wife.

5:15 — SOLOMON HAD THREESCORE AND TEN THOUSANDS THAT BARE BURDENS, AND FOURSORE THOUSAND HEWERS IN THE MOUNTAINS — These 150,000 laborers were apparently foreigners, hired from outside, (see also 1 Kings 9:20-23) or they may have been aliens residing in the land of Palestine—Canaanites. The overseers would appear to have been 550 chiefs and 3300 subordinates, of whom 250

were Israelites and 3600 Canaanites. (2 Chron. 2:7; 8:10) This preponderance of the Canaanites among the overseers seems to imply that the laborers were Canaanites and reminds us that the “Canaanite was still in the land.” The fact that the Canaanites were the chief laborers in the construction of the great temple seems to have been typical of the fact that aliens, strangers, foreigners, enemies of the Truth, have the larger share in the work of preparing the antitypical Temple. Their hammering and chiseling, their melting and casting, under Divine Providence, serve to make ready the living stones and the glorious pillars for the spiritual house. Verily, they know not what they do. Their work is greater and better than they comprehend, as the glories of eternity will demonstrate. (Z. '03-441; R.3282)

6:7 — STONE MADE READY BEFORE IT WAS BROUGHT THITHER

— These stones were prepared at the quarry and then finally assembled for the construction of the Temple, and they were so perfectly shaped and marked for their various places that they came together without the sound of a hammer—without need for chiselling or other labor upon them at the time of construction. So the Church is God’s workmanship (Eph. 2:10; 1 Peter 2:5, 9) and His work will be so perfectly accomplished that there will be no need of rectification or alteration beyond the Veil. It is this viewpoint that is specially interesting to the Lord’s people. Such as can realize that they have been called of God to this high calling, to membership in the Temple, can fully appreciate the necessities of the trials and difficulties of life which are shaping and fitting them for glory, honor and immortality. These are the “all things” working together for our good. (Rom. 8:28) (Z. '15-189; R.5713)

In its antitypical sense Solomon’s Temple certainly represents the glorified Christ, head and body, built up of living stones as the Apostle Peter explains. (1 Pet. 2:5) Under the supervision of the Anointed, the work of gathering the various stones for the temple has been in progress throughout the Gospel Age. As not any and every stone was taken for Solomon’s Temple, but only those of specific dimensions and peculiar pattern in accord with the plan, so it is with the antitypical living stones. Only a certain class is approached at all, and only those which, being cut out, are firstly roughly quarried out and found suitable in character and dimensions are tooled at all; and only those which, under the tool, yield proper results and become conformed to the intended pattern, will ultimately find their place in the glorious temple, which our Lord, as the great Master builder is constructing. As before intimated, various agents are used of the Lord as servants for the chiseling and polishing and fitting and preparing these living stones for their future glorious position, even Satan himself being used. Viewed in this light, what a satisfaction may come from the trials and difficulties which all the Lord’s people are sure to experience and without some of which they would be justified in fearing they are not sons, but bastards. (Heb. 12:8) Only those who have some such insight into the divine plan can ever reach

that position St. Paul attained, rejoice in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope, which will not put to shame but will be rewarded at last in the glorious joint-heirship in the Kingdom promised by our Lord to his faithful. The fact that the materials for Solomon's Temple were prepared before its construction began, and were so perfectly fitted that no iron tool needed to be used in the construction, indicates that the antitype, this Gospel Age, has seen the preparation of the various living stones which, when ready, were marked of the Lord to their positions in the Temple and fell asleep in Jesus until the time of the First Resurrection, the time for the construction of the Temple.

To our understanding we are now living in that time and have been in it since 1878, the living stones of the past have been brought together and the Temple is merely waiting for the few living stones which are still under trial and disciplining, chiselling and polishing. The Resurrection change, coming to these in turn, places them with the fellow members of the grand Temple of the Lord. (Z. '03-443; R.3283)

6:31 — A FIFTH PART OF THE WALL — Margin, or, five square, possibly means five cubits square.

6:33 — FOURTH PART OF THE WALL — Margin, or, four square. Possibly, four cubits square.

7:1 — SOLOMON WAS BUILDING HIS OWN HOUSE THIRTEEN YEARS — If we spend more time building our own houses, seeking our own plans, than we do seeking the Lord's plans and serving Him, we will be cut off from His great favor, as was Solomon.

7:51 — THE TREASURES OF THE HOUSE OF THE LORD — The story of the cost of the Temple seems fabulous, the gold and silver employed in its construction being variously estimated from \$1,000,000,000 to \$2,500,000,000. We are inclined to think the smaller amount nearer the truth, or that the ancient standard of values experienced a change. (Z. '03-441; R.3282)

8:2 — IN THE MONTH ETHANIM — This is about the time we call October, corresponding to the Jewish New Year's Feast held in connection with the Great Day of Atonement. The Atonement Day was probably past, the sacrifices of Atonement having been made in the Tabernacle and the blessing of the Lord, as usual, dispensed upon the people for the New Year. While they were thus legally cleansed, reconciled to God typically, was the most appropriate time for the dedication of the Temple, which represented the spiritual aims and hopes of the nation. (Z. '03-441; R.3282)

WHICH IS THE SEVENTH MONTH — Strange to say, the Temple was dedicated about a month before it was completely finished. Doubtless this contained some important typical lesson which we may some day fully understand. (*Z. '15-188; R.5713*)

The Temple was finished in the eighth month, “Bul.” (1 Kings 6:37, 38) As Solomon dedicated the Temple so the Church of Christ will be dedicated, formally presented to the Father. The great antitype of Solomon will do this—the Lord Jesus, presenting us all as His members, as the Temple, which is His body, reared up on the third day, the third thousand-year day from the time of His death, the dawning of the great Sabbath. (John 22:19-22) As a result of the dedication, the glory of the Lord will fill the Temple. The fact that the typical Temple was filled with the glory of the Lord before it was entirely completed seems to imply that at the present time there will be some manifestation of God’s favor toward the Church in glorification while yet the work of construction is not quite finished. However, it is difficult to read prophecy in advance of its fulfillment. We must wait and see what would be the fulfillment of this feature. (*Z. '15-190; R.5714*)

8:4 — THEY BROUGHT UP THE ARK OF THE LORD — The Ark, which represents the divine Covenant (the Abrahamic being the chief, but this ark so called because it was the repository of the tables of the Law Covenant) must be transferred from the Tabernacle to the Temple that the latter might supersede the former as the meeting place between God and His covenant people. (*Z. '03-441; R.3282*)

AND THE TABERNACLE OF THE CONGREGATION — Typifying how the Church in the Tabernacle will merge and change into the Temple condition.

8:5 — SACRIFICING SHEEP AND OXEN THAT COULD NOT BE TOLD — These sacrifices had a typical significance as representing the consecration unto death of the whole company thus engaged in transferring the emblem of their faith and hope. In some respects the king and chiefs of the nation typified our Lord Jesus and the overcomers, and the chief priests and under priests represented the same from another standpoint. (*Z. '03-441; R.3283*)

8:6 — THE PRIESTS BROUGHT IN THE ARK — The procession was the meeting place between the type of the sacrificing of the present age and the typical representation of the Kingdom glories and honors of the next age. The great King, antitype of Solomon, has about finished the Temple construction and has sent forth the invitation to the heads, chiefs of Spiritual Israel, to attend and share in the great dedication. These chiefs are not the great of the world, but the Lord’s very elect. From the four quarters of the

spiritual heavens they come, the procession has already commenced. But as the Temple was not complete until the Ark, its most important part, was placed in position, so the glorious Temple will not really be finished until every member of the body of Christ has been changed from the Tabernacle condition to the Temple or permanent condition in the first resurrection. (Z. '03-442; R.3283)

8:8 — THEY DREW OUT THE STAVES — As the Ark represented Jesus and the Church as the ones whom the plan of God will be carried out, and the Tabernacle represented the Christ in the flesh, and the Temple the Christ in Glory; so, while in the Tabernacle condition, the Christ has no abiding place, “here we have no continuing city,” “pilgrims” tarrying but for a night, foreigners and strangers here, but when we will have entered the heavenly glorified condition we will have entered the rest that remaineth for the people of God, our final and perfect abode and shall “go no more out.” The staves were needed for carrying the Ark and were not to be taken from the Ark while it was in the Tabernacle. (Ex. 25:15)

NOT SEEN WITHOUT — i.e., In the Court. See note, Ex. 25:15.

8:9 — NOTHING IN THE ARK SAVE THE TWO TABLES OF STONE — The declaration that there was nothing in the Ark save the tables of stone on which was inscribed the Law, seems at first to be in conflict with the Apostle’s statement in Heb. 9:4 where he mentions the pot of Manna and Aaron’s rod that budded. We are to remember, however, that this description of Paul’s related to the Tabernacle and not to the Temple. The golden bowl of Manna which did not corrupt was a type of the immortality, incorruptibility, which the Lord has promised for the Royal Priesthood and the budded rod was a reminder that the blessing and fruitfulness and privilege of service belong to the antitypical Levite, but as types, both of these will end in the present dispensation (the hope of immortality and the election of the Church to be priests.) (See Rev. 2:17; Ex. 16:32-36; Num. 17:10, 11; Ex. 40:20; 25:26) They met with the Tabernacle conditions, they will not be needed in the future conditions of glory, honor and immortality, represented by the Temple, because there the glorious things typified by these will be realized, fully entered into by the overcomers of the Church. But the Law will still be an integral part of the divine covenant. As the Apostle expresses it, the fulfilling of the Law is love, and love never faileth. It will always be the divine requirement and essential to participation in any of the blessings of divine favor represented in the Ark of the Covenant. (Z. '03-442; R.3283)

8:10 — THE CLOUD FILLED THE HOUSE OF THE LORD — The peculiar pillar of cloud which symbolized the Lord’s presence thru the Wilderness Journey and later in connection with the Tabernacle and now in the Temple for the first time resting upon it. That which outwardly had the

appearance of a cloud in the Sanctuary on the mercy seat represented an extreme brightness, so great that the priests could no longer remain in the Holy. (Z. '03-442; R.3283)

8:19 — THOU SHALT NOT BUILD THE HOUSE: BUT THY SON. .

.SHALL BUILD THE HOUSE UNTO MY NAME — Meantime the King explained to the people the significance of the Temple, that it was the House of God and built under divine directions, given to himself and to his father David. (Z. '03-442; R.3283)

8:28 — YET HAVE THOU RESPECT UNTO THE PRAYER OF THY

SERVANT — A most beautiful prayer, one which we recognize as prophetically directed and as teaching us the purpose and object of the Great Antitypical Temple, constructed by the antitypical Solomon. The literal temple was to be the place toward which all the Israelites should look as God's dwelling place, the center of His power, authority, forgiveness, and blessing and help in every time of need. So in due time when the Spiritual Temple shall have been constructed and dedicated and filled with divine power, it will be the center toward which all who would approach God shall look for help and assistance and blessing and forgiveness, toward which they shall make their prayers (vss. 35, 38, 42, 44), and in which they shall realize the manifestation of Divine Power and blessing on their behalf. (Hag. 2:9; Zech. 4:9; Isa. 56:7)

8:64 — THE BRASEN ALTAR . . . WAS TOO LITTLE TO RECEIVE THE BURNT OFFERINGS, AND MEAT OFFERINGS

— See note, 2 Chron. 7:7.

9:15 — AND THIS IS THE REASON — The "manner." (Leeser)

9:22 — MAKE NO BONDMEN — Compare Chap. 5:13. This would seem to show that the children of Israel were not employed as bondmen, or laborers, but were the officers. See Chap. 12:4. Was it the officering of these that the Israelites objected to or what?

10:1 — Tradition tells us that the Queen of Sheba sent her ambassadors with a letter to King Solomon before she went herself. With them she sent 500 youths dressed as maidens with instructions that they were to behave accordingly in the presence of Solomon. She sent also 1000 costly rugs inwrought with gold and silver and a crown composed of finest pearls and gold hyacinths; also camel-loads of musk, amber, aloes and other precious products of South Arabia. She added a closed casket containing an unperforated pearl, a diamond intricately pierced and a crystal goblet. A letter accompanied these gifts as follows: "As a true prophet thou wilt no doubt be able to distinguish the youths from the maidens and divine the contents of the enclosed casket, to pierce the pearl and thread the diamond

and to fill the goblet with water that has not dropped from the clouds nor gushed from the earth.”

The legend declares that when this embassy reached Jerusalem King Solomon told the bearers the contents of the letter before they presented it, and made light of their mighty problems. He caused the thousand slaves to wash their hands and faces and from the manner in which they applied the water detected their sex. He directed a fiery young horse to be ridden through the camp at the top of speed, and on its return caused its copious perspiration to be collected in a goblet. The pearl he pierced by some process known to him. The threading of the diamond with its crooked perforation puzzled him for a moment, but at length he inserted a small worm, which wound its way through, leaving a silken thread behind it. He dismissed the ambassadors without receiving their presents. When the emissaries reached the Queen of Sheba, their reports of these matters determined her to visit King Solomon in person. The account of her visit and her astonishment are recorded in this chapter. (Z. '03-444; R.3284)

10:2 — AND SHE CAME TO JERUSALEM — The distance she came is estimated at 1500 miles and as the means for travel was by camels and their average speed 20 miles per day, it is estimated that the journey to Jerusalem and return consumed five months besides whatever time she spent at Solomon's court. Unquestionably it would be much less inconvenient today to journey around the earth than it was for the Queen of Sheba to visit Solomon. (Z. '03-444; R.3284)

10:3 — AND SOLOMON TOLD HER ALL HER QUESTIONS — We are not informed as to the character of her questions, many of which were probably in the nature of conundrums, after the custom of that time. Everything connected with this story assures us that Solomon was truly a wonderful man, that his mental powers were great and active. Nothing illustrated this better than the useful and expensive waterworks and arrangements which he provided for the capital city. So far as is known they were the first of their kind in the world and very much resembled the superior arrangements of our day. Truly the Lord's promise to the king was abundantly fulfilled. The fact that, though constructed over 2500 years ago they have recently been partially put into operation again, clearly shows the solidity of their construction. (See Eccl. 1:6) (Z. '03-444; R.3284)

10:22 — A NAVY OF THARSHISH WITH THE NAVY OF HIRAM — Solomon's ships and those of Hiram were known to all the nations of that time as far east as India and as far west as Britain. (Z. '03-444; R.3284)

11:8 — BURNT INCENSE AND SACRIFICED UNTO THEIR GODS — One great injury to Israel from such conduct was that it led those whose

religious instincts were on lower levels to regard all nations as more or less right and on a religious parity. (Z. '98-190; R.2325)

So now the recognition by ministers of worldly people and other even heathen religions leads the common people to think that the Catholics and Heathen may be as near right as we are, and have many good points worthy of notice.

11:26 — AN EPHRATHITE — meaning, as in 1 Sam. 1:1, an Ephraimite, for Zereda was in Mt. Ephraim. Ephrathite usually means an inhabitant of Bethlehem, which was formerly called Ephrath. (Gen. 48:7) See Mic. 5:2.

11:28 — AND THE MAN JEROBOAM — Naturally Jeroboam may have felt something of the spirit of discontent as he perceived that the wealth of the nation was being gathered principally at Jerusalem and in Judah, that all the tribes were being taxed, and that most of the benefit was going to the tribe of Judah. Jeroboam became a leader of a party of discontents, and an incipient rebellion was the result. This was quickly suppressed by Solomon, and Jeroboam fled into Egypt, whence he returned at the death of Solomon and became leader and spokesman of the ten tribes when they demanded of Rehoboam, the reform of the government's policy. (Z. '10-378; R.4723) (See also S.B.D. "Jeroboam")

11:33 — THEY HAVE FORSAKEN ME . . . AND HAVE NOT WALKED IN MY WAYS — The Lord here shows that the reason for giving Jeroboam rulership of the ten tribes, was that Solomon's course of dealing with the nations roundabout was gradually breaking down the true religion and leading the people toward idolatry. Jeroboam should have had all this in mind and should have applied his heart with special fervor to the banishment of idolatry. (Z. '10-379; R.4723)

11:44 — AND SOLOMON — Solomon's life was in many respects a contradiction of his wise utterances.

12:1 — AND REHOBOAM WENT TO SHECHEM — The Kingdom was now about as large as England and Wales. It was God's Kingdom. Rehoboam was about 41 years old when he began to reign. See 1 Kings 14:21, 31; 2 Chron. 12:13, 15. He was inexperienced. The king was really a better man in some respects than one would expect, seeing that his mother was a heathen woman and that to please her Solomon had erected a sanctuary to Moloch on Mt. Olivet. (Z. '04-186; R.3384)

With such a mother and a royal father whose time was necessarily largely occupied in other ways, it would have been a wonder if Rehoboam had been more godly than he was. His mother was very beautiful and the favorite of Solomon's household. The son probably inherited personal beauty from

both of his parents. (Chap. 11:1, 4, 5). The riches of the Kingdom had been chiefly gathered to Jerusalem, its capital, and King Solomon's annuity is supposed to have been more than \$10,000,000. (Chap. 10:14-29). No young man probably ever stepped suddenly into greater opportunities than Rehoboam, and few ever dissipated good fortune more rapidly; but while few have so great opportunities financially and politically to lose, yet each has character possibilities and a kingdom of his own will, valuable beyond all monetary calculations. Let us all learn lessons from the successes and failures of others. Let us all set before us proper ideals that their attainment may be a blessing and not a curse.

ALL ISRAEL WERE COME TO SHECHEM TO MAKE HIM KING

— Although a monarchy the nation of Israel had in it the elements of a democracy; that is, each tribe, except the Levites, maintained a political organization, and a measure of independence. So David reigned seven years in Hebron over Judah and Benjamin, before he was accepted as King by Israel, the other ten tribes. Although the nation was a theocracy, God being its king, and the earthly king merely His representative, yet the religion of the nation had much to do with the King's regulation, changing much with the different kings. (Z. '10-377; R.4722)

12:3 — ALL THE CONGREGATION OF ISRAEL — A conference of all.

12:4 — THY FATHER — King Solomon, the wise, though reverent toward God, was evidently much less zealous and religious than David. His heathen wives, riches, and political intercourse with surrounding nations made him bright minded rather than a religious man. This was reflected on his son and on his nation.

MADE OUR YOKE GRIEVOUS — Solomon's great enterprises brought the wealth and revenue, and glory to Jerusalem, and did not evenly distribute it throughout the Kingdoms. Following the custom of other Kings, wealth was gathered largely from the enforced labor of his subjects who were compelled to labor at the capital for the common weal without pay. They were drafted and put under taskmasters. (1 Kings 5:13) In Solomon's day this was borne, though sometimes resentfully, but when his son came to the throne the Northern tribes determined that they would not acknowledge him as king unless he would give them a bill of rights. (Z '10-377; R.4722)

The fact that discontent was rife in a considerable portion of Solomon's Kingdom, so that it was ready to break out in open rebellion at his death, does not necessarily prove they were badly governed, oppressed. Many of the best governed and most people today are discontented. There is perhaps more complaining under the wisest and best governments today than in the more despotic ones. This seemed to be somewhat so with Israel, for they never prospered to the same extent afterwards. After their rebellion against

what they considered oppression, they seemed to be less prosperous. (See Ex. 1:11 note) (Z. '04-186; R.3384)

12:5 — DEPART YET FOR THREE DAYS — The matter was too weighty to be decided hastily; he and all realized that a crisis in the affairs of the Kingdom had come. (Z. '10-377; R.4722)

12:7 — THEN THEY WILL BE THY SERVANTS FOR EVER — Instead of accumulating wealth at the capital, and being personally great, he should serve the entire nation, looking out for all of its interests and forwarding the same. (Z. '10-377; R.4722)

12:10 — THE YOUNG MEN — These young men were his schoolmates. Their advice was that the one way for a monarch to be successful is to intimidate his subjects and rule them with a heavy hand.

12:13 — FORSOOK THE OLD MEN'S COUNSEL — The young king had not been rightly taught the principles of justice. Wise as his father was he had neglected to prepare his son for the crisis before him. Pride and ambition are dangerous counsellors. (Z. '10-378; R.4723)

12:16 — WHAT PORTION HAVE WE IN DAVID? NEITHER HAVE WE INHERITANCE IN THE SON OF JESSE — “He belongs merely to the tribe of Judah.” They had evidently lost faith somewhat in the promise of a Deliverer through Judah.

SO ISRAEL DEPARTED UNTO THEIR TENTS — The answer was a foolish one. We will not claim that if the King had taken a less haughty answer the ten tribes would not have revolted, rather we believe the result would have come anyway, the tribes were ripe for it and it was of the Lord, for the Lord was overruling Israel's course so as to be typical of Spiritual Israel's course.

12:19 — ADORAM, WHO WAS OVER THE TRIBUTE — The same as mentioned in 1 Kings 4:6, who presided over the forced labor. Israel promptly resented this (See 2 Chron. 10), and after the manner of their time they stoned the messenger (for a better way see 2 Kings 6:19-23). The King then realized that the people were not only sullen, but angry and determined. (Z. '04-188; R.3386)

12:24 — FOR THIS THING IS FROM ME — See note on 2 Chron. 10:15.

12:25 — THEN JEROBOAM — An Ephrathite, 1 Kings 11:26. A prophet (Ahijah, 2 Kings 11:29) had foretold that he would be king over the 10 tribes. But he should have followed the example of David. Young David was content to wait God's time for bringing him to the throne. The fact that

God had indicated that he would be king, did not indicate that the time had come; hence, David waited on the Lord and meanwhile learned valuable lessons of self-control and trust in God. Not so with Jeroboam, who was evidently of a different type of man, no doubt possessed of more confidence in himself than trust in God; possessed of more impatience to be king than of loyalty and patriotic zeal to serve God and His people. This first mistake should be noted by all. Wait ye upon me, saith the Lord. The man who ignores God is not wise, the man who opposes God is a fool. (Z. '10-378; R.4723)

Finally the boy of humble birth (1 Kings 11:26) had reached a high station of influence, a grand opportunity for service for God and for his people. (1 Kings 11:37-39) Whoever occupies a position of prominence, political, social, literary, should recognize that thereby he has come under special responsibility and obligations toward all with whom he had to do. Such opportunities should be used humbly, faithfully, as a responsibility. (Z.'10-378; R.4723) Jeroboam should have set his heart to please the Lord and show gratitude and appreciation of the favor to which the Lord had called him, and determined to prove himself worthy of it if possible.

See 1 Kings 11:37-39 and note.

12:27 — IF THIS PEOPLE GO UP TO DO SACRIFICE IN THE HOUSE OF THE LORD AT JERUSALEM — By divine order Jerusalem was the center of religious service, and all the people, individually or representatively were expected to be at Jerusalem three times a year; Feast of Passover; Pentecost in June (Feast of Weeks); Feast of Tabernacles in October. (Ex. 23:14-17)

THEN SHALL THE HEART OF THIS PEOPLE TURN AGAIN UNTO THEIR LORD . . . AND GO AGAIN TO REHOBAM — Jeroboam feared that this recognition of Jerusalem as the center of the religious interests might ultimately lead the ten tribes to long for union with Judah. Hence his arrangement to break the religious tie. (Z. '04-188; R.3386) This was his second mistake. @SECOND PAR = If I would establish my family in the Kingdom of these ten tribes I must separate them effectually from the influence of Judah. (He thus reasoned, looking not to the Lord to serve him, nor to the people to serve their best interests; he looked selfishly to his own interests). (Z. '10-379; R.4723)

12:28 — MADE TWO CALVES OF GOLD — Wood overlaid with gold. (Z. '04-189; R.3386)

IT IS TOO MUCH FOR YOU TO GO UP TO JERUSALEM — He claimed that the ten tribes had gone long enough to the farther part of the country, to Jerusalem, to worship; that it was time Israelites should recognize

that their God was accessible from other quarters as well. They should feel a kind of national pride and patriotism in their religion. Craftily he did not tell them his real reason, that he feared ultimately his own rejection, and was merely strengthening his power over them and feathering his own nest. (Z.'04-188; R.3386)

BEHOLD THY GODS . . . WHICH BROUGHT THEE UP OUT OF THE LAND OF EGYPT — Jeroboam himself had been in exile in Egypt, and so had been several years under the influence of Egypt's idolatry. (Z.'98-190; R.2325)

12:29 — SET THE ONE IN BETHEL — Already sacred as scene of Jacob's dream.

THE OTHER PUT HE IN DAN — See reference on Josh. 18:30, 31. An altar had long been at Dan, contrary to the divine arrangement where certain descendants of Moses had long officiated. Jeroboam thus showed worldly wisdom in choosing places for the new religious movement, already sacred in the minds of the people. (Z.'04-188; R.3386)

12:30 — AND THIS THING BECAME A SIN — Jeroboam who made Israel to sin—23 times it is repeated of king after king in the chronicles of the Northern Kingdom.

12:31 — AN HOUSE OF HIGH PLACES — In these buildings lustful practices were carried on in the name of religion and in the manner of heathen peoples; this form of religion pandering to the fallen appetites and commending itself to the people who were not at heart religious. (Z.'10-379; R.4723)

PRIESTS . . . WHICH WERE NOT OF THE SONS OF LEVI — Not content with changing the arrangement, he changed the Priesthood also. See notes on 2 Chron. 11:13-17.

12:32 — ORDAINED A FEAST IN THE EIGHTH MONTH — His scheme was far-reaching. In addition to changing the place of gathering, and the priesthood, he changed the date for one of the gatherings; (Feast of Tabernacle); instead of the seventh month, he changed it to the eighth. (Z.'04-189; R.3386)

HE OFFERED UPON THE ALTAR — Thus a man of great opportunities and of great natural ability for serving God and his people dishonored the One and lead the other astray. The lesson to each of us should be—See thou do differently! Make not Jeroboam's mistake. (Z.'10-379; R.4723)

12:33 — HE OFFERED UPON THE ALTAR, AND BURNT INCENSE —

Craftily he perceived that by taking the High Priest's position to himself, and being both priest and king, he would attach to his own person the more of the people's reverence. This was the very matter which God had stipulated for the Israelites (keeping King and priest separate) as being more favorable to their liberties, as putting less power into the hands of their rulers; but Jeroboam's plan was to take the very step that would forward his personal interest. Similarly the Roman Emperors took to themselves the priestly office, in order more effectually to bind the people to them, and appear to be not only great military heroes, but the representatives of the gods. (Z. '04-189; R.3386) See 2 Chron. 13:4-12.

14:25 — THAT SHISHAK KING OF EGYPT CAME UP AGAINST

JERUSALEM — There has been discovered at Karnak, near Thebes, in Egypt, a splendid structure erected by the very Shishak, King of Egypt, who conquered Rehoboam, (2 Chron. 12:1-12), for the purpose of commemorating his victories. On the walls is sculptured the giant figure of the great conqueror, standing erect among the thirty-eight Kings and rulers he had subdued. Among these captives stands a Jewish figure, distinguished by his beard, with a rope around his neck to indicate he had been conquered. The Egyptian King is represented as striking down the Hebrews with a colossal club. The name of Judah appears on the sculptures. (Z. '04-363; R.3467)

16:31 — HE TOOK A WIFE JEZEBEL — Jezebel's father was a priest of Baal who murdered his father, the King of Tyre, and then succeeded him. Thus Jezebel inherited in a natural way her perverse and idolatrous disposition.

WENT AND SERVED BAAL, AND WORSHIPPED HIM — In connection with the worship human lives were sacrificed, usually children. Just as was found in Alaska, when in 1867 it came into possession of U.S., human sacrifices were frequent, particularly in connection with the laying of the foundation of a great building. (Z. '10-394; R.4729)

16:32 — AN ALTAR FOR BAAL . . . WHICH HE HAD BUILT IN

SAMARIA — Thus was the true temple at Jerusalem, the true altar of God, and the true Priesthood appointed by God, counterfeited by Ahab at the instigation of Jezebel. Similarly we have now a great counterfeit system in Christendom, Nominal Spiritual Israel, misrepresenting the true on a gorgeous scale. (Z. '04-218; R.3399)

16:34 — HIEL — "God liveth."

BETHELITE — “Bethel” means house of God, showing that the one who would make or establish would be the “living mighty one” of the “House of God.” Probably Jehovah, the self-existing one.

FOUNDATION THEREOF IN ABIRAM HIS FIRSTBORN —

Foundation—the Foundation of the New Covenant Abiram means high Father, or exalted father, Jesus and the Little Flock. (Isa. 9:6) the first born.

SEGUB — means elevated.

HE SPAKE BY JOSHUA — As Joshua spoke this not of himself but of the Lord, it would seem to point to some deeper meaning, something for us.

17:1 — BEFORE WHOM I STAND — “Whose representative I am,” the Lord’s mouthpiece. The Lord might have withheld the rain without using Elijah, but then the lesson would have been measurably lost upon Israel. By sending the message in advance of the drought, it would be evident to Ahab and to all who should ever come to know of the circumstances that the drought was a judgment or punishment from the Lord for sin.

THERE SHALL NOT BE DEW NOR RAIN — “*Matar*,” rain. The force and appropriateness of this kind of a punishment is seen when we remember that the claim made for Baal was that he was specially the god of the forces of nature. His worship was supposed to bring increase in the home and field. The drought and famine would be a contradiction of these claims made for Baal, and would shatter faith in him, and prepare Israel to recognize and worship the true God, Jehovah. (Z. '98-191; R.2326)

So many nominal Christians now claim they must tend to their business and to money getting (Baal worship) to the exclusion of the Lord’s worship, claiming they have to; and the Lord is going to show them that the result of such a course will be great scarcity of the necessities of life in the time of trouble.

ACCORDING TO MY WORD — Doubtless Ahab considered this a vain boast. This drought was a special punishment from the Lord as in Amos 3:6.

17:3 — GET THEE HENCE . . . AND HIDE — (1) To preserve him from special persecution as the one who had brought the trouble and the one who if he would could remove it. (2) The inability of the king to find the prophet, whose word alone could according to the Lord’s arrangement, revoke the drought and famine, would cause the king and people to see that it was a judgment from the Lord, and lead them to look to the Lord for relief from their chastisements. (Z. '04-219; R.3400)

17:6 — THE RAVENS BROUGHT HIM BREAD AND FLESH — How often God has used figurative ravens and wolves to bring his children needed spiritual nourishment! How often have the trials and difficulties and persecutions of the evil one and his blinded followers been overruled of God for good to those who trust Him! See Psa. 23:5. As by the widow we often receive blessings through those not God's people, and they get a blessing too. (Z. '04-220; R.3400)

See Isaac Newton's poem on Ravens. A Missionary in India resident 30 years in the east, while not professing to know where the ravens got their food, thinks it was taken from the bazaars of Jerusalem or Jericho, because meat sellers have to be on the alert to keep crows and kites from stealing their meat. (Z. '98-191; R.2326)

HE DRANK OF THE BROOK — The Lord did not supply Elijah with luxuries (which are often a depraved taste) but only with necessities. So we should not ask nor expect more than the necessities of life. It is well with us because we are the Lord's, and all shall work out for our good. (Z. '04-219; R.3400) (1 Pet. 5:7; Phil. 4:19)

We should be content, and yet note and avail ourselves of any providential doors that the Lord might open for our betterment. Those who neglect to thus look for the Lord's blessing and guidance in their affairs are not only missing a blessing to their hearts now, but are failing to be prepared for the glorious things future. (Z. '04-219; R.3400)

17:7 — AFTER A WHILE — Spent perhaps a year here.

17:8 — THE WORD OF THE LORD CAME — Perhaps Elijah was here about two years. (Z. '98-191; R.2326)

17:10 — WENT TO ZAREPHATH — He seems to have been specially sent here in the interest of this widow. It was another instance, like Naaman, and the Syrophoenician woman, of greater faith than many in Israel. She was a Gentile, crumbs of divine favor to the "dogs." It indicates to us the Lord's appreciation of well intentioned people outside Israel, although under His Covenant with Israel they were strangers. But God appreciated their faith and used them to shame Israel. (Luke 4), more worthy of divine care than many widows of Israel.

FETCH ME, I PRAY THEE, A LITTLE WATER — In eastern countries the giving of water to the thirsty is regarded as a sacred duty. A writer says, "Never yet during many years residence in Syria, and many a long day's travel have I been refused a draught of water by a single individual of any race or sect. The Bedouin in the desert has shared with me the last drop in his waterskin." (Z. '98-192; R.2326)

17:11 — BRING ME, I PRAY THEE, A MORSEL OF BREAD — If it were not for the famine probably, the woman would have been justified in asking why the man did not labor and earn his own bread, instead of asking to share her bite. But it was a time of distress and general lack of employment. (Z. '04-220; R.3400)

17:13 — BUT MAKE ME THEREOF A LITTLE CAKE FIRST — This was not because of greed or selfishness on his part, but as one feature of the lesson of faith which the Lord wished to inculcate. If she had the faith necessary to obey, she would be esteemed worthy of the Lord's blessing, if she did not exercise the faith another widow might be found who would. She had respect to Jehovah and in some manner recognized Elijah as one of His servants. (Z. '98-192; R.2326)

Perhaps this was the way Elijah was to find the right widow, as Eleazar found Rebecca (Gen. 24), the one the Lord had in mind. Similarly we ought to recognize those with whom the Lord would have us stay by their faith and generosity.

17:14 — THE BARREL OF MEAL SHALL NOT WASTE, NEITHER SHALL THE CRUSE OF OIL FAIL — The widow was not asked to exercise this faith without a definite promise from the Lord. So with us! Often God brings us to a place where we must exercise faith, if we do, we get the blessing, if not, we lose it. Also we are not to be blindly credulous respecting words and promises of man and think this to be faith in the Lord, but when we recognize the word of the Lord we are to trust it implicitly. (Z. '98-192; R.2326)

Doubtless the wealthy of Israel and Sidon could procure the necessities of life, and the burden doubtless fell most upon the poor. (Z. '04-219; R.3400)

Meal, bread of truth. Oil, Holy Spirit, so we are daily supplied with bread of truth, and also spirit of truth, which makes it nourishing and profitable to us. Oil used as butter.

17:15 — MANY DAYS — Probably two and one-half years. (Z. '04-219; R.3400) See 1 Kings 18:1.

17:16 — THE BARREL OF MEAL WASTED NOT, NEITHER DID THE CRUSE OF OIL FAIL — God is able to use any and every means he may desire in sending us his favors.

17:21 — CHILD'S SOUL — *Nephesh*, breath, the only thing going out of a man at death and which by reentering gives life. In Job 27:3, he says the Spirit of God was in his nostrils.

17:22 — SOUL OF THE CHILD — See comment on 1 Kings 17:21.

18:1 — IN THE THIRD YEAR — Probably the third year of his stay at Zarephath. (*Z. '04-220; R.3400*)

The fourth year without rain, actually three and one-half years after the announcement to Ahab. (Luke 4:25; James 5:17)

AND I WILL SEND RAIN UPON THE EARTH — When a sufficiency of punishment had come upon the Israelites for their iniquities, when at least some of them had been called to their senses. (*Z. '11-10; R.4740*)

18:2 — AND ELIJAH WENT TO SHEW HIMSELF UNTO AHAB — A less courageous man than Elijah might have hesitated, for he doubtless knew the King had searched for him in every direction. He seems to have been a most courageous servant of the Lord in executing whatever commission he received from Jehovah. He was encouraged with the thought that his mission would be a most acceptable one, since the Lord has assured him that the due time for rain had come. Probably too, his love for the people and particularly for his nation would make him glad. (*Z. '04-221; R.3401*)

18:3 — NOW OBADIAH FEARED THE LORD GREATLY — Obadiah should hence be reckoned as noble, true and as a courageous servant of God in some respects, though a wide difference between Elijah and him. That he maintained his position in the King's family not only implies that his loyalty to the Lord made him a trusted and useful servant in the King's service, but also implies that in a house so given up to idolatry, he must have in a large measure put his light under a bushel, and avoided the advocacy of the truth, else he never would have been acceptable and retained his position. We may be sure that the King, and especially the Queen, never knew he hid the prophets. No doubt the Lord rewarded him for his loyalty and service and will do so. But Elijah's loyalty to God was so thoroughly tested on every possible occasion. Elijah pictures the Little Flock with whom the Lord is especially pleased. Obadiah was less courageous and in some respects weak-kneed. We rejoice with the class represented by Obadiah in their partial loyalty, but could wish them greater zeal and boldness in advocating the Lord's cause. We fear that such being ashamed of the Lord to some extent, preferring present advantages (prominent positions, good society, surrounded by luxury maintained at the expense of a failure to properly confess the Lord) will mean to such eventually the loss of the prize. This is the attitude of the Great Company. (*Z. '04-221; R.3401*)

18:5 — THAT WE LOSE NOT ALL THE BEASTS — Something must be done or all the cattle would die of thirst. Apparently he was more anxious

for his beasts than for the people. The loss of the beasts would impair his power and dignity as a king, and his wealth. (Z. '04-221; R.3401)

18:14 — AND HE SHALL SLAY ME — Immediately Obadiah's fear and caution came upon him as he thought of how eagerly Ahab had sought Elijah etc. The king would be angry at him for not insisting on bringing Elijah captive to the King. (Z. '04-221; R.3401)

18:17 — ART THOU HE THAT TROUBLETH ISRAEL? — Ahab was bold and defiant at first. This is the worldly custom. The fearless minister who tells the divine prophecy respecting the rewards of evil doing is held accountable as though he had caused the trouble. (Z. '11-10; R.4740)

Since the faithful mouthpieces of the Lord cannot prophecy smooth things (Isa. 30) but must present the truth in reproof of unrighteousness, therefore the world and the nominal Israelite hate them. (Z. '98-204; R.2332)

They do not seem to realize that the difficulty is with themselves and their sins and separation from the Lord.

18:19 — NOW THEREFORE SEND — The King's boldness wilted in the presence of the prophets lance-like thrust of the truth, and Elijah took the place of command.

18:20 — This was to be a challenge as between the forces of Baal represented by the King, government, heads of ten tribes and all the prophets of Baal 850. (Z. '04-222; R.3401)

The people by this time no doubt recognized the famine as more than an accident, as a judgment. But was it a judgment from Baal or from Jehovah? For the people as a result of their extended acquaintance with idolatry had a comparatively weak faith in Jehovah, who permitted no image or likeness of himself to be made or worshipped. (Z. '98-204; R.2332)

SO AHAB SENT — Evidently Ahab was considerably humbled by his experiences and was now hopeful that the difficulties would be at last adjusted. Perhaps Elijah told him that his mission was to bring blessing and refreshment through rain. At all events he did not parley. (Z. '04-222; R.3401)

Perhaps he thought that since Elijah was only one in contrast with so many priests of Baal with the heads of the ten tribes and with the King and his courtiers, and this seemed to be the only course open to secure the coveted rain. Also Elijah's claim that the drought was the penalty for idolatry seemed reasonable. (Z. '04-232; R.3406)

18:21 — The test was so fair and reasonable that the prophets of Baal could not refuse. It was an essentially appropriate test also; for Baal was the god of fertility, the sun god, etc. The 3-1/2 years of drought already testified against Baal's power to bless the fields and flocks, and now Elijah proposed that the God which answered by fire was to be held the real one. (Z. '04-232; R.3406)

18:26 — As the noonday sun shone out scorchingly in that climate, not only the stones of the altar became hot, but the fat of the slain sacrifice must have sizzled with heat and seemed to require very little to accomplish their object. (Z. '04-232; R.3406) (Z. '98-205; R.2332)

Tradition says that after the manner of many of the deceptions of heathen religions a man was placed inside the altar to set the wood on fire at the proper moment; but the legend declares, that he was afterwards found suffocated. (Z. '04-232; R.3406)

18:27 — PERADVENTURE HE SLEEPETH, AND MUST BE AWAKED

— Elijah poured upon them the sharpest sarcasm—truth not error. For our God heareth in secret. Thus he was giving to the Israelites in general the most telling lesson possible, considering their lethargy on religious subjects. He was preparing them for the final demonstration he was about to give that Jehovah is the only true God, the only God who had power to answer both by fire and by water (rain).

18:28 — TILL THE BLOOD GUSHED OUT UPON THEM — Claiming that it must be because some of them as priests of Baal, had trespassed against him that their prayers were not heard, and that Baal should thus be propitiated and hear and answer them.

18:29 — THE TIME OF THE OFFERING OF THE EVENING

SACRIFICE — Elijah then proposed that in the cool of the evening, assuring the people that Jehovah who had withheld the rain would demonstrate His power.

18:30 — REPAIRED THE ALTAR OF THE LORD THAT WAS BROKEN DOWN — Typifying the recalling attention to Christ as the Redeemer and Savior, our Altar, which Papacy, had torn down, “base of Sanctuary overthrown” by doctrine of Mass, worship of Mary, Confessional.

18:31 — TOOK TWELVE STONES — Ex. 24:4; Josh. 4:3, 8, 9, 20. Showing that Jehovah should be the God of the ten tribes as well as of the two. It would also bring to their minds the time when Israel was united and they had God's rich blessing. It would make them more repentant and contrite.

18:33, 34 — Four buckets of water, four Gospels and four Attributes of God. Trench, earth land redeemed. Two measures of seed, heavenly and earthly. Water poured three times, pouring out of truth in Jewish, Gospel and Millennial ages. Also pouring out of Holy Spirit at (1) Jesus' baptism, (2) Pentecost, (3) to world in Millennium. Altar, the Ransom.

18:34 — **AND THEY DID IT THE THIRD TIME** — No one must have room to say that there was a secret smoulder of fire underneath. And since the sun had gone down none could claim a spontaneous combustion. (*Z. '11-10; R.4740*)

18:36 — **I HAVE DONE ALL THESE THINGS AT THY WORD** — This is a beautiful prayer. Elijah did not say, — “Oh, Lord, cause all Israel to know how great I, Elijah, am, as a prophet of the Lord.” He had no boastful spirit of pride in connection with his mission, but that humbly he recognized that he was merely a servant of the Lord. His desire was not personal display of power but the blessing of the nation and the drawing of their hearts to the Lord.

18:38 — **DUST** — Earth used as mortar.

18:40 — **SLEW THEM THERE** — This was not cruelty or persecution. They had been fairly tried and according to Jewish Law were condemned to death as traitors. (Deut. 13:6-11) God had special dealing with the Israelites. Elijah as the divine mouthpiece of the occasion was fully commissioned to carry out the divine execution, against these men, who had so baneful an influence over Israel, leading them from light to darkness, from God's worship to idolatry. This is not a pattern for any today. According to all laws of men, traitors are worthy of death. However there is a higher law than ours which we must recognize. It must be admitted that God is the proper judge of the whole world, and it is with Him to say who may live and who may not. The death of these was a type of the second death of all wilful sinners, rebels against God, but these priests did not die the second death. They will come up in the resurrection and be fully enlightened and given a full opportunity to know and return to God. (*Z. '04-233; R 3406; Z. '11-10; R.4740*)

18:41 — **GET THEE UP, EAT AND DRINK** — In olden times it was the custom when a sacrifice was offered (general one) that it was followed by a feast. Apparently while the sacrificing was in progress a feast had been prepared, at the mountain top, and to this Ahab went. Ahab and his associates might much better have spent the time in fasting and prayer for divine forgiveness for the idolatry which had brought upon them the drought. Nevertheless the Lord did not urge upon them any avowals of sorrow which they did not volunteer themselves. Herein is one of the differences between the Lord's people and others. The Lord's people feel so

aggrieved at their failures that they are promptly led to the throne of grace to find grace to help in future times of need, but others take their failures lightly and fail to profit by them accordingly. (Z. '04-234; R.3407)

18:42 — AND ELIJAH WENT UP TO THE TOP OF CARMEL — While the king and elders went to feast, Elijah went to pray for the rain. He did not pray for it until he understood that the Lord's time had come, then he prayed with all earnestness and expectancy and confidence. Just so with us in prayer. God has definitely promised, and these we may as positively expect and appropriately request; other things not promised we should not expect. (Z. '04-234; R.3407)

We should ask only those things which He has already declared to be pleased to grant to us. We may not pray for the conversion of our friends. For Jesus set us no such example, but we may properly pray for wisdom and grace upon our hearts and upon our lips to know how to present the Lord's message clearly, forcefully, convincingly to those we love and desire to see brought under the influence of the truth. (Z. '04-234; R.3407)

18:43 — GO AGAIN SEVEN TIMES — Having been used of the Lord so mightily, Elijah might have begun to feel too much of his own importance, if his prayer for rain had been too promptly responded to. Opportunity was given for doubt and fear that the Lord would fail to keep His engagement about the rain. But Elijah did not doubt, he knew the sureness of the Lord's word. "Men ought continually to pray and not to faint." (Luke 18:1) He that seeketh the spirit of holiness, the showers of divine grace, findeth them. (Z. '98-206; R.2332)

18:46 — RAN BEFORE AHAB — Elijah, apparently endowed with supernatural power, ran ahead of the king's horses as an act of courtesy, and as showing that he as a servant of God nevertheless recognized Ahab as king of the nation. Thus to some extent the shame and confusion of the king's position during the day was offset on his return home. (Z. '04-234; R.3407)

The Elijah class have the lessons of courage and faith and trust to be strong in the Lord and in the power of His might. Let us speak His word plainly and show forth on every occasion (suitable) and by every proper means the glories of Him who hath called us out of the darkness into His marvellous light. It is not for us to put to death the enemies of the Truth as did Elijah, but it is for us to slay and expose utterly the error and follies which are deceiving the people. The Lord's little ones may be mighty through His power to the pulling down of strongholds of error and turning back the tide of deception and sin from those in a reasonable attitude of mind to receive the truth—those merely deceived into error and not willingly and willfully its followers and beneficiaries.

Infidelity in our day is calling on many to worship the god of nature, and through Higher Criticism and Evolution, the priests of error are misleading and deceiving many in spiritual Israel who really desire to know the truth. The Lord today is making an exhibit between truth and error, in many respects as astonishing and miraculous as that made at Elijah's hands. Let us decline henceforth to recognize the errors of Babylon and the messages of her prophets now forever to be false. It is time for all to decide whether they will worship the Lord or false systems of error. (Z. '04-235; R.3407)

19:2 — The influence of slavery and superstition could not easily be eradicated. Reform was not accomplished, only commenced. The people were lacking in those qualities of liberty and nobility of mind essential to a quick and thorough reform. They lacked the courage of their convictions, and were easily brought under the influence of that wicked woman Jezebel, whose evil spirit and self-will were so persistent.

IF I MAKE NOT THY LIFE AS THE LIFE OF ONE OF THEM BY TOMORROW ABOUT THIS TIME — This was probably merely a threat intended to drive Elijah out of the kingdom, so that she might the better overthrow the reform movement so recently begun. Had she not become fearful that the killing of Elijah might bring some bad result, insurrection of the people or divine judgment, no doubt she would have ordered him to be killed, instead of telling him what she would do twenty-four hours later. (Z. '98-206; R.2333)

Jezebel was probably at heart afraid to have an encounter with the man, who, as God's representative was able to do such things testified to by her husband and by the rain. She was too shrewd to risk defeat and her course prospered. (Z. '04-236; R.2408)

19:3 — HE . . . WENT FOR HIS LIFE — It is useless for us to speculate how Elijah might have done otherwise. God was using him as a type:

Jezebel—Church of Rome.

Ahab—Civil power of Roman Empire, the agent of the antitypical Jezebel to accomplish her desires. (Rev. 17:6; 18:24)

Elijah — Church in the flesh (John the Baptist was a fresh type corresponding to Elijah). The Elijah class prophesied the drought. Paul and John prophesied of the antitypical drought. The Elijah class disappeared about A.D. 300 and were not seen for 3-1/2 symbolic years, about the time of the Reformation 1550 A.D. The drought really began 539 A.D. and copious refreshing showers came 3-1/2 (symbolic) years later in 1799 A.D. This period is mentioned in Rev. 12:6, 14; 13:5. With the reappearance of the Elijah class prominently before the world (Luther's time) we have some

measure of reassertion of the proper worship of God. The Reformation work to 1799 was preparatory, just as the work of Elijah on Mt. Carmel with Baal priests was preparatory. Then followed the great shower of blessing, scattering the Word of God through the whole world in every language. Nearly all the present Bible societies were organized between 1803 and 1815. The civil governments (Ahab) has to a considerable extent recognized the general truth of the matter, but they are more or less closely associated with and under the influence of Jezebel; and, alas! as Revelation points out, she has daughters who partake largely of her spirit, (and the Elijah class again have to flee into the wilderness. *B256*) These later persecutions, some still future, are represented in John the Baptist, beheaded by Herod at the insistence of Salome, but at the instigation of Herodias (Jezebel).

19:4 — TAKE AWAY MY LIFE; FOR I AM NOT BETTER THAN MY FATHERS — Why thus flee from death and yet pray the Lord for it? So amongst the Lord's people some of strong faith at times become discouraged, panic stricken, fearful; and for a moment seem to forget whose servants they are, and the almighty power behind them, able and willing to make all things work for the good of His faithful ones. In point of fact all God's consecrated people devoted their lives to sacrifice when they became followers of the Lamb, and if they could but realize their consecration continually they would be ready for the end at any moment. Not a hair of their heads can fall without their Father's knowledge and permission. Their attitude should be that of our Redeemer. (*Z.'04-237; R.3408*) "The cup which my Father hath poured, shall I not drink of it?"

19:5 — AND HE LAY AND SLEPT UNDER A JUNIPER TREE — Elijah's discouragement may have been a natural consequence of the tension under which he had been for some time laboring in his zeal for the truth. (*Z.'04-236; R.3408*)

How severe his disappointment was, we may judge—3-1/2 years of preparation for this reform movement, and it had been started so favorably with so pronounced results—and now to have it all seem to fail, was very discouraging. (*Z.'98-206; R.2333*)

But the Lord did not even chide the prophet for his fear, realizing better than Elijah the physical exhaustion he experienced in connection with his great work. So Elijah was permitted to take a rest.

19:6 — CAKE — Bread 1/4" thick and somewhat in the form of a pancake, baked on heated pebbles. Symbol of our spiritual food, Christ and God's word.

WATER — Truth.

DID EAT AND DRINK, AND LAID . . . DOWN — However earnest the Lord's people may be, they need rest and food and these cannot be neglected with impunity if we would be strong and courageous in mind and heart. (Z. '04-237; R.3408) The Lord did not provide dainties, but bread and water. So is our promise.

AND HE LOOKED . . . AND DID EAT AND DRINK, AND LAID HIM DOWN AGAIN — The true church had become discouraged and inclined to give up. The awakening at first represents or parallels the Miller movement, as in the parable of the ten virgins, but the Lord did not come, and then the true church fell asleep again.

19:7 — ARISE AND EAT — The second awakening parallels the harvest message of the presence of Christ and the food is the spiritual food of the church.

JOURNEY TOO GREAT — Church would need the special food of the Harvest to complete her journey, to do the work of Harvest and reach the kingdom.

19:8 — STRENGTH — Of the Harvest message.

FORTY DAYS — Forty years of Harvest 1874 to 1914.

HOREB — His reaching Horeb would seem to typify the church reaching its Zion Hill in 1878 and on. (Z. '98-207; R.2333)

This type is of the Heavenly Phase of the kingdom and the end of the journey and the end of the Harvest, the closing of the door, and the glorification of the church. Then follows the wars which weaken the nations, then the social earthquake, and then destructive anarchy, and last the quiet small voice of God speaking peace to the people.

19:9 — WHAT DOEST THOU HERE — He seems to have had no special aim or purpose in mind, simply dwelt in a cave there.

19:10 — I, EVEN I ONLY, AM LEFT — The church here is typified in Elijah. See verse 18.

19:11-14 — That he had tried to do all he could, but apparently everything was wrecked, and the people had lost their faith and courage in the Lord and that seemingly nothing could be done to help them. The Lord purposed to give Elijah a little lesson on various methods of work. (Z. '98-207; R.2333)

19:11 — WIND — It was merely a manifestation of power of God. Winds = wars whose dark clouds have threatened the civilized world for forty years,

have been miraculously hindered, that God's people might all be "sealed in their foreheads" (intellectually) with Present Truth. When these are loosed it will mean a cataclysm of warfare, rending the kingdoms (mountains), and rending the rocks (unions, organizations entered into for protection. Rev. 6:15-17; Isa. 2:19-21; Hos. 10:8) But God's Kingdom will not follow the epoch of war, the world will not thus be made ready for the reigning of Christ. No, a further lesson will be needed and will be given. (Z. '98-208; R.2334)

Windy strife of words, coming even as a hurricane (Psa. 31:20; Job 5:21), bringing devastation to the present order of society, is not the voice of God, but the voice of humanity. (Z. '11-13; R.4741)

EARTHQUAKE — This was merely a manifestation of God's power. Earthquake is Revolution. It is not unreasonable to expect that an era of general warfare would so arouse the lower classes of Europe and so discontent them with their lot (especially with the conditions which would follow such a war) that revolution would be the next thing in order. If so this would seem to be the one referred to in Rev. 16:18. But severe as those experiences will be to the world, they are not sufficient to prepare men to hear the voice of God. (Z. '98-208; R.2334).

The earthquake, represents a time of great social unrest, upheaval, is not God's message to Elijah, but another power He has in the world, by which ultimately the present order of things will give way before the Kingdom of Christ. (Z. '11-13; R.4741)

19:12 — FIRE — A wonderful display of celestial fire, lightening. An Epoch of divine judgments and chastisements upon a maddened but unconverted world, wild, in anarchy. The result of wars and revolution and anarchy—the failure of their schemes and the lessons of Divine Judgments, will have an exhausting and humbling effect and prepare mankind for God's revelation of Himself. (Z. '98-208; R.2334)

The fire is not the Lord (rep. consumption, destruction, anarchy), but merely human passions which He will permit. (Z. '11-13; R.4741)

A STILL SMALL VOICE — In a great stillness he heard a small voice speaking to him. The difficulty with mankind is in great part, their ignorance of God. And they fail to know Him, partly at least, because of their high opinion of themselves, their own wisdom and ability to get along without God. They will soon learn to the contrary and will then be willing to hearken to divine wisdom and say "(Isa. 2:3; Mic. 4:2)." After every hope of man in his own power is gone—the still (quiet, peaceful, gentle) small voice is heard. As is pictured in Psa. 46. He who spoke to the winds and waves of the Sea of Galilee, will in due time "Speak peace to the

people.” Hewill speak with authority, commanding the observance of His long neglected Law of Love. (Z. '98-208; R.2334)

The Elijah class are to understand God through the still, small voice, the voice of truth, the voice of God's Word, speaking to His people most wonderfully yet unheard by the antitypical Ahab and Jezebel and others, intended now to the Elijah class.

The same thought of fire followed by the still small voice is in Zeph. 3:8, 9; Psa. 46.

19:13 — ELIJAH HEARD IT . . . AND STOOD IN THE ENTERING IN OF THE CAVE — Elijah recognized this to be the power of God for bringing blessings and fulfilling His promises to the seed of Abraham and through it to all the families of the Earth. We are not informed what the voice said to Elijah, but it had an influence upon him that all the manifestations of power did not have. He learned the lesson designed. Perhaps the small voice told Elijah that he should have had greater faith in God and should have remained at his post, in spite of Jezebel's threats and that the Lord could have delivered him from her power. Are we discouraged in His service? Have we been fleeing from the Lord's enemies? Having begun in the Spirit are we hoping, contrary to His Word to find earthly blessings and victories? Has our courage deserted us? After being courageous for the Lord and His Truth and His people are we in danger of being put to flight by any woman or man or any creature? Shall we receive of His marks of kindness and provision for our necessities of Spiritual food, yet doubt His care to and ability to supervise our temporal interests? Let us learn this lesson here. His grace is sufficient for us. Never the less He will be inquired of for these things by us. (Z. '98-207; R.2333)

WHAT DOEST THOU HERE, ELIJAH? — The Lord thus intimated that he was doing nothing, and not in a place where he could do anything. The lesson taught him that he had discontinued the Lord's work, and for the time was out of service. He had expected the reformation to go forward like a terrific windstorm, or earthquake, or like the fiery lightnings, and when it did not take such form he fled, discouraged. Now he was to understand that reformation was to work more secretly, quietly, in the hearts of the people before it would give great outward manifestations. (Z. '98-221; R.2521; Z. '98-207; R.2333)

So God always works, from the heart outward striking first at the root, and the outward results follow naturally; but man looks for outward results too soon.

Some men are claiming that the conversion of the World will come in a grand success quickly, and do not heed the still small voice, and so will be

bitterly disappointed. The great antitypical Jezebel, the Mother of harlots alarmed the reformers of the 16th century and caused them to flee, and to desert some of the principles of the reformation for fear of the consequences. Yet in the Lord's due time, the antitypical Elijah, the church, was refreshed in spirit, and learned the lesson that God's revolutions were not to be expected along the lines of wholesale conversions to the truth, from sin to righteousness, but was to be inculcated gradually, and was to do its work among the people as the still small voice of God, of conscience. It is along these lines the truth has been progressing for the last three hundred years. (Z. '98-221; R.2521)

19:15 — SYRIA — For some reason the Lord seems to have had more interest in Syria than in the other nations of the world outside of Israel and Judah. The reason probably lies in the fact that King David conquered Syria, and incorporated it as part of the twelve tribe kingdom (and it so continued during Solomon's reign.) It was thus considerably permeated with Israelitish influence. Syria seems to have regained its independence in the revolt of the ten tribes from the two. More than any other Gentile nation the Lord seemed to have an oversight over Syria. (Z. '98-233; R.2346) See 2 Kings 5.

These interferences on God's part were not by way of bringing salvation to the heathens thus, but merely part and parcel of His dealings with Israel, their preparation to receive. When the Lord's due time shall come for a full interference, it will be on a far different scale than anything hitherto done and will be fully effective in putting down all authority and power opposed to Him. (Z. '04-298; R.3438) The Lord used outside nations as servants or tools or types.

19:18 — SEVEN THOUSAND IN ISRAEL — Elijah was doubtless surprised at this. So now there are thousands in the Nominal systems who are not in sympathy with the errors there taught, who are merely confused and blinded by the misrepresentations of divine character. So the Elijah class have come to understand that there is an important work yet to be accomplished by it in the world. So too the Elijah class about 1878-81 have been encouraged by the unfolding of the divine word, that the blessings and reformation of the world will all come about in God's due time and manner. (Z. '04-250; R.3415)

The discouragement of Elijah and his flight represent the discouragement of many of God's people from 1844 to now, in view of the rising power of Papacy and the tendency of many so called Protestants to sympathize with Papal methods, and the general loss of faith in the Ransom for all.

Elijah's lesson typifies one to us now. Protestants obtained from Papacy the false idea that the whole world must be converted in this age. Facts have

brought discouragement and dismay, and perplexity. Our work now is to keep at work undiscouraged and revive the fainting. His revealed plan shows that first God's power must be shown and then He will speak to the people by the still small voice of the Truth. (Z. '98-208; R.2334)

So today there are two classes in Spiritual Israel. One class is in the wilderness condition separate from the world. The other, a large class is still more or less associated with and bound up in Babylon, although at heart they do not acknowledge any but the true God, nor bow the knee to others. (Z. '11-13; R.4741)

These may, in connection with Elijah, represent the Great Company. 7,000 are these at the end of the Gospel Age, who will be left and at heart not servers of Baal, Papacy, or Babylon. See vs. 10 and Ex. 15:27.

19:19 — SO HE DEPARTED THENCE — Elijah returned to Israel apparently paid no attention to the threats of Jezebel, but prosecuting a work of arousing true faith in the true God. (Z. '04-250; R.3415)

20:15 — ISRAEL — Israel here would represent God's people, or the honest, holy, reverential of men.

20:16 — BEN-HADAD . . . AND THIRTY-TWO KINGS — These would correspond to Satan and his hosts. We may name these hosts as we please. To some one portion and to others other portions would seem worse. Many of these kings may represent various trusts, which by manipulation of life's necessities, are attacking the welfare of the people. Others may represent political grafters; others various vices which prey upon the public, including intemperance. The forces thus set in array of battle against the public are appalling especially when the wealth at their command is considered. The demands of these various interests come first upon the honorable and well meaning public servants. These, like Ahab, would be inclined to submit, even ignominiously, if thereby the public would be safe guarded. But when the demands broaden and it is evident that general pillage is intended, the voice of the Lord should be heard and heeded, and a stout resistance be made. As with Ahab the resistance should not be merely defensive. The call is for the princes, chiefs of the people who love righteousness, to go out first to do battle with all iniquitous invaders of the rights, happiness, and interests of the people; and these who stand for righteousness should be able, seconded by all the courageous and efficient of the people who love the same standards. (Z. '11-44; R.4759)

21:1 — PALACE OF AHAB — Perhaps this was the "Ivory Palace" mentioned in 1 Kings 22:39. (See Z. '15-284; R.5770, 5771)

21:3 — THE LORD FORBID ME — The Lord's regulations forbade him to sell his family inheritance. (Num. 36:7-9, see margin)

21:4 — AND AHAB CAME . . . HEAVY AND DISPLEASED — The crime of covetousness is now not only general and common, but almost approved as proper. It seems to be generally practiced and almost without a suspicion of its being wrong, sinful, condemned by the Lord and fruitful of many evil works of the flesh and devil.

It leads one workman to disparage the work or character of another in order to have favor with his overseer in hope of personal advancement. In society it works stealthily, fearing lest it react upon the covetous one. Hence, the effort to undermine the character of another and thereby advance ones own interests into the good graces of others, is ably assisted by its yokefellow, hypocrisy.

In business, a man becomes successful, and covetous neighbors set up a competing business as they would have a full right to do. But suppose then that the latter coveting the whole trade, attempts sharp practices, selling things below cost, interfering with the other's credit at the bank, or slandering the other—this would be the same kind of covetousness as that of Ahab.

A storekeeper doing a good business was offered a certain thing at a less price than he had been paying under a three years' contract. He accepted. The person who had been selling him this in the past was angry, covetous of the trade. He set up a competing business and sold goods at a loss, as he could afford to do, being wealthy, until the first storekeeper failed for lack of business. Then the new store was closed down, because it had affected its work as a business assassin. It had killed Naboth. (Z. '11-14; R.4742; Z. '98-220; R.2340)

It is even in the Church of God which is not yet free from those who have this covetous disposition. It inspires many of the petty jealousies, envyings, strifes as to which should be greater.

TURNED AWAY HIS FACE AND WOULD EAT NO BREAD — He was sour, his whole frame poisoned with envy and covetousness. "Covetousness is like the drinking of salt waters of the sea, which only increases thirst; or like piling wood on the fire, which only makes it burn the more fierce; or like climbing higher, which only widens the horizon of the desires." (Z. '98-221; R.2340)

21:7 — AND JEZEBEL . . . SAID . . . I WILL GIVE THEE THE VINEYARD — Jezebel here shows herself, if we had no other record of her evil way, as a most diabolical woman. The tenderness which belongs to

her sex had entirely given place to envy, pride and ambition, incident to her great exaltation to power as the wife of Ahab. She was ready to instigate perjury, foulest of murder to gratify her whims, or to please those who truckled to her vanity. (Z. '98-219; R.2339)

21:9 — PROCLAIM A FAST — Making a mockery of religion.

SET NABOTH ON HIGH AMONG THE PEOPLE — Acting hypercritically toward their neighbor.

21:10 — AND SET TWO MEN, SONS OF BELIAL — Two worthless scamps, presumably by bribery. (Z. '11-14; R.4742)

AND STONE HIM — The penalty for blasphemy, see reference.

21:11 — DID AS JEZEBEL HAD SENT UNTO THEM — Showing the terrible degradation the people of Israel and their elders, who were presumably of average or more than average intelligence, had descended, doing this in utter disregard of their own consciences and of justice. It is doubtful whether our disgust should be greater with the queen who instigated the evil, or with the elders who so supinely became her tools to accomplish it. This shows that where a people lose sight of the grand teachings of the law of God, and come under the influence of the devil through other religions, there is no knowing where the corruption of morals will end. All sense of justice and right seems to become obliterated in proportion as people are separated from the Lord, and His Word. (Z. '98-219; R.2339)

21:16 — TO TAKE POSSESSION OF IT — The king seems to have had no qualms of conscience, but in some respects as bad as the queen but with less courage. (Z. '11-14; R.4742)

Ahab fully endorsed the conduct of Jezebel, by accepting the fruits of her villainy, and this fact with the fact that the Lord sent the reproof as much to Ahab as to Jezebel, leaves room for the inference that he had intentionally worked upon the feelings of Jezebel, with a view of getting her (more courageous for wickedness than himself) to devise and carry out plans for the satisfaction of his covetous designs. So today many feel free to covet the possessions of others—social, religious, financial or otherwise—and to take possession, but they strive to have the dirtiest part of the work done by others, or at least not directly by themselves. Such share every crime to which their covetousness, by any road leads others. (Z. '98-220; R.2340) As though he did not recognize that there is a God of justice to whom he must ultimately account. (Z. '11-14; R.4742)

21:20 — O MINE ENEMY — Note how inclined Ahab was to ignore the Lord and think merely of the prophet. (Z. '11-14; R.4742)

HAST SOLD THYSELF — He did not realize that in leaving the Lord, and doing evil he was selling himself as a slave and would have hard work to get free. So every one who willingly does what he knows to be wrong, sells himself for a little self gratification. (John 8:34; Rom. 6:16; 2 Pet. 2:19) See John 8:34 note.

21:21 — I WILL BRING EVIL — Not sin but trouble, retribution.

21:27 — FASTED AND LAY IN SACKCLOTH — Ahab was learning to have great confidence in the word of Elijah, and in the power of Jehovah. (Z. '98-221; R.2340)

21:28 — THE WORD OF THE LORD CAME TO ELIJAH — And was probably sent to Ahab.

21:29 — I WILL NOT BRING EVIL IN HIS DAYS — The fact that sinners may for a time go unpunished is not a sign of weakness on God's part, but of patience and forbearance—"not willing that any should perish," but in due time He will reward both the well-doer and the evil-doer. (Z. '98-221; R.2340) (Rom. 9:22-25; 2 Pet. 3:9; Matt. 16:27; 2 Cor. 5:10)

It should be remarked that now as in the past the Lord is not acting as a policeman to safeguard the world against its own fallen conditions, appetites, covetousness, etc. For 6,000 years the Lord seems to have contented Himself with letting mankind learn their own lessons, except so far as their course of sin might interfere with the outworking of God's great plans. In such cases the sentiment of the Lord seems to have been—"Thus far shalt thou go and no farther." Undoubtedly the permission to mankind to do great injury to themselves is a very practical way of teaching certain lessons. Now God seemed to be bidding the angels to no longer restrain but to let loose the four winds of heaven—to allow mankind to engage in universal strife, unhindered, the result is the most stupendous of wars, impoverishing all nations engaged therein costing millions of lives in the flower of manhood, and entailing debts, to pay interest on which will impoverish the people for long years to come, debts which probably never can be paid. The Bible indicates that following the war will come a great revolution, and then anarchy. The winds of strife now let loose may be expected to injure the world, unrestrained by the Almighty, until in man's extremity God's opportunity will come and the Kingdom of Messiah will be established for the blessing of the world. Then everything will be changed. No longer will sins be permitted and punishments follow; but instead punishments will be inflicted upon those who attempt to do evil, before they shall have done the evil. (Isa. 11:9; 26:9) In that glorious time all good

intentions and good endeavors will have God's blessing and will uplift mentally, morally and physically those participating. (Z. '15-284; R.5771)

22:22 — I WILL BE A LYING SPIRIT IN THE MOUTH OF ALL HIS PROPHETS — See:

1 Sam. 19:9; 1 Sam. 16:14-23	(Saul);
Judges 9:23	(Abimelech)
1 Sam. 8:1-22	(Saul, Israel chooses king, disobedience)
1 Sam. 15:1-10, 11, 17	(Saul's change from obedience)
1 Sam. 22	(Saul's murderous hatred)
Matt. 12:24-32	(wilful sin)
Heb. 10:26-31	(wilful sin—mire)
Heb. 6:4	(wilful sin—doctrine)
1 Sam. 10:5, 6	(Saul's early humility)

These disobeyed so continuously and wilfully that they became obsessed by demons. (Luke 22:3; Judas) See Ex. 10:9, 11; Isa. 14; Ezek. 28; Jer. 25:5-17; Psalms 78:49.

II KINGS

2: — See Z. '15-285; R.5771.

2:1 — WHEN THE LORD WOULD TAKE UP ELIJAH — This would evidently be the Harvest time of the Gospel Age, for the time (period) of the deliverance of the church could not be until then. So the following dates all are properly placed in the Harvest. (See notes on Gilgal, Bethel, and Jordan in vss. 1, 2, and 6. Also Jericho in vs. 4. These notes are from Z. '15-286; R.5772)

These words suggest that Elijah had a specially protected life, not subject to the power of his enemies. So of the antitypical Elijah—Jesus the head. The Scribes and Pharisees made many attempts at his life before the successful one, but could not harm him previously for "his hour had not yet come." (John 7:30; 8:20; 18:6; Matt. 26:53, 55; Luke 22:53; John 12:23). Also the Church, his body, not even a hair on their heads could fall without divine permission, all of their affairs are under divine guidance, and he will overrule them all for their good. (Luke 21:18; Rom. 8:28) (Z. '22-26)

ELIJAH AND ELISHA — See Z. '04-218, 219, 221, 232-237; R.3400, 3401, 3406, 3407, 3408; also Z. '11-10; R.4740; also Z. '11-13; R.4741; also

Z. '11-42-44; R.4757-59; also Z. '98-191, 192, 206, 207; R.2326, 2333; also Z. '04-252, 280; R.3416, 3429; also Z. '15-285; R.5771; Z. '16-4, 5, 38, 39; R.5824, 5845; also Z. '22-26, 27.

GILGAL — (Means “circle”; Galilee means “circuit.”) Would seem to represent the beginning of the Harvest time, Oct. 1874. That date prominently marked in the Bible (Dan 12:12) was looked forward to by many Bible Students with deep interest as the possible time when the church would be completed—although nothing in the Bible so declares. The inference was clearly deducible, but there was no positive statement as to the church’s change being accomplished then. Some measure of disappointment was felt when expectations were not realized. Nevertheless, the Elijah class started for the next point accompanied by so many others as were worthy of being accounted of the antitypical Elisha class. (*Z. '15-286; R.5772*)

2:2 — ELIJAH SAID UNTO ELISHA, TARRY HERE — Elijah’s suggestion that Elisha tarry may imply that Elisha was discouraged and had lost faith in the journey. But no! he went on.

THE LORD HATH SENT ME TO BETHEL — These visits to the schools of the Prophets had doubtless a good effect upon these students of the Lord’s word, who well knew the aged prophet, and his allegiance to God, and God’s power manifested through him. This last visit would be impressed upon their minds and go with them to the various cities of Israel in due time. Meantime the revelation which had been given them that God intended to take away Elijah by a whirlwind, would prepare them for this final miracle. (*Z. '04-252; R.3416*)

I WILL NOT LEAVE THEE — Elisha here would represent a consecrated class of this harvest time, but somewhat inferior to the Elijah class (Little Flock)—the Great Company. These invitations for Elisha to tarry, would represent trials and difficulties in the pathway of the Church, that would suggest to the Elisha class that they follow no further their more zealous Brethren of the Elijah class. (*Z. '11-42; R.4757*)

So there will come various siftings and testings to this class of inferior consecration to separate them from the Company and fellowship of the Elijah class. Whoever will fall away in this sifting and testing will cease to belong to the Elisha class. Those who endure the siftings and testings will thus maintain their position in the Great Company and some will thus continue down to the very close of Elisha’s experience and will then in consequence receive a great blessing, a double portion of the Elijah spirit. (*Z. '04-252; R.3416*)

These attempts to have him stop were with a view to test his earnestness and fidelity. Had he stopped he would not have received the great blessing he later got. (Z. '98-222; R.2341)

BETHEL — The Spring of 1878 corresponded to Bethel. Considerable interest attached to that date on the part of many Bible Students. It was clearly seen to be the time parallel to the Lord's assuming his Kingly office in the end of the Jewish age and saying to the Jewish nation—"Your house is left unto you desolate" (Luke 13:34) and the time of our Lord's resurrection. It was not unreasonable to think of that scripturally marked date as the time for the church's glorification, although the Lord did not directly promise this. But a blessing came to all who received their disappointment in a proper spirit. (Z. '15-286; R.5772)

2:3 — THE SONS OF THE PROPHETS — Elijah had re-established "the schools of the prophets"—gatherings of young men desirous of studying the Law and appreciating the divine will. Thus we see that the awakening at Mt. Carmel, witnessed by the heads of all the ten tribes of Israel, bore its fruit; idolatry was at a discount thereafter. Jezebel and Ahab did not have it in their power to oppose or destroy these schools of the Prophets, and the general reformation work which Elijah was doing. He is supposed to have continued their work for some ten years or more, after his return from Mt. Sinai and before he was taken up. (Z. '04-250; R.3415)

These schools were of piously inclined young men who sought instruction in the divine Law under those recognized as prophets, with a view of becoming doctors or expounders of the Law of God in their own cities. (Z. '04-252; R.3416)

AND HE (ELISHA) SAID, YEA, I KNOW IT; HOLD YE YOUR PEACE — Evidently Elisha was filled with sorrow at the thought of the loss he was about to sustain, for everything indicates that during the ten years or more that he had been Elijah's servant and colaborer in the prophetic office, a strong personal attachment had sprung up between the two men, who in some respects were very dissimilar. (Z. '04-252; R.3416; Z. '22-27) (See notes on 1 Kings 19:19-21)

2:4 — JERICHO — Corresponds to 1881. That was the date parallel to the time when the door was thrown open to the Gentiles, and Cornelius, the first Gentile convert was received into the family of God. We assumed that this might mean a change of dispensation here, and that the glorification of the Church was typed. We were mistaken in that supposition but received a great blessing and went on. (Z. '15-286; R.5772)

2:6 — JORDAN — Corresponded to Oct. 1914, the close of the Times of the Gentiles. Many Bible Students are thoroughly convinced that the 2520 years from Zedekiah's day to Oct. 1914 ended there. That date marked the end of

God's lease of world power to the Gentiles. They are convinced that the war was the result, and that its ultimate conclusion would be the complete overthrow of all the kingdoms of the world and the full establishment of Messiah's Kingdom in the control of Earth. The Lord did not say the church would be glorified before (or at) the end of the Gentile Times. Yet such a thought seemed not unreasonable in view of many scriptures. Not disconcerted, Bible Students are going on even as Elijah and Elisha went on after crossing the Jordan. They are not however headed for any particular date, even as Elijah was not directed to go to any other place. Simply they went on waiting for the Lord to fulfill His promise of taking Elijah in his own time and way. (Z. '15-286; R.5772)

2:7 — FIFTY MEN OF THE SONS OF THE PROPHETS — While modestly refraining from following with Elijah, they yet were deeply interested in the event they knew was about to take place. From this point they witnessed what happened. (Z. '04-252; R.3416)

THEY TWO STOOD BY JORDAN — Probably very near the point where Joshua had been used of God to cause a like miracle, and this was perhaps near Mt. Nebo where the chariots met them, where Moses died. (Z. '04-252; R.3416)

2:9 — DOUBLE PORTION — Not twice as much as Elijah himself had, but twice as much as any other one (the portion of the first born, see margin and Z. '11-63, letter two; R.4771) not selfishly, but that he appreciated Elijah's character and position as servant of God, and desired that as far as possible he might enter into a similar work of service. His request was granted conditionally, but it was told that it would be dependent upon his own watchfulness.

This was a familiar way of expressing an elder sons' portion, double as compared with other members of the family. Elisha aspired to have of the Lord a recognition as the Lord's special representative instead of Elijah, when the latter was gone. This seems to imply that circumstances or conditions would tend to separate the two, and if they were separated from any cause Elisha would fail of the blessing desired. (Z. '22-27). It is an interesting fact that Elisha performed just twice as many miracles as Elijah. (Elijah. 1 and 2 Kings)

2:10 — IF THOU SEE ME WHEN I AM TAKEN FROM THEE, IT SHALL BE SO UNTO THEE — So now the Elisha class will need to be on the alert if they would discern the passing away of the Elijah class, and only in proportion as they do discern this will they become recipients of a proportionately large measure of the spirit and zeal of the Elijah class. From the scriptures we get the thought that after the Elijah class is completed, tested, proven and glorified, there will still be a work during the period

before the full end of the present evil world in the time of trouble. During that period the Elisha class—consecrated but lacking in some measure the full spirit of devotion shown by the Little Flock—will be quickened and energized by the change of dispensation and the evidences of the fulfilling of the divine plan, so that thereafter they will be practically as devoted, self-sacrificing and zealous every way as the Elijah class had been.

2:11 — A CHARIOT OF FIRE — Now as to the meaning of the fire and chariot of Fire always representing destruction, and a chariot of fire would seem to indicate some very trying experiences that would separate the Elijah class from the Elisha class and bring the deliverance of the Elijah class. Bro. Russell are you not afraid of alarming us? No. We are all desirous of getting into the Lord's chariot, surely. It is the best thing in all the world but it means trouble! Well, we desire trouble, if this trouble be our chariot to take us home. We are waiting for it day by day. When Elijah's chariot came, it was in the whirlwind that he was carried into heaven. What does the whirlwind represent as regards the church? Does it mean more trouble? We think it does. Dear friends, we are waiting for that chariot and whirlwind. What will it be? Well we know that the Lord pictures the great time of Anarchy as a great whirlwind. (Jer. 25:30-33; 30:23, 24)

To our understanding the Elijah class will be the first to suffer by the great whirlwind of anarchy. We believe that it signifies that many of the Lord's people—all of the faithful of that time will be taken from the present life in some anarchistic movement. It may be mobs that will destroy the lives of the Lord's faithful ones. We do not know, we do not intend to do anything to get into trouble....Something else is coming first. We do not as yet see clearly just what it is but this matter of Elijah's rolling his mantle together and smiting the waters of Jordan seems to mean something and also the crossing of the river. This picture is not given for nothing. What does it mean? Ah, we know that most prophecies are understood only after they are fulfilled! We might however have a suspicion—In Bible symbolic language water represents Truth, and also Peoples. Both of these are given in Scripture as represented by water (Rev. 17:1; Jer. 51:12, 13; Rev. 17:15; 22:1, 2; Ezek. 47:1-12; Eph. 5:26). Furthermore, Jordan means Testing or Judging Down. Now who or what would be judged by the antitype? We believe that the peoples of earth, the public in general are to be judged by the Truth. The peoples are represented by waters. It would seem in some way the people are to be judged and tested, and that a division of Public sentiment is to be caused in connection with the Truth. Waters are to be separated from waters, peoples from peoples, the truth being received by some and rejected by others. Elijah wrapped his mantle together and smote the waters and they were divided. Elijah's mantle was the outward indication or sign of God's power with him and represented God's power and blessing with the Church. The mantle was in Elijah's hand when he smote the waters with it. So the church, it seems, will use what is in their hand, the power and authority of

the Truth (*Finished Mystery*) the power of God in smiting the waters-the peoples. Do you think that this has taken place? We think it has not as yet fully taken place. Do you think the Photo-Drama of Creation had a part in this? It may be. Will there be something more? We do not know. We rather think there is something more! (Z. '16-392; R.5846)

WHIRLWIND INTO HEAVEN — (Whirlwind = “*ca’ar*” or “*sah’ar*” or “*carah, seh aw raw*” = hurricane) Into the sky, not in the heavens where God dwells, typifying how the last members of the Little Flock will be taken away in the midst of fiery trials and a whirlwind of trouble, the chariots representing the trials, merely God’s agents for the deliverance of the Little Flock. (Z. '98-222; R.2341)

The record is that they were separated by chariots of fire, but that Elijah was taken up not by these but by a whirlwind into heaven. The chariots would seem to symbolize severe persecutions on the last members of the Elijah class, perhaps unto death. Elijah being seen by Elisha would indicate close personal friendship down to the very close, and the effect of these would be to energize the Great Company into greater zeal. (The separating may point to trials which the Great Company cannot endure). The whirlwind of the heavens = a great trouble agitating the ecclesiastical powers, great commotions. (Z. '04-254; R.3417) Elijah no doubt was buried by the Lord, as was Moses. (Z. '98-223; R.2341; Z. '11-41; R.4757)

2:13 — HE TOOK UP ALSO THE MANTLE OF ELIJAH — See 1 Kings 19:19-21. The receiving by Elisha of power from the departed Elijah would seem to correspond to the “foolish virgins” getting their oil and being able to trim their lamps after the wise virgins have gone in and the door is shut. As the Foolish Virgins were not evil but good, so Elisha was not a wicked but a good man. As the foolish virgins lacked something (oil) that the wise virgins possessed, so Elisha lacked something which Elijah possessed and that lack (supplied to the foolish virgins in the oil) is here represented by Elijah’s mantle and blessing. So during the time of trouble there will be the Great Company—a consecrated class who had not a sufficiency of zeal to be counted of the Lord as members of the Little Flock but who yet will experience a great time of refreshing and become thoroughly devoted after they see the church has been glorified and the prophecies on Babylon being fulfilled, and they rejoice. (Rev. 19:7-9) (Z. '04-253; R.3416)

So the larger degree of sympathy and fellowship these have with the overcoming church, the larger will be the blessing which will come to these later and the larger their future privileges in the Lord’s work. (Z. '98-222; R.2341)

2:14 — WHERE IS THE LORD GOD OF ELIJAH? — Is not the Lord God of Elijah with me? If so then the same power will be exercised through me.

AND ELISHA WENT OVER — Signifying the death of the Great Company. Passing over Jordan without being overwhelmed by its waters, may signify a passing over death without sleep, and immediate change from human to spirit conditions by the Great Company. (*Z. '04-280; R.3429*)

From this time on Elisha represents the Ancient Worthies, as the earthly representative of the kingdom, and who will take up the work left by the Great Company, who received theirs after the Little Flock had passed; and thus the Ancient Worthies will begin to exercise a controlling influence in the affairs of mankind. (*Z. '04-280; R.3429*)

2:15 — SONS OF THE PROPHETS — Perhaps representing a respectable class of Bible Students who have not made a full consecration of their all to the Lord, and so not eligible to either the Great Company or Little Flock.

2:17 — THEY SOUGHT THREE DAYS, BUT FOUND HIM NOT — This would seem to represent an expectancy by the well meaning but uninstructed people of the time, that the Gospel Church would be reinstituted. It would indicate on their part a slowness of perception of the change to the new order of things, in which the Ancient Worthies (represented by Elisha) would have the guidance and direction of earthly affairs and through whom the blessings must thereafter be expected. The wait and search for Elijah may represent a period of three years in which the world may fail to receive the blessings it might enjoy by reason of a failure to exercise faith in the new institutions of that time. As soon as Elisha was recognized beyond all question as the successor of Elijah, his work began. (*Z. '04-280; R.3429; also Z. '15-286; R.5772*)

2:19 — THE WATER IS NAUGHT, AND THE GROUND BARREN — The spring of water which supplied the city and irrigated the surrounding country, contained some mineral property which caused the products of the land to drop off before reaching maturity (barren = untimely birth, literally as in *Leeser*) so the land brought no fruit to perfection.

2:19-21 — THIS CITY — JERICHO = His moon, or month. As Jericho was the symbol of the Law, and the sun = the light of the Gospel. So there is this bare hint that as Israel under its law have in the past been striving to bring forth fruitage, but could not. They have indeed clung to the promises of God and tried somewhat, but failed to bring to perfection obedience, worship, reverence, because by the deeds of the Law can no one be justified. The Law arrangement, represented by the brackish water, lacked something necessary to make it a blessing. This something was the work of Christ fulfilling the Law and releasing those who received him from its curse. So the Jews will appeal to the Ancient Worthies to know why the blight had been upon them and what would be necessary to correct their difficulty so they could receive the Lord's blessing.

NEW CRUSE — So the Ancient Worthies will take a new earthen vessel (new institutions and new arrangement) and put salt therein (the recognition of Christ as their Messiah, preserver, Savior, Redeemer, Mediator, the antitype of Moses; Jesus and the Church were called “the salt of the earth,”) and when their society becomes imbued with these truths it will be cleansed and the people blessed. (Z. '04-280; R.3429)

For long centuries error and superstition have been mingled with the truth. The Jews have been hindered by their Talmud, and the Christian world, so called, by other errors and Satan's lie “thou shalt not surely die.” This stream will be cleansed, and its cleansing from error will come by the church glorified, although it will come through the Ancient Worthies, as a part of the New Covenant blessings. (Z. '11-43; R.4758)

2:22 — THE WATERS WERE HEALED UNTO THIS DAY — Till the end of the Millennium.

2:23 — CAME FORTH LITTLE CHILDREN — Children in the sense that every person is a child under the Law until 21. (30 with the Jews). Probably the young men and boys of Jericho, a hoodlum set 10-20 years old (from the city whose waters were healed), doubtless taunted him at the instigation of their parents, to destroy his influence. Ahab and Jezebel and many of the people merely tolerated the true religion.

GO UP, THOU BALD HEAD — Your master went up to heaven in a whirlwind, why do not you go also? You are a bald head, or one who has lost his master. You are not fit to pose as a prophet, nor to be compared to Elijah.

2:24 — HE . . . CURSED THEM IN THE NAME OF THE LORD — Elisha did not swear at the children. (*Young*) He called them “evil in the name of the Lord;” condemned them as did Jesus saying, “Woe unto you, Scribes and Pharisees.” So Elisha pronounced woe or blight upon them. He declared something would befall them. Divine justice would square accounts and vindicate him. (Z. '11-42; R.4758)

TARE FORTY AND TWO CHILDREN OF THEM — Tare, wounded, but not killed them, putting them to flight. This was a just rebuke and profitable lesson for those torn and for their parents and for all who heard it. (Z. '11-42; R.4758)

Their parents had failed in their duty, either by misinstructing or not instructing them. Antotypically, it would seem to show that in the beginning of the Millennium, there will be some among Natural Israel who will appreciate the new conditions and some others who will oppose it. Those who come into harmony will be blessed, and those despising the Lord's

arrangements and violating the proprieties will be quickly punished. “When thy judgments are in the earth the inhabitants of the world will learn righteousness.”

After some such manner there will be judgments in the world during the Millennium—punishments for every wrong course, rewards for every right deed. Thus through chastisements (called judgments in the Bible) the world will be taught right and wrong for 1000 years. It is for this reason that the Millennial Age is called the World’s Day of Judgment. The judgments will be in the nature of rewards and punishments that the people may learn righteousness and abhor sin. (*Z. ’15-300; R.5780*)

4:1 — A CERTAIN WOMAN — Josephus says this woman was the widow of Obadiah, Ahab’s steward, and the borrowed money mentioned in the text was that used in supporting the 100 prophets whom he hid from the wrath of Jezebel and fed them in a cave. (1 Kings 18:4) Nothing in the scriptures connects the two, except that the woman’s description of her husband is in similar words to Obadiah’s description of himself. (*Z. ’04-282; R.3430*) As she was a widow she needed her son’s assistance at home.

THE SONS OF THE PROPHETS — These schools of the prophets were probably started in the days of Samuel, and doubtless their members were Israelites who had a firm trust in God and who, as the nation went more and more into idolatry felt the need of fellowship with one another and of holding up a divine standard in their nation. It is quite probable that their gatherings were like what we call summer schools—at times which did not conflict with farming, industry. This account here indicates that they were not a monastic order, but rather attended to the duties of life and had certain periods for assembling for religious study and worship.

TO BE BONDMEN — To render service equal to the debt, or until the year of Jubilee. The woman’s husband had bequeathed her a debt instead of an estate. See note Lev. 25:39.

4:2 — WHAT HAST THOU IN THE HOUSE — The debt was to be paid. Justice was not to be violated and any miracle to be performed would be preferably by blessing something already possessed. Thus doubtless it will be in the Millennium. The Lord will bless what people have according to their faith in using it in harmony with His will, and it will increase with that for the full supply of all their needs. Every person has something of a talent or possession. The lesson to us would be: Use what you have, asking God’s blessing, and seek to use it in harmony with His will nothing doubting. The Lord always rewards faith.

SAVE A POT OF OIL — This was a genuine case of distress; the woman loyal to principle did not appeal for aid until it was absolutely necessary.

Doubtless this had much to do with the miracle wrought for her relief. Had she asked while she still had the means to pay the debt, her petition probably would not have been responded to as it was. A lesson here for us, that we should do with our might what our hands find to do, and in time of trial or temptation or distress we should do all in our power, and then if necessary would be the time to appeal to the Lord. Our hearts should be so full of gratitude for blessings already received, temporal and spiritual, that we would hesitate to ask more than God's wisdom has seen fit to provide, hesitate to ask more than bare necessities. (*Z. '04-282; R.3430*)

Oil was to the Jews indispensable, used for light, heat, and butter, a household necessity and article of ready sale. The immense quantities of oil then produced in Palestine is shown by the fact that King Solomon sent as a present to Hiram king of Tyre every year during the period of the building of the temple 200,000 gallons of oil. (1 Kings 5:11)

4:4 — THOU SHALT SET ASIDE THAT WHICH IS FULL — This assistance was rendered in a manner which helped to develop her faith. There is a lesson here of God's sympathy with us, willingness to assist us to pay our honest debts, a lesson of the propriety of paying our debts. And it shows that God is pleased to bless the things which we have rather than to send us other things, or miraculously put the money into our pockets. (*Z. '98-232; R.2346*)

4:6 — THERE IS NOT A VESSEL MORE — The fact that she was able to borrow from her neighbors, shows she had a good reputation for honesty, for they must have known she was poor. There is a lesson of faith for us here too, for it was in proportion to her faith that she borrowed few or many vessels and so got a larger or smaller evidence of divine bounty. (*Z. '98-232; R.2346*)

That she was able to pay off her debt and have enough left to live on showed how large her faith was. (See in contrast 2 Kings 13:18, 19.) So we must seek opportunities to pour out our lives upon other people (vessels) but we can pour it only into vessels that are empty, we should seek those who are willing to learn and have a hearing ear. It is for us now to see that we are empty vessels, emptied that He may fill us, enlarged more and more that we may more and more be filled with His spirit. In due time God will pour out His spirit upon all flesh, every vessel, fitted for its reception shall be filled to the full, the whole world, will be brought under the influence of the spirit of God, and then there will come to all the willing and obedient a full release from the debt for sin and from all sin and death conditions.

4:7 — LIVE THOU AND THY CHILDREN OF THE REST — Her faith in the Lord was called out by the extreme condition in which she found herself—in poverty and threatened with the loss of her sons. Her cry to the

prophet was a cry to the Lord and His answer was doubtless accepted as direct from the Lord. Her faith was tested and developed by the method chosen—to borrow vessels, and then behind closed doors without even the prophet present, to pour out the oil. The lesson so learned, we may be sure, was a great blessing to both her and her sons for the remainder of life, and it has been a blessing to many a widow and orphan since, as they have remembered the same God and had faith that He is still willing to hear their cry. (Z. '04-283; R.3431) All the gold and silver are His and the cattle on a thousand hills. See poem on “pouring forth the oil.”

4:8 — ELISHA PASSED TO SHUNEM — Apparently Elisha's home was at Mount Carmel. But thence he made visits to the schools of the Prophets and to Samaria, Israel's capital. The route by which he travelled led him near the village of Shunem. There were then no hotels or even inns.

A GREAT WOMAN — Probably possessed a large estate which may have been her birthright, rather than her husbands. But the account shows she was truly great in character. She may have been superior to her husband in intelligence. She had the kind of greatness which recognizes goodness and reverences the Lord. She was also loyal and submissive to her husband. (vss. 9, 10)

4:9 — PASSETH BY US CONTINUALLY — The more she saw of the Lord's prophet the more she was convinced and realized that it was a favor to have him under her roof.

4:10 — ON THE WALL — Probably on the top of the wall, the edge of the roof and accessible from an outside stairway. (Z. '04-284; R.3431)

TO US — Although apparently the husband was less great than his wife in some respects, yet this courteous request expressed in so wifely a manner and proper, appealed to him. How many women, if they felt themselves the greater of the two, would altogether forget the propriety of consulting the husband, the divinely appointed head of the family, and requesting cooperation in religious work and benevolence, rather than demanding. Modesty and humility are true signs of greatness. (Z. '98-232; R.2346)

She recognized Elisha as a consecrated man of God, that his life was given to the Lord's service and hence whatever she attempted to do for him was done as unto the Lord. Her wisdom, too, was shown in the moderation and simplicity of the arrangements provided—comfortable, but not extravagant. (Z. '04-284; R.3431)

We believe that so far as possible every Christian would do well, if their means would justify, to have a spare room for the entertainment of the Lord's servants who may come their way. A blessing comes to all who seek

to have this spirit of hospitality, kindness in entertaining the Lord's servants. (Z. '98-232; R.2346)

4:13 — Wouldest thou be spoken for — A similar spirit of benevolence and thoughtfulness for others was in the prophet. We who receive favors from others—from the Lord or others—if we have the same spirit will seek to do something in return. Those who accept of favors from others and lack the desire and fail to seek the opportunity to do as much or more for them in return are lacking in the Lord's spirit. (Z. '98-232; R.2346)

4:14 — SHE HATH NO CHILD — In harmony with general views in the East, there could be no greater blessing come to her than to have a son, that otherwise her home was like Jericho, beautiful for situation, but having a serious lack. (Z. '04-285; R.3432)

4:19 — AND HE SAID UNTO HIS FATHER, MY HEAD — Evidently a sunstroke.

4:21 — SHE . . . LAID HIM ON THE BED OF THE MAN OF GOD . . . AND WENT OUT — Exhibiting here her faith. To her the lad was not hopelessly dead, for she had faith in God and the prophet, and reasoned that He who was able to give her her son was able also to restore him again. (Z. '04-285; R.3432)

4:23 — AND SHE SAID, IT SHALL BE WELL — Evidently she told no one that the child was dead. Her answer implies her faith, for she believed that somehow God would over rule this for her good—"all is well."

4:28 — DID I NOT SAY, DO NOT DECEIVE ME? — She reminded him that she had not requested the child, that it was a gift, and that if he were to remain dead he would be a source not of comfort and blessing but of sorrow to her. Yet she did not say the boy was dead, her faith was strong.

4:29 — LAY MY STAFF UPON THE FACE OF THE CHILD. — Much as Paul did sending handkerchiefs and napkins to heal the sick.

4:30 — I WILL NOT LEAVE THEE — She did not have full confidence in the results of the servants doings, possibly realizing that the servant was not such a man as the prophet was, as later events showed. (Z. '04-285; R.3432)

4:35 — WALKED IN THE HOUSE TO AND FRO — The case evidently perplexed the prophet. The staff in the hands of his servant had been without avail. His own efforts for a considerable time had been without avail. Here was room for doubt as to whether or not the Lord's power had forsaken him. He stalked the little room repeatedly, and again and again laid his face and hands on those of the child (his body on the child's), probably

the meanwhile praying the divine blessing. But faith finally triumphed. This reminds us of the case where the disciples failed to cast the devil out of the boy, while Jesus with Peter and James and John were in the Mount of Transfiguration, and our Lord's words: "This kind cometh not out but by prayer and fasting." (Z. '98-233; R.2346) This was the only case of its kind in all Elisha's experience.

4:37 — AND TOOK UP HER SON AND WENT OUT — Had her son not taken sick she would have lacked the depth in life's experiences which we doubt not provided to her a great blessing, which developed in her more and more of faith in the Lord and appreciation of His favors. While deeply agitated, her faith in God's goodness through the prophet, preserved her from excessive grief, and apparently from tears. So we "sorrow not as others who have no hope." (Z. '04-285; R.3432)

4:38 — A DEARTH IN THE LAND — The general dearth of pure food now. (B266)

4:39 — ONE WENT OUT INTO THE FIELD TO GATHER HERBS AND FOUND A WILD VINE — Field = world. Wild vine = a plant not understood, not of the fruits that were known to bless = new doctrines, found in the world, and added to the food without investigating. This will represent the doctrines of Satan which he suggests will be helpful, but tries to keep us from investigation.

4:40 — AND THEY COULD NOT EAT THEREOF — The people of civilized lands today have God's Word in their hands and its contents are good and nourishing and health-giving; but some of the theological cooks have unintentionally added doctrines of the Evil One, so that it is made to the people poisonous, injurious, causing spiritual sickness, as shown in the various creeds of Christendom. This will be cleansed of error and God will feed man on clean provender (Isa. 30:24) and have a pure language. (Zeph. 3:8, 9)

4:41 — THAT THEY MAY EAT — Truth will by and by be plentiful, enough for all. (B266)

4:44 — AND THEY DID EAT — See comment for verse 41.

5:1 — HONOURABLE — Truly great and honorable as shown by his conduct in this chapter.

BY HIM THE LORD HAD GIVEN DELIVERANCE UNTO SYRIA — Naaman's victory is here credited to Jehovah. But we are not to gather from this that God has special supervision of every war and battle on earth; and that those who win have His favor and those who lose have His disfavor.

HE WAS A LEPER — We are not told how serious Naaman's leprosy was, but we do know that lepers, even under unfavorable conditions, often live long, sometimes as long as forty-five years under the affliction. It is a repulsive disease, a wasting away or rotting of the part affected, an eating of the flesh somewhat like a cancer, yet not generally painful until in the latter stages. (Z. '04-299; R.3438)

5:3 — SHE SAID UNTO HER MISTRESS . . . HE WOULD RECOVER HIM OF HIS LEPROSY — The little maid, so far from feeling envious, revengeful and wickedly toward her captor, had evidently a very benevolent, kindly disposition. Perhaps she had been well cared for by her captors. She probably knew nothing about the name of the prophet, nor his resident city, but her account was sufficiently explicit to awaken the interest of her master. (Z. '98-234; R.2346)

5:4 — THUS AND THUS SAID THE MAID THAT IS OF THE LAND OF ISRAEL — So those who know of the divine power and arrangement for the healing of sinners may tell the good tidings even to their enemies. (Z. '11-60; R.4768)

5:5 — I WILL SEND A LETTER UNTO THE KING OF ISRAEL — His thought evidently was that a prophet so notable and able to cure any disease and who already had performed wonderful cures, would be found at the royal court, specially favored by the King and made a high officer, in some sense, in the kingdom. (Z. '98-234; R.2346)

5:7 — HE RENT HIS CLOTHES — A sign of sore distress, perplexity of mind; the outer garment, far less of a job than it would be now. (Z. '98-234; R.2346)

AM I GOD, TO KILL AND TO MAKE ALIVE — The King of Israel was an idolater (2 Kings 3:2), though professedly making some acknowledgment of Jehovah, yet fostered false worship in the Kingdom. Under these conditions he had no dealings with and scarcely any knowledge of Elisha. (Z. '04-299; R.3438)

5:8 — ELISHA . . . SENT TO THE KING, SAYING . . . LET HIM COME NOW TO ME — Possible Elisha had a divine revelation respecting the matter. He had strong faith and was conscious of God's power in such a case. So the King sent Naaman to Elisha, doubtless with many assurances that it was not in the power of kings or princes or ordinary beings to heal leprosy. (Z. '04-300; R.3439)

5:10 — ELISHA SENT A MESSENGER UNTO HIM, SAYING, GO AND WASH IN JORDAN SEVEN TIMES . . . AND THOU SHALT BE CLEAN — The word of God has pointed out to us the only cure for the

malady of sin, the only channel for forgiveness is the Ransom paid by Jesus. However man may philosophise about it, sin is undeniable and its cure impossible except as the Lord will grant relief.

SEVEN — Seven = perfection, not that we are to believe into Jesus seven times, or be converted seven times, or consecrate seven times; but that our belief, obedience, baptism into death in Christ must be perfect, complete, otherwise we have no remission of sins. Half-hearted consecration and obedience are not wanted by nor acceptable with the Lord. (Z. '04-301; R.3439)

5:11 — BUT NAAMAN WAS WROTH, AND WENT AWAY — All this experience seemed very strange to Naaman, to find that the King at first knew nothing about such a person as the Prophet able to heal leprosy, and then to be sent to a lowly house. And still more surprised when the prophet did not think it worth while to come out and salute him or do obeisance or make particular inquiry or say words of enchantment; but sent him a commonplace message that he needed to go wash several times. (Z. '98-234; R.2346)

Naaman did not see that in calling upon Elisha he was calling upon God of whom Elisha was merely the servant. It was appropriate that Naaman should learn the lesson and he probably did learn it. Elisha's course declared—"I am greater than you because while you are the servant of the King of Syria, I am a servant of the King of Kings, the Almighty; while therefore I shall grant the boon requested, I will do it in such a way that you shall learn the lesson that you receive it as a favor and not as you expect, in exchange for the expensive presents and rewards you have brought." (Z. '04-300; R.3439)

As a General, Naaman probably had considerable combativeness. However this does not mean that we should follow Elisha's course. The essence of Christian grace is love, which is long suffering, patient, gentle, rendering honor to whom honor is due. The better we can keep this in mind as a rule for daily life, the larger will be their success in serving the truth. Meekness, gentleness, patience, kindness must be cultivated if we would share the Heavenly Kingdom. (Z. '04-300; R.3439)

5:12 — ABANA — The Abana is no doubt the modern Barrada, the river to which the delightful oasis of Damascus owes its beauty and very existence. The Greeks called it the "Golden-flowing." It has the clearest waters possible, and singularly bright in color; in the morning a full, deep, emerald green, in the evening a sapphire blue. It was impossible not to think of the two jewels, so exactly did it resemble their clear gem-like lines at times. (Z. '04-300; R.3439)

MAY I NOT WASH IN THEM AND BE CLEAN? — There are many suggestions as to how sin can be gotten rid of. Some philosophies deny its existence, others tell us a moral life atones for sin. These various theories are like the waters of Syria, which Naaman well knew could not make him clean, nor restore his health. (Z. '04-300; R.3439)

Every man realizes he is imperfect, that sin has a hold upon his mental, physical and moral powers, and many methods are advocated for getting rid of it. The natural man suggests that he can get rid of sin himself by moral reforms which he will some day begin in earnest, that he needs no High Priest nor Redeemer. Besides to fulfil the conditions for the forgiveness of sin would be taking a very open and courageous step. He shrinks from such a demonstration, and argues that it would do no special good anyway as the Lord can save him in one place as well as in another. (Z. '98-235; R.2347)

Naaman possibly thought he would be the laughing stock of his own servants, his own people and the Israelites. (Z. '11-60; R.4768)

5:13 — HIS SERVANTS — The servants were able to take a calmer view than Naaman because they were not so acutely interested. Had he been a man of inferior mind, he would have been so haughty and dignified that his servants could not even have offered him a suggestion or if he received it he would have resented it as being from an inferior source, considering that his servants were not qualified to offer him any suggestions. But being a “great man and wise” he was not unapproachable, nor inclined to disrespect sound, reasonable advice, even though it came from a humble and unexpected quarter. All of the Lord’s people should realize that the little child or an unlearned person may be able to offer a suggestion, valuable to the most profound thinker. We all should be so humble-minded as to be approachable and able to weigh and act upon sensible advice, even from those below us. (Z. '98-235; R.2347)

Naaman was undoubtedly a wiser and abler man than his servants, yet he was so closely interested that his judgment did not act as well as theirs. And they were wise not joining with him and agreeing with his every word and thought. Their counsel was wise. (Z. '98-235; R.2347)

MY FATHER — A loving and respectful way of addressing him, and shows that he was a kind master.

IF THE PROPHET HAD BID THEE . . . Wouldest thou not HAVE DONE IT — Calling attention gently to the fact that his pride was blinding him and that he should be humble and not risk losing the blessing through pride.

5:14 — The sinner who has come to feel the load of sin, its grievousness is prepared to do a great deal if he can only get rid of it. When he comes to this point, and often it is through good advice of friends, Christian friends, he is finally prepared to take the humiliating step of acknowledging that nothing he can do for himself will relieve him, acknowledging that there is but one power able to prescribe or supply the remedy. Then when he plunges into the anti-typical Jordan and dips seven times (the complete consecration) he is completely cleansed, made every whit whole, reckonedly and then has a standing with God. Complete submission to the Lord and His methods of getting rid of sin. How often those inquiring are misdirected by the very ones who have opportunity to help them take proper views of the matter. The Lord's people should always counsel in harmony with the Bible. At each dip Naaman probably looked for results, but there was probably no sign of improvement till the seventh. It requires faith to go to the muddy Jordan to bathe at all; it required faith to continue the bathing until he had finished and fulfilled the complete number of times. With the seventh dip came the blessing, and he was clean. If he had desisted with the fifth or sixth dip saying; "It is useless, there is no improvement manifested," he would have failed of the blessing (*Z. '04-300; R.3439*)

Not a profession of faith, but the exercise of an active, living faith brings the blessing. (*Z. '98-235; R.2347*)

LIKE UNTO THE FLESH OF A LITTLE CHILD — His flesh was better than before. He was clean. Showing how perfection is imputed to those who consecrate wholly to God. (Job 33:25) (*Z. '04-300; R.3439*)

5:15 — AND HE RETURNED TO THE MAN OF GOD — This shows Naaman's greatness of character. If he was not noble he might have said; "Well I have received a great blessing and got it cheaply. If the prophet had come down to me in a courteous manner and assured me of these results, or offered to come with me, I fully intended that he should have a liberal gift, if not all the rich treasures I have brought; but now seeing he did not put himself out so much as to come down to my chariot, I certainly need not put myself out to return many miles to Samaria to proffer him a gift." Noble minds are not selfishly seeking to get all they can of this present life and give as little as possible to others. They truly take pleasure in being just and generous. The Lord appreciated this generous heart, as it is also appreciated among noble men and women. (*Z. '04-301; R.3439*)

With a true nobility he desired to make some acknowledgement of the goodness bestowed upon him. He probably knew something of the true, and probably with his heart and lips acknowledged him and rendered thanks for his recovery, as soon as he was healed. As God had seen fit to use an agent in bringing the blessing to him, he rightly judged that it was as little as he could do to recognize the same agent that God did—God's own accredited

agent in the healing. (Z. '98-236; R.2347) Our Lord refers to this Syrian in Luke 4:27 and intimated that this leper's faith was greater than that of the "many lepers" who no doubt had heard of the prophet as had the little bondmaid. They had not thought it worth while to seek Elisha even though he was in their own country. So we are apt not to notice some of the great blessings around us, if we are not humble and anxious to learn and get all God has for us.

Naaman retraced his journey nearly forty miles to give Elisha these presents. Like the nine lepers many receive the cleansing from sin as a matter of course; some are thankful but specially glad they got it so cheap. It is only the occasional one who receives the divine blessing and returns to give thanks, to give God the glory. Not very many present either money or influence or their lives at the Lord's feet. (Z. '98-236; R.2347)

THERE IS NO GOD IN ALL THE EARTH BUT IN ISRAEL — This was not mere bombast but the statement of a convicted heart. He had learned the lesson that God was indeed a great God and the only one worthy of worship.

I PRAY THEE TAKE A BLESSING OF THY SERVANT — These gifts were consecrated beforehand when he had hoped to get a blessing. Would he after receiving the blessing withhold any part? To have done so would have proven him unworthy of the blessing. So the Lord's people, fleeing from sin and desiring forgiveness, reconciliation are generally disposed, or at least some of them, to make a full consecration unto the Lord, but after receiving His grace, if they attempt to keep back any of the consecrated earthly things, how would their course appear to the Lord and to all who had his Spirit? Let us see that we, Israelites indeed having received of the Lord healing and forgiveness and blessing be full of gratitude and thankfulness and spare no pains to express this, and that we do not seek to have it at no cost to ourselves; "Bring all the tithes into the storehouse." (Z. '04-301; R.3439)

5:16 — AND HE URGED HIM TO TAKE IT; BUT HE REFUSED — To have received the presents would have meant the selling of the divine power which operated through him; and Elisha well knew that God's gifts are not for sale. Fortunate would it be for many who deal with the spiritual things of the Lord in the cure of the leprosy of sin, if they could take as exalted a view of matters as did Elisha. Too often the Lord's servants are willing to accept rewards for their part in the healing of sickness, costly apparel, gold and silver. (Z. '98-237; R.2348) Had Elisha accepted the money he doubtless could have used it in connection with his mission as the Lord's prophet, or among the poor of Israel, but he evidently did better in refusing it. So with the Lord's people. It is not wrong of them to receive compensation, salary; it could not be said that as servants of the Lord they were worthy of no

compensation. Yet as a rule the Lord will be more glorified if his servants keep the ministries of the truth separate and distinct from all mercenary considerations. The Lord owns all the gold and cattle on a thousand hills, and is able to provide for his work and for all his servants, and we believe that he is more honored in their looking to Him and trusting in His providences rather than accepting anything in the nature of pay for dispensing His grace. (Z. '04-301; R.3439)

We believe the Lord's spirit is never to sell spiritual things for money. It is for this reason that some ministers now object to taking up collections, holding fairs or soliciting money in any manner. Their contention is that whatever is given to the Lord should be given with a free hand and a ready heart. The Father seeketh such to worship Him as worship Him in spirit and in truth. It is a privilege to give to the Lord and His cause, for the Almighty is not poor that He should need our gifts. (Hag. 2:8) (Z. '15-301; R.5781)

5:17 — THY SERVANT WILL HENCEFORTH OFFER NEITHER BURNT OFFERING NOR SACRIFICE UNTO OTHER GODS, BUT UNTO THE LORD — To place it in some suitable place in his own country, to build him an altar to the Lord, that he might present his offering on consecrated earth, and kneel on it and offer prayer and praise to Jehovah. (Z. '98-237; R.2348; and (Z. '04-301; R.3439)

5:18 — WHEN I BOW DOWN MYSELF IN THE HOUSE OF RIMMON, THE LORD PARDON THY SERVANT — If the General made full profession of his faith in the true God, it would not be improper for him to accompany his master to the house of the false God. For his own adherence to Jehovah would be recognized. (Z. '15-301; R.5781)

His mind had grasped the situation and now as a follower of the Lord, he could no longer with propriety do the things formerly done by him in false worship with his King, for his eyes had been opened. He enquired of the prophet how the Lord would regard it, if he did as formerly with the King, now that his heart was not in such false worship. The noble conduct of this man, his candor, his apparent willingness to sacrifice all to the Lord, puts to shame the course of some who by God's favor have become Israelites indeed, and adopted into God's family as Sons. Many of them have much less conscience on such subjects—much less careful about sailing under false colors, misrepresenting the Lord and the truth. Many for the sake of earthly fame are willing to be false to the Lord. Let us place the Lord first in all our calculations. (Z. '04-302; R.3440)

5:19 — AND HE SAID UNTO HIM, GO IN PEACE — We cannot doubt that Elisha sought the Lord's direction in this matter and that he had the Lord's mind. Naaman was not an Israelite and God was dealing only with Israel. He was still a stranger to the Covenants of Israel, without God and not given

any special hope. He might therefore do things under such a case, which would have been wrong in an Israelite. And as his heart was for Jehovah and not for Rimmon. (Z. '04-301; R.3440) The Israelites were under special covenant relationship. The time had not come for favor to the Gentiles. Consequently though Naaman had recognized Jehovah, Jehovah had not fully recognized him, could not do so under the covenant then in force. It was proper then. It mattered not in a sense, because his prayers would not be answered then. They were stored up in God's mind, like the prayers of Cornelius, to be answered in due time. (Acts 10:4) He had no advocate. Naaman, having recognized Jehovah, himself, should worship and respect him alone as the true God; yet as the servant of the King of Syria, he might go with the king and bow himself, Jehovah not having accepted or even called him to be His servant. (Z. '98-237; R.2348)

5:20 — GEHAZI . . . SAID . . . I WILL RUN AFTER HIM, AND TAKE SOMEWHAT OF HIM — Gehazi had been with Elisha a considerable time and witnessed many wonderful works, the same servant, probably who laid Elisha's staff upon the Shunamite's son. But all of this contact with the divine power and goodness and mercy and all of the illustrations of this prophet's nobility of character and generosity had counted for nothing. He allowed covetousness to enter his heart. (Z. '98-238; R.2348) So there are some in daily contact with the Truth and the Lord's consecrated servants, who do not partake of the Spirit of the truth, nor of the Spirit of the servants—in whom selfishness is the ruling passion, and who eventually will not only fail to receive the blessings, but will receive divine disfavor, the second death. (Z. '04-302; R.3440)

While some who have been ignorant of the grace of God are mightily and properly actuated by it (like Naaman), others in daily contact with divine grace fail to have the right attitude of heart to appreciate it, and know of it chiefly as so much merchandise (like Gehazi). This covetousness becomes to some, even if they had already been cleansed, a renewal of the leprosy of sin. The same influence which operates favorably on one heart, operates unfavorably upon another. See 2 Cor. 2:16.

5:22 — MY MASTER HATH SENT ME — Covetousness with almost every one leads to other sins—lying and even murder. Gehazi did not hesitate to lie.

5:23 — AND NAAMAN SAID, BE CONTENT, TAKE TWO TALENTS — Again showing Naaman's generosity.

5:25 — AND HE SAID, THY SERVANT WENT NO WHITHER — A second lie to cover up the first.

5:26 — IS IT A TIME TO RECEIVE MONEY, AND TO RECEIVE GARMENTS, AND OLIVEYARDS, ETC. — Intimating that all these had been the moving covetous cause before the mind of Gehazi.

5:27 — AND HE WENT OUT FROM HIS PRESENCE A LEPER AS WHITE AS SNOW — It is not with impurity that we can misrepresent God through covetousness.

For a later notice of Gehazi see 2 Kings 8:4.

6:8 — THEN THE KING OF SYRIA WARRED AGAINST ISRAEL — This was probably after the death of General Naaman.

6:12 — ELISHA . . . TELLETH THE KING OF ISRAEL THE WORDS THAT THOU SPEAKEST IN THY BEDCHAMBER — Apparently the knowledge of Jehovah and Elisha had spread from General Naaman to some of the household of the King. (*Z. '15-302; R.5781*)

6:13 — AND HE SAID, GO AND SPY WHERE HE IS, THAT I MAY SEND AND FETCH HIM — Although the King was evidently a man of force he was not wise in his determination to ascertain the location of Elisha and capture him first and thus secure a free hand in the looting of Israel. He might have known that if Elisha could inform the King, he could be equally well informed in matters regarding himself. But thus it is with all who leave the wisdom of God out of their calculations. Paul sums up the matter for them saying: the wisdom of man is foolishness with God, for the worldly its wisdom knows not God and does not consider the boundlessness of His wisdom and power. The Christian recognizing Divine power and wisdom and coming into accord with the same is thereby blessed. Whatever was the measure of his wisdom as a natural man, this would surely be intensified by his partaking of the wisdom that cometh from above. (*Z. '04-303; R.3441*)

6:15 — WHEN THE SERVANT OF THE MAN OF GOD WAS RISEN EARLY. . .AN HOST COMPASSED THE CITY — Elisha may have understood in advance, but working in harmony with the Lord's arrangements he did not flee the city. He was entirely restful in mind about the matter. (*Z. '04-303; R.3441*)

6:17 — THE MOUNTAIN WAS FULL OF HORSES AND CHARIOTS OF FIRE ROUND ABOUT ELISHA — This was doubtless intended by the Lord as a lesson for his people all down through the ages. We must assume that the horses and chariots of fire were in the nature of a vision granted to the servant and to us as illustrating the divine power and protection given. Thus viewed, the servant saw an active parable, a picture similar to those in Revelation serving the intended purpose most thoroughly and completely

and giving to the eyes of his understanding a proper conception of the Divine power present with the prophet. (Z. '04-303; R.3441)

An encampment representing a continued and abiding presence of the Divine representatives, safely guarding all the interests of the Lord's faithful ones.

(Matt. 18:10) Our great wise all-powerful Heavenly Father has numberless messengers at his command and has deputed and appointed many of these to care for the interests of his cause on earth, especially to watch over and minister unto the very elect. Nothing can by any means, therefore, harm these except as the Heavenly Father sees that the earthly injury or disadvantage would prove profitable to the individual or to the Lord's general cause. All things work together for good to those who love God and are called according to His purpose. (Z. '04-303; R.3441)

6:18 — SMOTE THEM WITH BLINDNESS — The original word does not signify total blindness, but rather a visual indistinctness, perhaps somewhat akin to mesmeric or hypnotic conditions as they are known today. (Z. '04-303; R.3441)

6:22 — SET BREAD AND WATER BEFORE THEM — "Heap coals of fire on their heads." So long as we are the Lord's we may have absolute confidence respecting the result in all of life's affairs and this confidence should tend to make us more generous and kind toward our enemies, to all those who would spitefully use or persecute us.

8:16, 17 — JEHORAM THE SON OF JEHOSEPHAT KING OF JUDAH BEGAN TO REIGN . . . AND HE REIGNED EIGHT YEARS IN JERUSALEM — Margin reads: "Began to reign in consort with his father." The margin is erroneous. Asa was contemporary with Ahab of Israel three years. (1 Kings 22:41) His son, Jehoshaphat, reigned 25 years (1 Kings 22:42). In the 17th year of Jehoshaphat, Ahaziah of Israel began to reign and is said to have been king two years. (1 Kings 22:51) But in the 18th year of Jehoshaphat, Jehoram of Israel was made King and he reigned for 12 years. (2 Kings 3:1) In his fifth year Jehoshaphat died, and Jehoram of Judah reigned in his stead, and in the 12th and last year of Jehoram of Israel, Jehoram of Judah died, having reigned eight years. (2 Kings 8:16, 25) These passages and this item of history well illustrate the difficulty of getting a certain chronology from a comparison of the lives of the Kings of Judah and Israel; but it also shows that the account in Chronicles is reliable, for the total years under the review agree even though the details do not show the closest harmony, owing to the method of counting which obtained. In this period, the number of years for Judah is:
Asa 3, Jehoshaphat 25, Jehoram 8 = 36 years
The number for Israel is:

Ahab 22 (1 Kings 16:29), Ahaziah 2, Jehoram 12 = 36
Exactly the same as recorded for Judah when we accept the Scripture statement that Jehoram of Judah reigned eight years. (*J. Hemery, Z.'10-136; R.4601*)

11:1 — ATHALIAH — She was the daughter of Queen Jezebel and King Ahaz; (2 Chron. 21:6; 2 Kings 8:26 margin, 27, 16, 18) and the wife of Jehoram of Judah (called Joram in 2 Kings 8:21, 23, 24). Jehoram of Israel was also called Joram in 2 Kings 8:25, 28, 29). In character she had a strong resemblance to her mother Jezebel. From the time of her associations in the Kingdom of Judah the idolatrous influences there began to gain strong foothold and a Baal Temple was built and under the royal protection the licentious worship of Ashteroth found favor with many of the people. (*Z'04-315; R.3446*) (See 2 Chron. 24:7)

SHE AROSE AND DESTROYED ALL THE SEED ROYAL — When King Ahaziah was slain by Jehu (2 Kings 9:27, 28), his mother the Queen Dowager (Dowager = a widow in enjoyment of a dower applied chiefly to widows of persons of high rank to distinguish from the wife of her husband's heir who bears the same title. The widow of a King bears the title of Queen Dowager: Dower = the portion of a husband's land, tenements, etc., which is settled upon his wife to be enjoyed during her term of widowhood, usually one-third part.) realized instantly that this meant loss of rank and power—the power, the honor and the riches which her selfish proud heart so loved. She realized that the moment her grandson ascended the throne she must vacate her position in favor of her daughter-in-law, (who would then be queen Dowager). Her selfish, proud heart resolved that under no circumstances should this be. Rather she would be a murderess. (*Z.'15-314; R.4777*)

Other illustrations of the power of pride leading to murder in the interest of a throne are mentioned in history: King Herod's murder of all the infants of Bethlehem was to preserve to himself and to his heirs the Throne of Israel; Laodice poisoned her six sons one by one, that she might be Empress of Constantinople; another named Irene (which means "peace") gouged out the eyes of her own son that he might be incapable of ruling the Empire over which she hoped to reign. (*Z.'15-314; R.4777*)

11:3 — AND ATHALIAH DID REIGN OVER THE LAND. — Judah must have sunken considerably in the qualities of patriotism and manhood to allow the Queen Dowager to usurp the throne by murder for six years. So states and cities which permit and recognize the domination of frauds and combines against the public interests are usually getting as good treatment as they deserve. The heart, mind, intellect must be educated to the higher standards. (*Z.'15-314; R.4777*)

11:4 — AND THE SEVENTH YEAR — With great wisdom he called together the chiefs of the nation at a time of festival when their assembling would not be thought strange. (*Z. '15-314; R.4777*)

11:5 — KEEPERS OF THE WATCH OF THE KING'S HOUSE — These were men of Levi whose service turns were arranged by David and Samuel. See 1 Chron. 9:22, 25, 26. They evidently served for seven days at a time. Jehoiada kept those who were to go out to assist in the work.

11:7 — EVEN THEY — See comment for verse 5.

11:11 — AND THE GUARD STOOD — Evidently the guards were so placed as to give every protection to the young King and to leave the palace without protection. (*Z. '15-315; R.4777*)

11:12 — PUT THE CROWN UPON HIM AND GAVE HIM THE TESTIMONY — When the crown was placed on the young King's head, on top of it was laid the Parchment Scroll of the ten commandments (2 Chron. 23:11). Thus was indicated the fact that the Divine Law was superior to the crown. Such should be the estimation of the matter in every well balanced mind. Divine Law comes first, human laws second, and human laws are usually up to as high a standard as the people who make them are worthy. (*Z. '15-315; R.4777*)

11:14 — AND ATHALIAH RENT HER CLOTHES, AND CRIED, TREASON, TREASON — Sometimes injustice becomes so entrenched in human minds and fortified that an attempt to establish righteousness is considered treason, rebellion, outrage. To all the Lord's people the lesson is—"Keep thy heart with all diligence for out of it are the issues of life." (Prov. 4:23) (*Z. '15-315; R.4777*)

12:3 — THE PEOPLE STILL SACRIFICED AND BURNT INCENSE IN THE HIGH PLACES — The Temple was considerably dilapidated; for the people were still half-hearted in the worship of Jehovah. The influence of the idolatry of the surrounding nations was still upon them. (*Z. '15-315; R.4777*)

12:5 — REPAIR THE BREACHES OF THE HOUSE — Today, judging by the magnificent churches of great cities, outwardly the Church is rich. Spiritually, she is poor. It is from the spiritual standpoint that the Church needs repairs. The majority of her educated ministers have lost faith in the Bible as the Word of God. Yet, they are not known as infidels but as Evolutionists, Higher Critics. The cause and foundation of their disastrous condition is not far off. The absurdities of the creeds formulated in the dark ages are so great that intelligent people can no longer accept them. See 2 Chron. 24. The Truth is that the Creeds of the past contradict one another

and contradict the Bible. To believe this means a return to Bible study with the Creed spectacles of our fathers removed and with our hearts uplifted to God that he may give us the light promised to his faithful people in the end of this age. (Dan. 12:10) (Z. '15-315; R.4777)

12:6 — THE PRIESTS HAD NOT REPAIRED THE BREACHES OF THE HOUSE — Not every good hearted man has executive ability. The record does not say that the priests were dishonest in the use of the money entrusted to them, collected for their affairs, nor does it say they spent the money unwisely. Possibly the people did not have confidence in the Priests and did not give so freely on that account. (Z. '15-315; R.4777; Z. '11-75; R.4777)

12:7 — AND SAID UNTO THEM — The King passed over the matter as lightly and courteously as possible, without charging the Priests with embezzlement or neglect. (Z. '15-315; R.4777)

NOW THEREFORE RECEIVE NO MORE MONEY OF YOUR ACQUAINTANCE, BUT DELIVER IT FOR THE BREACHES OF THE HOUSE. — There is a lesson here for us. They wish to know that moneys donated for religious purposes are not all absorbed for office expenses. Volunteer offerings have the approval of both God and man rather than offerings that are importuned, coaxed, begged, wheedled from saints and sinners. Whoever gives to the Lord is advantaged thereby. He not only forwards a benevolent cause, but cultivates generosity in his own heart. Church begging is undoubtedly doing great harm. Someone has remarked that in some churches the chief item of religion is begging for money—private solicitation and also public by the collection box. Church fairs, suppers, grab bags, etc., are still more reprehensible than the collection box. Someone has called such efforts “the milking of the goats.” The Lord’s people are supposed to be sheep, the world’s people, goats. The proper thought seems to be that each Christian should give according to his ability and his interest in the work; and non-worshippers should not be requested to give nor expected to do so. Who does not know that a large part of the money collected for church purposes is unwillingly given by people who not only are often not interested in the projects but sometimes opposed thereto. Protestant business men often give to Catholic charities rather than offend good customers, and vice versa. See 1 Cor. 16:2. (Z. '15-316; R.4777; Z. '11-75; R.4777)

12:16 — THE TRESPASS MONEY AND SIN MONEY — Sin offerings and trespass offerings.

17:2 — NOT AS THE KINGS OF ISRAEL THAT WERE BEFORE HIM. — This is a rather doubtful compliment, that he was less evil in the sight of God than were his fathers. (Z. '11-152; R.4820)

17:5 — BESIEGED IN THREE YEARS. — It seems astonishing that the city could hold out three years. But then cities were often so planned that the outer walls included large sections of country where cattle could be kept, and thus the city supported from famine.

17:7 — AND HAD FEARED OTHER GODS — The decline of Israel as a nation from the time of Solomon had been a gradual one. The most religiously inclined had been attracted to Judah. (2 Chron. 10:15 note) Judah, with the smaller tribe of Benjamin, not only had the temple and the Holy City, but gradually gained all the holy people of Israel, attracted by the worship of Jehovah and repelled from their own tribal homes by the prevalent idolatry. The ten tribes must have wasted away considerably before this final overthrow. In previous wars captives had been taken, who having lost their religion were Israelites in name only, having no Father in God, nor interest in the Abrahamic promises nor in the land of Israel, were just as much at home and just as much in fellowship with the surrounding conditions and as well suited in religion as they were in their old homes. (Z. '11-153; R.4820) Probably the people were not worse off as respected their material welfare, for they were not treated as slaves but as immigrants and settlers. (Z. '04-349; R.3463)

17:10 — AND THEY SET THEM UP IMAGES AND GROVES — So now some worship the idols of wealth, fame, pleasure, and in a general sense the spirit of worldliness is swallowing up the time and talent and influence of Christendom. As natural Israel had its totem poles, some plain and some carved, so many spiritual Israelites have for their totem poles the creeds, and to these the masses bow with reverent thoughtlessness, neglecting God and his Word. (Z. '04-351; R.3464)

17:14 — BUT HARDENED THEIR NECKS — Unmanageable, self-willed, resenting every effort to turn them in the right way like an unruly yoke of oxen, stiff-necked. (Z. '04-351; R.3464)

17:15 — LIKE THEM — These other nations were not specially chastened of the Lord for idolatry, as was Israel, but were allowed to take practically the course they chose. (Rom. 1:28) (Acts 17:30) God gave them over to a reprobate mind to do things not proper, because they wished not to retain him in their minds. (Z. '04-349; R.3463)

17:18 — REMOVED THEM OUT OF HIS SIGHT — This was God's abandonment of the ten-tribe kingdom, his permission for them to have their way, and henceforth be treated of him as the heathen—without special chastisement. It was in this sense only that these tribes were lost. Located in various parts of Assyria they gradually assimilated and inter-married with the population around them and lost their identity as Israelites. It was because of their failure to appreciate him, hankering after false Gods and

false worship and mixing these with the true worship, that God withdrew his favor. God did not cast them off without reproving them (vs. 13), chastising them and sending them messages by prophets and seers, instructions, encouragements to repent and obey, threatenings, warnings—Elijah, Elisha, Jonah, Amos, Hosea. Through Hosea God had made specially kind and loving appeals to them, as a father to children. “How can I give thee up, Ephraim, how shall I make thee as Adamah (a desolate room)?” (Hosea 11:8; 6:4; 13:9) These messages had indeed an effect upon some individuals, but on the nation as a whole there was little effect and no reformation. They sold themselves to do evil in God’s sight. They became the slaves of their passions and self-deceptions, and were so misled of evil spirits as to consider the burning of their own children as acceptable sacrifices to false gods. It was well that all pretensions to their being people of God should cease, that they be removed to new scenes where their minds would be otherwise engaged, even though it should be an entire alienation from God. (Z. ’04-350; R.3464)

17:20 — AND THE LORD REJECTED ALL THE SEED OF ISRAEL —

All of God’s dealings with the children of Jacob were with a view to select the two seeds of Abraham, natural and spiritual. To this end their national experiences conspired—to find in that nation certain noble, loyal, reverential souls, as David, Jonathan, and all the holy prophets and to prepare that people by prunings etc., to be the people to whom the Messiah would present himself, and among whom he would find a goodly remnant prepared to be his followers. The separation of the ten from the two tribes was an important step. The promises of the Lawgiver were to be fulfilled through Judah, and hence any Israelites indeed of the ten tribes must have looked with longing interest toward Judah as the channel of their hopes—the Messiah and the fulfilling through him of the Abrahamic Covenant. Throughout the varying history of these two Kingdoms the greater religious faith was to be found in Judah and the more religious in Ephraim gradually removed to Judah and identified themselves with it, because of the greater religious privileges and blessings there enjoyed. Thus Judah eventually represented the cream of the nation, and not only Hezekiah but other kings of Judah had been well disposed toward Israel and welcomed them to their religious assemblies. Thus the captivity of Ephraim was merely the rejection of the skimmed milk of the nation and was not really at all to their injury as far as temporal interests were concerned. It was their cutting off from divine favor that was regrettable. By this last stroke the Lord would put away (in the captivity of Judah also later) (vss. 19, 20) all the more grovelling and sensual and worldly minded of his people. The desolation of the land for seventy years permitted all who would to forget the original covenant of which they were heirs, permitted them to intermarry with the nations around them if they would, permitted them to settle and prosper and be content in their new homes; and then the Lord opened up a way for all who are not satisfied with the good things they were

enjoying to return to their own land, a desolate land. We can see that none of them would come back under such conditions except those who had strong faith in the Lord and in the original Oath Bound Covenant. All without faith and all of weak faith, all lacking in zeal would surely find it much to their advantage every way to remain where they were. The faithful people who did return (55,000) were the very cream of that nation and their successors to whom Jesus came, and presented himself as King represented in many respects the noblest and best people of the world. There are analogies in spiritual Israel. After the Apostles came the great falling away, chastisements and persecutions followed and finally the great majority went into captivity to Mystic Babylon. To these the worship of images and shrines and pictures and offering of incense and holy candles was associated with a great false sacrifice—the Mass. Gradually the Lord separated from that system of confusion and error, the few spiritual Israelites Indeed. Protestantism thus grew. It had much that was reprehensible in God's sight, but was in some respects more near the Truth, but some were found at heart loyal. So God has thus been separating and preparing a remnant to receive him at his second presence, from Catholic and Protestants. (Z. '04-351; R.3464)

18:4 — AND HE CALLED IT NEHUSHTAN — This shows how ignorant some of the Israelites were as to the power which cured, or else how degraded they had become. But it reads “Until those days.”

18:7 — HE REBELLED AGAINST THE KING OF ASSYRIA, AND SERVED HIM NOT — Hezekiah urged by his people had probably joined the confederacy of Egyptians, Philistines and Sidonians by which they hoped to regain their liberty from the Assyrian yoke. They urged Judah to join them. Hezekiah did and stopped the tribute money—contrary to the Lord's admonition through Isaiah (8:12). The measure was popular and the King did not seem to realize how fully the prophet represented the Lord in this matter. He should have remembered that Israel was under a special Covenant with the Almighty, by which He was their King and the arbiter of their destiny. The error was allowed to work out a serious penalty for the disobedient, but when the King and people repented and gave evidence that the lesson had been learned, divine mercy came to their assistance. (Z. '11-171; R.4831)

18:10 — IN THE SIXTH YEAR OF HEZEKIAH, THAT IS THE NINTH YEAR OF HOSHEA — This would be 133 years before the desolation ($11 + 11 + 31 + 2 + 55 + 23 = 133$) and 380 years after the anointing of Saul; and 260 years after Jeroboam commenced to reign. See Ezek. 4:5. (739 B.C.)

18:12 — WOULD NOT HEAR THEM, NOR DO THEM — If reproofs are not rightly received, they do not have a corrective influence, they will have

the opposite effect, the sinner will be more obstinate, and self-willed, opposed to God. (Z. '11-153; R.4820)

18:14 — I HAVE OFFENDED — Hezekiah acknowledges his unwise course. (See Isa. 8:12)

18:17 — AND THE KING OF ASSYRIA SENT . . . A GREAT HOST AGAINST JERUSALEM — Thus breaking his compact with Hezekiah in verse 14. The Assyrian king evidently was sorry he had made the agreement. (Z. '11-171; R.4831)

19:7 — BEHOLD I WILL SEND A BLAST UPON HIM — The Lord was waiting to be gracious as he always is to those who are his true people. (Isa. 30:18) He delayed to give the word of comfort until the necessities of the case had humbled the people and taught them the lesson of faith and dependence upon their God. (Z. '11-171; R.4831)

19:33 — BY THE WAY THAT HE CAME, BY THE SAME SHALL HE RETURN — This probably seemed a strange statement to the Israelites. Assyria had threatened to become the 1st Universal Empire, but such was not the Lord's will, that honor was reserved for the Kingdom of Babylon, nearly a century later. At exactly the proper time God was prepared to withdraw his own typical kingdom from the earth until Christ's Kingdom. The lesson for us is to note how the Divine power overrules and directs, so that all things work together in harmony with his will. (Z. '11-171; R.4831)

20:11 — HE BROUGHT THE SHADOW TEN DEGREES BACKWARD — Prof. Barbett, writing for a magazine . . . declares that he knew of an afternoon some years ago, when on many sundials in Southern England there occurred exactly the wonder described in the book of Kings. Asked by astronomer R. A. Proctor to describe it, he writes as follows: "The shifting of the shadows on the dials, which Isaiah predicted to sick Hezekiah are liable to occur at any place when these two circumstances occur:

1) the upper atmosphere is in that condition which causes two bright parhelion or mock suns to appear on opposite sides of the sun;

2) that the lower air contains drifting clouds, massive enough to hide two of the three (apparent suns). When the real sun and eastern mock sun are hidden, there is only the western (mock sun) to cast shadows, which then coincides with what the sun would cast an hour-and-a-half later; but if the cloud shift so to hide the west parhelion and disclose the eastern, the shadows instantly become such as the sun cast an hour and half earlier."

On March 29, 1858, these effects occurred had any one been looking, on every dial of Portsea and very probably much of Hampshire besides. The

parhelia were present and bright enough at about 1:00 a.m. and still better at 1:00 p.m. (*Bible Box, Labor Tribune*)

20:20 — HE MADE A POOL AND A CONDUIT, AND BROUGHT

WATER INTO THE CITY — These celebrated reservoirs are known as the Pools of Solomon. In 1861 a visit was made by a party of men —

“Our course lay along the aqueduct leading from these pools or reservoirs, the grading of which along the hillsides forms a comfortable horse or foot path. The aqueduct goes to Jerusalem. Between Bethlehem and the pools the aqueduct is in a good state of preservation and in many places has been repaired. It is built of stone, the passage for water 18" broad and 12" to 15" deep, and lined with a strong coat of waterproof cement. It is carried on a near level the whole distance, following the windings and curvatures of the hillsides like a canal. Through this ancient channel the water still flows fresh and clear. Occasionally a hole was broken through the top, so the thirsty traveller can refresh himself. We had occasion several times to try the water and found it excellent.

“Upon entering a ravine these works of antiquity were suddenly revealed to our view. They are partly excavated in the solid rock and partly built of hewn stone. Many of these stone are of great size, and bear the marks of great antiquity. There are three of these tanks ranged along the ascent of the valley, one above and beyond the other, so the bottom of one is as high or higher than the top of the next one below it. When one is exhausted the second can be emptied into it and the 3rd through the 2nd. The size of these reservoirs is:

	Length	Breadth	Depth
Upper Pool	380 ft.	232 1/2 ft.	25 ft.
Middle Pool	423 ft.	232 1/2 ft.	39 ft.
Lower Pool	502 ft.	127 1/2 ft.	50 ft.

“The supply of water is abundant and excellent, a large stream of waste water flowing down the valley from the lower pool after the aqueduct is supplied. But the great curiosity of these pools is their source of supply, a fountain and place generally overlooked by visitors. Mr. Barklay, author of *‘The City of the Hills’* had spoken to us of this place and told us how to find it, and advised us by all means to see it. We went northward about forty rods to an open field covered with barley. Here we found a small opening in the ground like the mouth of a well, nearly choked with dirt and rubbish. My companions examined it from the top and decided not to enter. But I had come to see all that could be seen and I was going down if possible. If I found anything worth seeing I would call them. The descent was perpendicular for little more than the length of one’s body, and then turned at an angle of 45 degrees. There was scarcely room to crowd the body

through, and I was soon in darkness. I slipped along a muddy inclined plane some ten or fifteen feet until I could stand erect, and struck a light. Fifteen or twenty feet below I saw an open chamber and heard the gush of running waters. I clambered down over rocks and dirt and then returned and called to my companions, and one after another they crept through the passage into the opening below. three or four candles were now lit. We stood in a vaulted chamber upwards of 40 feet long and 25 feet broad, the sides and roof protected by stone masonry. On one side of this was an opening into another chamber smaller and walled in the same masonry. This is the fountain head, whence the large reservoirs and aqueduct are supplied. The water springs up in copious streams from four different places, and is brought by small passages into a large basin, whence it flows off in a broad subterranean passage which is walled and roofed and arched and large enough for three men to walk abreast. It carried water to the northeast corner of the upper pool. There it branched into two, a portion falling into a vault 24 x 5 feet, and thence into the upper pool. Another carried a portion of the water along the hillside and so arranged as to carry a part into the second and third pools, and the rest directly into the aqueduct below the pools and on by a winding course into Jerusalem. The wisdom of this arrangement for an unfailing supply is at once apparent. In time of freshet when the fountain yielded more than was needed the surplus passed into and was preserved in the pools. In time of drouth, it was augmented from the pools.

“These reservoirs are now (1861) called El Burak, and no one seems to question that they were built by Solomon. From this place the Holy City and Temple were supplied with water.” (Z. ’20-329)

22:2 — This expression (see Deut. 5:32; 17:11, 20; 28:14) is used only of this king in this book. The work of purging and destroying the idol worship began in his twelfth year (2 Chron. 34:3) in all Israel, not merely in the two tribes. The book of Kings attaches the interest to the religious and theocratic features of the history, from the standpoint of the prophets; while the Chronicles deals especially with the ecclesiastical details, from the standpoint of the priesthood, ritual and hierarchical. (*Lang*)

22:4 — THE SILVER — This money was the result of offerings which came in slowly and steadily. They were to take up the money which had been paid up to this time, make an account and so finish up, make complete the sum on hand. This was paid in by all Israel. (2 Chron. 34:9) According to verse 11 much of the building’s interior had been destroyed.

22:5 — TO REPAIR THE BREACHES OF THE HOUSE — Since the time of Joash, a period of 250 years, the Temple had not been repaired and had become dilapidated. (2 Kings 12 compare 12:4-16 with 22:3-7)

22:8 — AND HILKIAH THE HIGH PRIEST SAID — Though he was the High Priest he had not known that this treasure was in his keeping. To what depths must the priesthood and the Temple service have sunk! Quite evidently the injunction that the Law be taught to the children and read in the ears of the people had not been honored for a long time. The consternation of the king when it was read to him reveals that the Law of Moses was in general unknown to Judah at this time. It had been forgotten, and with it the ceremonies and ritual of the Day of Atonement, the Passover and feast days must have fallen into disuse. (*B.S.M.* April-May, 1959)

22:10 — HATH DELIVERED ME A BOOK — Shaphan was more indifferent than the High Priest. His remark to the King showed he did not realize its importance, perhaps just an old book, hopelessly out of date.

22:11 — HE RENT HIS CLOTHES — The King realized, as the book was read, that his ambitious plans for the rebuilding and repair of the temple (vs. 6) counted for little in God's sight without the deeper and more important thing, which had not till now even occurred to him—the Temple was but the outer shell, without the worship and service of a consecrated people, conscious of its own weakness and short comings, but confident in the saving power of God, the beauty of the restored Temple would be as ashes and its sacrifices an empty form and so an abomination in the sight of God. So we, in the midst of all our planning and scheming activity and service of our Master and the brethren, our preaching and witness to the world, all these are but sounding brass unless we have first made our hearts right with Him. The will of God for us is first our sanctification, and it is after we have started on the consecrated walk that he leads us to opportunities of service for Him. "Behold, to obey is better than sacrifice—Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord." But Josiah did not stop with the rending of his clothes—"Godly sorrow worketh repentance unto salvation." (2 Cor. 7:10) Happy are we if like good king Josiah, we can realize the situation when the Word of God falls on our ears, and act swiftly and decisively. (*B.S.M.* April-May 1959)

22:13 — GO YE, INQUIRE OF THE LORD FOR ME — Josiah did not stop with rending his clothes. Repentance is a necessary preliminary to justification and no progress can be made till that first step is taken. But we must not stop there but go on to develop in service and character toward perfection. Unless there is that tangible fruit of repentance, the repentance is not very real. Josiah sent speedily to learn the Lord's will in the situation.

23:5 — PLANETS — Hebrew = *Mazzaroth*, as in Job 38:32. See margin

I CHRONICLES

11:18 — BUT DAVID WOULD NOT DRINK OF IT — This journey was perilous for two reasons; 1) They were outlaws from King Saul; 2) Bethlehem was in the hands of the Philistines at the time. David showed a wonderful loyalty of heart. Not only did he appreciate the great devotion which they had shown, the risk they had run and the water they had brought, but he declared it was too precious and gotten at too great a cost to be lightly used. He poured it forth upon the earth in oblation, a sacrifice of thanks giving to the Lord for the blessings they were enjoying and for the comfort and support of such loyal associates. Surely the greatness of David and his devotion to the Lord and his faith were well manifested again in this transaction. It marks him as more than an average man, a noble man. (*Z. '15-122; R.5672*)

15:19 — HEMAN, ASAPH, AND ETHAN — For these see 1 Chron. 25:1-7. Ethan was son of Kishi or Kushaiah, a Merari Levite, through Mahli. Heman, son of Joel, Kohathite Levite. He was the king's seer (2 Chron. 25:5) and son of Joel, and grandson of Samuel (1 Chron. 6:33). Asaph, a son of Berichlah, a Gershonite Levite. (*S.B.D.*)

28:1 — AND DAVID — This was in David's seventieth year or thereabouts. (2 Sam. 5:4; 1 Chron. 26:31)

ALL THE PRINCES OF ISRAEL — These princes represented a) the heads of the families in the twelve tribes; b) the captains of industry and their subordinate officers; c) the military heads, in a word he gathered all the influential representatives of the Nation, civil, military and commercial. This was evidently a wise course and points a lesson to the Lord's people of this Gospel age. It is not sufficient that those who serve the Lord's flock shall be sure they understand the divine will in respect to the general interests of the work; it is expedient that they seek the cooperation of the entire congregation either directly or through their chosen representatives. David's assurance that God had chosen Solomon was a guarantee to him that the Lord would so overrule and influence the nation that they would gladly accept the Divine choice. At the same time the course would have been the wisest one in any event because it is an element of human nature to prefer to be considered rather than be ignored. (*Z. '03-427; R.3276*)

28:2 — HEAR ME MY BRETHREN AND MY PEOPLE — King David was evidently not of the dictator class, and all noble men and women will appreciate him all the more on account of this. Notwithstanding his greatness, his success as a soldier in establishing and enlarging the

Kingdom, and his eminence as a poet, and his evident favor with God, he was not by any or all of these things made haughty, or tyrannical, or domineering, but even in speech was a faithful humble shepherd to the people over whom God had appointed him. No wonder his name is revered to this day not only by the Jews, his countrymen, but by all who love the Lord and the principles of righteousness. (Z. '03-427; R.3276)

28:3 — THOU HAST BEEN A MAN OF WAR, AND HAST SHED BLOOD

— Here we see a wide distinction between the character of our God and His temple and that of the other gods and their temples. The god's of the heathen are gods of war and their mighty ones are their bloody ones. One is impressed with the same thought in connection with some of the homage given to war heroes in the Nominal Church. In Westminster Abbey the names of generals and admirals and men of the world in general are almost the only ones made prominent. Nor was this exceptional in David's case, we see the same principle pointed out in the Law. (Num. 31:19) Those who participated in battle were unclean and required purification seven days before sharing in the principles of citizenship. (Z. '03-427; R.3276)

28:4 — THE LORD GOD OF ISRAEL CHOSE ME — In this speech the king was not attempting to defend his position on the Throne for that was conceded by all the tribes. But he did wish that the people should recognize the matter in a still higher light—that God was their real king and that God had taken the supervision of the affairs of the nation and directed matters up to that juncture. It is well that spiritual Israelites should refresh their memories similarly, that they should call to mind that God who was the King of typical Israel is specially the King of Spiritual Israel, and being our King the affairs of His Church are not left to chance or haphazard but, in their largest interest at least, are under divine supervision and care. (Eph. 1:22, 23) (Z. '03-428; R.3277)

28:6 — AND HE SAID UNTO ME — How he knew the mind of the Lord on the subject (how the Lord informed him) we are not told, but evidently he had assured Bathsheba years before that her son, Solomon, should fill the throne (1 Kings 1:17, 30) and now probably announced the matter, declaring that God had given him assurance that Solomon should build the great Temple which David was not permitted to build. (Z. '03-428; R.3277)

TO BE MY SON — We are not to understand by this that Solomon was lifted up from the house of servants and made a member of the house of sons. According to the scriptures the first opportunity for any of the house of servants to become sons of God was granted at the time of our Lord's 1st advent and in view of the fact that he had then already made consecration of himself as man's redemption price. (Z. '03-428; R.3277) Solomon typified Christ.

28:7 — AS AT THIS DAY — Solomon was born at a period when King David's activities as a warrior had very nearly ceased and when the great double sin of King David's life and his repentance from it had, we believe, wonderfully moderated and chastened him. His loyalty to God in this serious matter, his earnest prayer for forgiveness and realization of peace from God, apparently had made a new man of King David. Even though before this he had been loyal to God, he apparently now was still more devoted. The peace which he craved and which was a mark of Divine forgiveness may have had something to do with the gentle and thoughtful character of King Solomon, and something also, perhaps, to do with his name. It may have been given him as signifying that his birth marked peace with God on the part of his parents. Additionally the record seems to show that King David, having in mind a successor to his throne, and perhaps by that time having realized that he had not done his duty fully by his other children in allowing them to grow up under the adverse influences of the court, rectified the matter in the case of Solomon while he was still young, leaving him partly in his mother's care and appointing him as the ward and pupil of the Prophet Nathan. This excellent start in life doubtless had much to do with Solomon's career. (*Z. '15-171; R.5701*)

That Solomon was a model young man at the time of his induction into the kingdom is evidenced by these words—"As at this day."

28:9 — KNOW THOU THE GOD OF THY FATHER — Here knowledge is given its proper place. First, it is only in proportion as we know God that we can properly trust Him or faithfully serve him and the Christian's course should be a progressive one in these respects. (*Z. '03-428; R.3277*)

IF THOU FORSAKE HIM, HE WILL CAST THEE OFF FOR EVER — To us also the exhortation applies that we are to keep continually seeking the Lord if we would be continually finding Him more and more precious, and "if we forsake Him and break our covenant He will cast us off forever." (*Z. '03-428; R.3277*)

As a matter of fact Solomon did not continue in divine favor but was led astray by the dangers of his lofty position (1 Kings 11:4, 5) and forfeited for his posterity their share in the promise (1 Kings 11:11) hence we find that our Lord is not of Solomon's line but a descendant of another son of David, Nathan. (Luke 3:31)

28:19 — THE LORD MADE ME UNDERSTAND . . . ALL THE WORKS OF THIS PATTERN — This shows that the Temple was of the Lord's design, not David's. (*Z. '96-209; R.2030*)

28:29 — THE LORD GOD . . . WILL BE WITH THEE: . . . UNTIL THOU HAST FINISHED THE WORK OR THE SERVICE OF THE HOUSE

OF THE LORD — Solomon was strengthened in wisdom and power and did accomplish that work. So the antitype of Solomon has been strengthened, has been faithful, has been an overcomer, approved of the Father. He already has nearly prepared all the living stones which will constitute the living temple of God for the coming age through which the divine blessing will be administered for the restoration of the groaning creation. The building of the house, the growing together of the living stones is already in progress. Soon the capstone will be brought in with shoutings of Grace! Grace! unto it. (Zech. 4:7) See note 1 Chron. 29:2. (Z. '03-428; R.3277) See Isa. 42:4.

29:2 — NOW I HAVE PREPARED WITH ALL MY MIGHT FOR THE HOUSE OF MY GOD — This shows that the Temple was of the Lord's design, not David's. (Z. '96-209; R.2030)

II CHRONICLES

1:10 — GIVE ME NOW WISDOM AND KNOWLEDGE . . . FOR WHO CAN JUDGE THIS THY PEOPLE — Solomon recognized that the most necessary thing for the welfare of the nation was righteous judgment of the various questions pertaining to the nation's welfare, as well as those relating to individuals. Doubtless he had come to realize, as his later written proverbs clearly indicate, that selfishness is a foe to justice and the very wisest and best of governments need to be carefully guarded lest the selfish interests of some would work injury to others. The whole world realizes this today; and if we should ask civilized humanity what is the one great need of the world the answer probably would be—we need to have righteousness established between the nations, between individuals and we need wisdom to discern the right from the wrong, false from true, pure from evil. Many of the wisest people of the world, though realizing the needs of the present time, have reached the conclusion that it is useless to attempt to secure evenhanded justice in all particulars, amongst all classes; and those best informed respecting the teachings of the divine Word have been led to pray with greater earnestness than ever before—"Thy Kingdom come, Thy will be done on earth as it is done in heaven." They realize that earthly beings are all more or less fallen and selfish and a crying need of the world today is for a perfect government, backed up by full power to enact and execute laws of righteousness which shall control the whole world, subduing evil and exalting good. The antitype of Solomon, the Prince of Peace, Messiah, is to accomplish this in the world in the Father's good time in the Millennial Age. (Z. '03-431; R.3278)

1:12 — WISDOM AND KNOWLEDGE IS GRANTED UNTO THEE; AND I WILL GIVE THEE RICHES, AND WEALTH, AND HONOUR —

It was just like our Heavenly Father to give Solomon the riches and honor which he had not asked, as a reward of his appreciation of wisdom. Solomon tells us that riches and honor are in the right hand of wisdom. (Z. '03-431; R.3278) So Jesus asked only that he might be restored to his former glory, esteeming it joy enough to have served the Father in such an important matter. But the Father appreciated such loyalty and gave him grander exaltation than ever before. Like Solomon, Jesus sought for wisdom to do the Father's will (Isa. 50:4-9). Solomon, like Jesus showed that the glory of God and the good of His people were deeper in their heart than any selfish interest.

2:11 — BECAUSE THE LORD HATH LOVED HIS PEOPLE, HE HATH MADE THEE KING OVER THEM —

Solomon being a type of Christ, this would be in the antitype, "Because God loved the world of mankind He made the Millennial Kingdom arrangement and made Jesus and the Church, the Christ, king over them," (see chap. 9:8) to judge and uplift the world and teach them justice.

3:13 — WINGS OF THESE CHERUBIMS SPREAD THEMSELVES

FORTH — As the position of the cherubim in the Tabernacle pictures Love and Power waiting for Justice to be satisfied, so their position in Solomon's Temple illustrates that Justice had been satisfied; wings not together over the ark but outstretched to full extent, and their faces toward the Holy or Court (inward—*Margin* and *Strong's*)

STOOD ON THEIR FEET — As if about to fly.

FACES WERE INWARD — Looking toward the court as if some one had passed out. (Love and power to bless the world) because Justice is satisfied. (See 1 Kings 6:23-28; 8:6-8) (Ex. 25:37) Hebrew word for inward is *bayith*. This is translated inward in Ex. 28:26; 29:19; 1 Kings 7:35; 2 Chron. 4:4; Ezek. 40:9; Translated "without" only once in 2 Kings 11:15; "court" in Amos 7:13 (*R.V.* house) meaning Bethel. The word *Bayith* literally means house. (*Strong's Conc.*)

5:2 — BRING UP THE ARK OF THE COVENANT — The picture of the bringing in of the ark seems to be an illustration of the bringing of the members of the body of Christ from the Tabernacle or earthly condition to the Heavenly or Temple condition. Soon the Ark will be in place and priests and Levites and people are generally learning to sing of the Lord's mighty love and that His mercy endureth to completeness—to the full limit to which mercy could be of service, benefit or advantage; to the completion when every ear shall have heard, every eye have seen and every heart shown appreciation shall have come to a knowledge of the grace of God in

Christ Jesus our Lord. Let us as day after day rolls by remember our three-fold relationship to the Temple: (1) We are still in process of preparation as living stones. (2) As members of the Royal Priesthood carrying the Ark we are marching from the Tabernacle to the Temple condition; some of our number have already entered it and some are on the way. (3) As the Lord's people, the time has come for us to know, to sing with the Spirit and the understanding the new song of Divine mercy, justice, love and truth. Let us be faithful in each of these respects, fulfilling our parts and ere long our course will be ended and the glory of the Lord will fill the Temple. It will be after this that the people will take up the refrain—for His mercy endureth forever—to completeness. (Z. '03-443; R.3283)

7:1 — THE FIRE CAME DOWN FROM HEAVEN, AND CONSUMED THE BURNT OFFERING AND THE SACRIFICES — The Lord openly manifested His favor toward the King and all the people by accepting their sacrifices with fire from Heaven (Z. '03-442; R.3283)

7:2 — GLORY OF THE LORD HAD FILLED THE LORD'S HOUSE — See Rev. 15:8.

7:3 — THEY . . . PRAISED THE LORD, SAYING, FOR HE IS GOOD; FOR HIS MERCY ENDURETH FOREVER — Probably, joining with the Levites in singing Psa. 136. It is noticeable that the Levites and people did not sing of divine wrath never ending, but of divine mercy forever. This however according to the strict significance of the Hebrew word (*Ilam*, see note Eccl. 1:4) does not mean "without an end" but "to an end," that is, that divine mercy shall be exercised to its completeness, to its fulfillment until every creature shall be brought to a knowledge of the Lord and His goodness and to an opportunity of knowing Him and benefitting by the great promise made to Abraham and symbolized in the Ark of the Covenant. See Rev. 15:3, 4. (Z. '03-422; R.3283)

7:7 — BRAZEN ALTAR . . . WAS NOT ABLE TO RECEIVE THE BURNT OFFERINGS — This may picture the fact that more will consecrate than will be Spirit begotten, because the Bride will be complete and there will be no place there for them. Not being on the altar might mean not accepted as part of the sacrifice of the Christ. These may have part with the Ancient Worthies. See 1 Kings 8:64.

8:1 — AT THE END OF TWENTY YEARS — Seven years for the temple and thirteen for his own house.

9:8 — MADE HE THEE KING OVER THEM — See note Chapter 2:11.

10:15 — FOR THE CAUSE WAS OF GOD, THAT THE LORD MIGHT PERFORM HIS WORD —

The split in that nation must have seemed a woeful disaster to many of the people, reducing them as a nation from a high place as one of the principal nations to a much lower place; perhaps even a failure of the divine purpose, that God never wished the nation to be divided, but wished the Jewish nation to become mighty, powerful, so that He might accomplish through them the promise to Abraham. But God had a different plan, He wished to humble and weaken them. Let us not look at this matter as wholly the result of unwisdom on part of kings and rulers, but as a matter entirely overruled by the Lord for a special purpose. The object in view of the entire Jewish age was the purifying of Abraham's descendants, so that the Lord might find in that people the most devoted, most obedient, so that when the time should come for the presentation of Messiah, the nation should be represented by its very best people, under the most favorable conditions. This was attained in the time of our Lord, notwithstanding the fact, that many were called hypocrites, and many others professedly publicans and sinners, yet the moral and religious conditions were never better. This is shown we think by the fact that in addition to the five hundred brethren who received our Lord during his ministry, several thousand were ready to receive him at Pentecost, and more thousands afterwards. It is doubtful if as many thousands of Israelites indeed in whom there is no guile, could have been found in any other period of Israel's history. The Lord sifted the nation time after time to take out of it the classes possessing less faith and to bring more closely together those possessing more faith, until the best results were eventually found. This was the beginning of a sifting process. The nation of Israel was more or less honeycombed with idolatry, though still the religion of Abraham, Isaac, and Jacob was their national faith. The tribe of Judah became the most religious of all the tribes because of their nearness to the temple and its ceremonies. Both the sufferings and the royal glories were impressed upon them. With the political rupture came the tendency to cast off faith in the promises. Idolatry began to come more and more into Israel, and those who respect to the Lord and his promises were disposed to leave their own tribes and emigrate to the land of Judah. The division of the tribes therefore tended to sift the Israelites indeed from out of the various tribes to Judah. So the Lord overruled for the welfare of the true hearted.

So with us; we learn not to feel disappointed at what to others might appear to be unfavorable turns in national or temporal affairs, but realize that the Lord is wisely directing, not according to man's plan but according to His own plan in the interests of His own cause and people. (Z. '04-187; R.3385)

10:17 — CHILDREN OF ISRAEL THAT DWELT IN CITIES OF JUDAH —

We see Israelites who were of other tribes and who were faithful to the promises, and who remained with Judah. (Z. '04-187; R.3385)

11:14 — THE LEVITES LEFT . . . AND CAME TO JUDAH — The priests and Levites lived in various places in Palestine. It is probable, though not so stated, that the Levites refused to cooperate in the establishment of those unauthorized religious services mixed with idolatry. If so it was to their credit. But the King would have no difficulty in getting others and to these probably went the tithes of the people. This would mean the deprivation of the Levites as a reward for their fidelity to the Lord and the truth. Many of them removed to Judah. (Z. '04-189; R.3386)

11:16 — AND AFTER THEM OUT OF ALL THE TRIBES OF ISRAEL SUCH AS SET THEIR HEARTS TO SEEK THE LORD GOD OF ISRAEL CAME TO JERUSALEM — Thus went on the sifting of the noblest, truest, and best people from the ten tribes was gathered to Judah, and was evidently a part of the divine program for preparing that people for the reception of Messiah in the due time.

Let us apply to our own hearts the lesson that evil is insidious and that every parting of the ways, every leaving of the divine path signifies a separation from righteousness to a degree which we are unable to estimate at the beginning. The only safe course to pursue is to trust in the Lord and be glad to have whatever His providences mark out for us, and to refuse to have anything contrary to His will, however desirable it might be, however gratifying to human ambitions. Ambition is a dangerous thing, especially in our present imperfect condition, our judgments more or less warped by the fall, where our knowledge is imperfect and Satan is sure to put light for darkness and darkness for light. Our ambitions must be curbed, yes, every thought be brought into subjection to the will of God in Christ, if we would be on safe ground as New Creatures in Christ. (Z. '04-189; R.3386)

12:9 — SHIELDS OF GOLD — These shields of gold which Solomon made, 300, and the 200 targets, were like the divine promises given to the early Church. Because of unfaithfulness were lost, and the unfaithful leaders of the church then made them copper hopes and promises (since they lost the heavenly ones) and now the nominal church's idea of heaven is merely the earth restored.

14:1 — ASA . . . IN HIS DAYS THE LAND WAS QUIET TEN YEARS — The great grandson of King Solomon twenty years after Solomon's death. (2 Chron. 12:13; 13:2)

14:2 — ASA DID THAT WHICH WAS GOOD AND RIGHT IN THE EYES OF THE LORD — Under all the circumstances one is inclined to wonder whence Asa received his aspirations for righteousness and loyalty to God. The gathering to Judah of many of the religious people of the ten tribes gave the true religion a strong impetus. The heathen religions were fascinating to the people, not only because showy, but because of the licentiousness of

them and it is a weakness of the fallen human nature to want to be right and yet to be wrong; to pretend to do good while at the same time gratifying the lower and baser elements. The entire human family is weak in this respect as shown by all the heathen religions. The religion of the Bible is the only one that lifts its standard far above all baseness, which demands of its followers the highest ideals. This conflict will cause the children of the light to walk the narrow and difficult way. The darkness is reprov'd by the light wherever the light shines. Some such conditions must have prevailed in Judah, when the best people of the whole twelve tribes had gathered in Judah and were letting the light of their faith shine before their fellows. The influence of the truth took hold on Asa's heart, and upon his reaching the throne he promptly availed himself of the opportunity to strike a blow at idolatry. (Z. '04-2-2; R.3391)

His father was far from being a good man and his grandmother an idol worshipper. We have occasionally seen children of evil parentage, who seemed to see the evil of the parental course, and to be nauseated therewith, and by this is led into right paths. It has at times appeared as though God occasionally interposed in prenatal influences which made the child very different in bent of mind from either of its parents. St. Paul seems to have indicated something like this in his own case, when he declares that divine providence had favored him from his mother's womb. (Gal. 1:15) Nothing in this however interferes with the will of the individual. (Z. '10-379; R.4724)

14:9 — ZERAH THE ETHIOPIAN — Supposed to be Osorkon II of Egypt, or else Zerah was the General of that King. (Z. '04-203; R.3392)

14:10 — THEN ASA WENT OUT AGAINST HIM — This was the very occasion for which the nation of Israel had prepared under Asa, but he looked to God for the victory. So in the years of our youth we should properly put away all idolatry of money, fame, of honor of men, and should seek to know and do the will of God from the heart. In the early years of life we should erect the fortresses of character which will serve us as a defence against the attacks of the world, flesh and devil in later years, and when the battle comes, thus prepared, we are still to look to the Lord. Nor should a great victory elate us and make us careless and self-sufficient. Warned of the Lord as was Asa, we should make our consecration still more thorough and thus continue to fortify ourselves, that we may be strong in the Lord and the power of His might. See 2 Chron. 15:17; 1 Kings 15:14. (Z. '04-203; R.3392)

14:11 — O LORD, THOU ART OUR GOD; LET NOT MAN PREVAIL AGAINST THEE — This is a beautiful prayer. But it does not mean that all nations can pray to God thus and have His blessing. No nation of the world today is God's nation in the sense that Israel was His people. With no

other nation has God made a Covenant as He did with Israel, and which existed between God and Israel from Sinai to Calvary. No nation or kingdom of the world today can claim divine authority or right or backing. The title "Christian nation," is a misnomer. The Lord acknowledges none of them, but describes them unitedly as Great Babylon, which in due time would fall and give place to the Kingdom of God's dear Son. (Z. '04-204; R.3393)

14:12 — THE LORD SMOTE THE ETHIOPIANS BEFORE ASA — Many ask why God is so often represented in the Old Testament as a God of battle. The whole world was lost in sin and under the death sentence. Whether therefore God permitted them to die by famine or pestilence, or naturally, mattered not; the death sentence must sooner or later be executed against them, all must go down to the tomb. They all are to have a resurrection to be blessed and instructed in the ways of righteousness. Israel also was under the curse. So the whole matter was just. But God chose Israel and used them to make types and pictures illustrative of His loving and wise and just purposes. Thus figuratively, Israel stood as representatives of God (and His people) and His righteousness in the midst of an idolatrous world, and when the ten tribes broke away, Judah was left as the special representative Kingdom of God, to which the loyal hearted of all the tribes resorted. (Chap. 15:9, 10, 15) He is a God of battle against all sin and evil, and these heathen nations represented the evils that spiritual Israel and later the world will have to combat, and how God will help them overcome. (Z. '10-380; R.4725)

15:2 — IF YE SEEK HIM, HE WILL BE FOUND OF YOU; BUT IF YE FORSAKE HIM, HE WILL FORSAKE YOU — The hour of victory is a more dangerous time than the hour of distress, the heart is more apt to be proud and self-conscious, and to feel its own importance. The divine warning helped the king and his people to appreciate the situation and take a firmer stand than ever for righteousness. A second and more thorough reformation was thus inaugurated. (Z. '10-380; R.4725)

15:9 — THEY FELL TO HIM OUT OF ISRAEL IN ABUNDANCE, WHEN THEY SAW THAT THE LORD HIS GOD WAS WITH HIM — They were glad to get away to a place where the great God was worshipped. (Z. '15-222; R.5733)

17:4 — NOT AFTER THE DOINGS OF ISRAEL — Jehoshaphat had good parents (1 Kings 22:41, 42)—a great advantage. The iniquity and idolatry of Israel, reacted favorably upon Judah, just as the drunkenness of a parent sometimes reacts upon his children, who perceive his folly and learn by his mistakes. Moreover the idolatry of Israel drove the most saintly characters into Judah (2 Chron. 15:9, 10, 15) enriching Judah in moral tone and character. This included all the priests and Levites who were still loyal to

God and to His worship as established by Him. All these things produced a healthy sentiment in Judah, which the young king shared. (Z. '10-395; R.4730) (2 Chron. 11:13-17)

18:1 — JOINED AFFINITY WITH AHAB — No doubt he considered this marriage with his son and the daughter of Ahab and Jezebel a wise method of re-uniting the two kingdoms, but it was worldly wisdom and foolishness, contrary to the wisdom from above; for it ruined and made a wicked man of his son. (Chap. 21:6) Evil communications corrupt good manners. There is a corrupting power in evil, a downward tendency to which nothing in righteousness corresponds. A little leaven of sin can affect a whole community, it has a power of self-development in the fallen human nature which righteousness does not possess. The more we realize this the more we are led to look to the Lord for the one relief which the world needs. A son once asked his mother why she would not let him play with certain boys of the neighborhood. She said she feared their influence over him would be for evil. He asked why she should not expect that his good example would influence those boys rather than their bad example influence him evilly. She asked him to bring a tumbler of water and a bottle of ink. She asked him to put a drop of ink into the water and notice how it clouded and darkened the water. Then she put one drop of the water into the ink bottle and note how little change would be manifested. (Z. '04-205; R.3394)

19:2 — THEREFORE IS WRATH UPON THEE FROM BEFORE THE LORD — Indicated by his ignominious return without any evidence of divine favor, specially promised to the kings of Judah as long as in harmony with Jehovah. (Z. '04-206; R.3394)

19:3 — THOU HAST TAKEN AWAY THE GROVES . . . AND HAST PREPARED THINE HEART TO SEEK GOD — Evidently the experience was profitable to Jehoshaphat.

19:8 — DID JEHOSHAPHAT SET OF THE LEVITES, AND OF THE PRIESTS . . . WHEN THEY RETURNED TO JERUSALEM — He could hardly have acted more wisely. His sentiments are grand and worthy of a Gospel age saint.

19:10 — BETWEEN BLOOD AND BLOOD — In a murder trial, to determine whether or not the death was manslaughter, accidental killing, or in the second degree, unpremeditated, or incited by anger or fear, or third if murder in first degree, premeditated, intended; and so determine the degree of guilt.

BETWEEN LAW AND COMMANDMENT — Which were offences against the common law and which against the divine law.

STATUTES AND JUDGMENTS — Which against the law and usages of society, and to see that justice was meted out to all.

19:11 — DEAL COURAGEOUSLY, AND THE LORD SHALL BE WITH THE GOOD — Whoever has a duty to perform, let him not fear, and while seeking to do unpleasant tasks in a kindly manner, both justly and lovingly, let us fear not man, but rather fear the Lord and be intent on pleasing Him.

21:12 — AND THERE CAME A WRITING TO HIM FROM ELIJAH THE PROPHET — Elijah died about the time of the death of Ahaziah, king of Israel, about the 18th year of Jehoshaphat, King of Judah. In the fifth year of the reign of Jehoram of Israel, successor to Ahaziah, began Jehoram of Judah to reign, and reigned eight years. Sometime in his reign this letter came (about ten years after the death of Elijah?) So perhaps a prophecy called to our attention by Pastor Russell would be issued after his death to Kings of Christendom (Protestant).

24:13 — AND THEY SET THE HOUSE OF GOD IN HIS STATE, AND STRENGTHENED IT — See notes on 2 Kings 12. Noting the spiritual impairment of the House of God, the Church, all who love the Lord and worship Him should do their part, should make their contribution to the improvement of the spiritual conditions. The work is not to be left wholly in the hands of the clerical class. The people in general are to appreciate the situation. Each is to delight to do his part in the rebuilding of the spiritual walls of Zion. Those consist of the faith once delivered to the saints. Each Christian should ask himself, "What am I doing toward these repairs?" How am I manifesting to the Lord my zeal for the truth and righteousness and my hatred of sin and untruth? And as an answer to these questions each should redouble his efforts to understand the truth and help others to an understanding of it, whatever the cost to the creeds and systems of the dark ages. (*Z. '11-76; R.4778*)

26:16 — BUT WHEN HE WAS STRONG, HIS HEART WAS LIFTED UP TO HIS DESTRUCTION — Pride came in. He forgot that he was merely the Lord's representative in the Kingdom, and his first duty as a loyal subject of the Almighty was to hearken and obey the divine commands. (*Z. '11-89; R.4786*)

HE WENT INTO THE TEMPLE OF THE LORD TO BURN INCENSE UPON THE ALTAR OF INCENSE — Having done great things from a political and military standpoint he essayed to a religious distinction. He evidently felt that God was proud of him and of his success, and would be very pleased to have him enter the temple, and like the priests, offer incense at the Golden Altar. He knew the rules and regulations governing the temple and its service, but considered himself above them. He would go direct to God and not recognize the priest. (See David). Many

successful people fall into the same error of supposing that their success in business or politics, their brilliancy of mind, or their polish of education, are the only requisites in the sight of Jehovah. They feel that if they should go to church and acknowledge God, God should be very proud to have them, and of course should give them the first place in everything. This is a mistake. The Great King, “the Lofty one that inhabiteth eternity,” has rules governing all attempts to approach him. There is just one way and no other—through the Great Advocate the High Priest, Jesus Christ. “No man cometh unto the Father but by me.” (Acts 4:12)

26:17 — THEY WERE VALIANT MEN — This was only their duty, but it marked them as courageous, for in ancient times Kings had great power. King Uzziah was feeling his own greatness, and proud of it, was likely to resent any interference with his kingly prerogatives. Would that the modern priests were as zealous and courageous to point out the wrong and keep the temple class clean. (Z. '11-90; R.4786)

26:18 — FOR THOU HAST TRESPASSED; NEITHER SHALL IT BE FOR THINE HONOUR FROM THE LORD GOD — True honor and blessing and prosperity, cannot be found in opposition to the divine arrangements. Had the king hastened to glorify God, he no doubt would have received a blessing. But, instead, violation of divine law brought him a curse. (Z. '11-90; R.4786)

26:19 — AND WHILE HE WAS WROTH WITH THE PRIESTS, THE LEPROSY EVEN ROSE UP IN HIS FOREHEAD BEFORE THE PRIESTS IN THE HOUSE OF THE LORD — It was not enough that the king had good intentions to praise God. Good intentions should have led him to a study of the divine arrangements and promises. Ignorance of the law is not an excuse. “Study to show thyself approved.” Leprosy is a type of sin. So in the picture here is typified that whoever would approach God aside from his ordained priest (Christ), having a knowledge of the impropriety, would come under divine sentence as a wilful sinner, and the penalty be in proportion to his enlightenment. But this does not mean that the laity cannot approach God except through the clergy; no such thought, or such a division, is recognized by the Bible.

26:20 — THE LORD HAD SMITTEN HIM — The lesson is one of humility for both church and world. Some are humble minded and others self-conceited. The latter are handicapped as respects this grace though have more courage to battle against present adversities. On the whole our handicaps of fleshly imperfections are not so unequal as to make it easier for one than for another to enter the Kingdom under the Gospel Age call, for where much is given much will be required, and the judgment of the Lord will be according to the heart. (Z. '11-90; R.4786)

36:21 — THREESCORE AND TEN YEARS — Seventy years. Seven represents perfection (usually perfection of time), and ten represents numerical completeness.

EZRA

The books of Ezra and Nehemiah are not prophetic but historical. They take up the history of Israel where it was laid down by the Scribes who wrote the books of Chronicles. Ezra, the writer of this book, was a scribe (chap. 7:6) or an educated man whose genealogy is traced through the priesthood back to Aaron in Ezra 7:1-5. Ezra was amongst those who went up first to Jerusalem under the proclamation of Cyrus, he was probably not born till after that. The record of the first six chapters covers a period of twenty years; and then an interval of about fifty years passed before the events of the seventh chapter. He probably got the records of the return from captivity and the peoples' experiences in building the temple from the records of the Scribes at Jerusalem. (*Z. '99-198; R.2509*)

1:1 — THE FIRST YEAR — This evidently does not mean the first year of his reign as King of Persia, but the first year of his reign over Media and Persia as the successor of Babylon, in world empire. 536 B.C. (*Z. '05-300; R.3642*)

CYRUS, KING OF PERSIA — Nebuchadnezzar's theory of government was to bring representatives of the people of all lands to Babylon and there make them homogeneous. But when Cyrus came upon the throne as the Conqueror of the Babylonian Empire (Darius the Mede being under him) he found the theory of his predecessor had not worked out satisfactorily. The mixed people of Chaldea were not patriotic. Cyrus adopted the opposite plan for government in governing the world. He not only gave liberty to the Jews to return to their own land, but he did the same for the people of other nations. (*Z. '11-378; R.4891*)

HE MADE A PROCLAMATION — 536 B.C. the date of the return from Babylon under Cyrus' edict, was 572 years before A.D. 36 (the end of the seventy weeks of favor) and so the corresponding gospel date is 1309 A.D. This was the first year of the "Babylonian Captivity" of the Papacy at Avignon, generally recognized as forming the foundation of the Reformation. Archbishop Trench in "Medieval Church History" page 275: "Then in 1305 the French King contrived that the choice should fall on one who had so sold himself to carry out the wishes and policy of France that he did not feel safe anywhere from popular indignation except on the north side of the Alps and under the protection of him whom he had engaged to

serve. After a brief residence at Bordeaux and then at Poitiers, Clement V. fixed his seat at Avignon. There from 1309-1377 he and six following popes resided. The "Babylonish Captivity" is the name by which this voluntary exile in a foreign land, with a servile dependence on a foreign power which this exile entailed, is often called, the name being suggested by the about seventy years for which this exile endured. The Popes could no longer be regarded as independent umpires and arbiters. Nevertheless they advanced claims to a universal monarchy which stood in ridiculous contrast with their own absolute dependence on the Court of France, a dependence so abject that there were times when the Pope dared not give away the smallest preferment without permission first obtained from the French King."

1:2 — THE LORD GOD OF HEAVEN HATH GIVEN ME — This may seem to teach that Cyrus was a believer in and servant of the true God, but we have no corroborative evidence. The records of his time refer to heathen gods and apparently make no mention of Jehovah. The heathen kings were then in the habit of recognizing the gods of the various countries they governed and wrote and spoke respectfully about them, apparently with a view of preserving the respect for their realms of all the creeds amongst the worshippers. So England and other countries now do to the heathen they govern. Positiveness in religion is found usually only in those who have the truth and a clear knowledge of the divine plan; or in fanatics blinded by prejudice, ignorance and superstition.

HE HATH CHARGED ME — Probably as a result of being shown the prophecy of Isaiah 44:26-45:4, and his desire to prove himself the one mentioned by fulfilling it. See note Dan. 10:13.

1:4 — WHERE HE SOJOURNETH — Unprepared for the journey.
(Z. '11-379; R.4892)

BESIDE THE FREEWILL OFFERING FOR THE HOUSE OF GOD
— So under the antitypical Cyrus, Christ, the Israelites indeed will return from Babylon and build the temple (Church in glorified condition) and the new Jerusalem.

As in Egypt the Lord here arranged matters so that the people thought well of the Jews and gave them whatever was needed for the work. So at the final return the Lord will bless the Jews and enrich them for their setting up in Jerusalem. The proclamation gave liberty to all Jews who remained to help that they might not feel that the king would be offended if they gave of their substance to help the enterprise, but specially mentioning that such cooperation would be pleasing to the King. (Z. '99-199; R.2509)

1:5 — THEN ROSE UP THE CHIEF OF THE FATHERS . . . THE PRIESTS . . . THE LEVITES . . . WITH ALL

— Tradition says the Israelites set out accompanied by an escort of a thousand cavalry for their protection against the desert Arabs, and went forth to the sound of joyous music in harmony with Isa. 48:20, 21. (Z. '11-379; R.4892) See note on chap. 3:3—burnt offerings.

It is important to notice that the decree of Cyrus gave no mandate to build the city, but to build the Temple only. There was a deep truth here for Israel to learn. Their temple was to rise undefended in the midst of a hostile population. The Lord himself would defend his own Temple. They fell after the same example of unbelief that has been so often in world history—recourse to material means of defense, to carnal weapons to defend divine interests. They did not understand that God is able to defend His own.

WHOSE SPIRIT GOD HAD RAISED — We are not informed as to just what way the Lord did this. We may suppose that those whose hearts burned within them with faith in the divine promises to Israel and with zeal to be and to do whatever would be acceptable in God's sight, would be awakened, and quickened by Cyrus' decree, which was of God's instigation; also by the presents of gold etc., from the people and from Cyrus and also Cyrus' return of all the vessels to the temple. (Z. '99-199; R.2509)

1:11 — ALL THE VESSELS . . . WERE FIVE THOUSAND AND FOUR HUNDRED

— An astonishing number! (Z. '05-301; R.3642)

SHESHBAZZAR — Zerubbabel.

2:64 — THE WHOLE CONGREGATION TOGETHER WAS — 50,000 is about the same number that now occupy the city of Jerusalem (returning after) a still greater captivity than at the time of Cyrus and a wider scattering. (Z. '11-379; R.4892)

2:65 — SERVANTS . . . MAIDS . . . SINGING MEN AND SINGING WOMEN

— Remembering the length of time the people had been in Babylon and that scarcely any of the Jews living at the time of this Emancipation Proclamation had ever been in Palestine, that they had merely heard of it through their parents and that only a few aged men and women remembered to have even seen the city as children, it will not surprise us that the total number volunteering to return and rebuild the city and temple was only 50,000. But they were a choice 50,000 as nearly as could be reasonably expected. Israelites indeed. In their hearts burned faith in God and in the great Abrahamic promise, which had held their nation together up to that time. In their captivity they had learned lessons respecting why they had been cast off from divine favor, and had learned also to look and wait

for this very event they knew the prophets had foretold that it would be seventy years of desolation, and they recognized that the opening of the door was of divine arrangement. Many of these were probably children, probably more than half. The great mass of the nation having become settled in business and in family relationships in Babylon, were loth to leave. Just as today, Palestine being open to the Jews only a few are returning from U.S. where they are prospering in business, etc. The majority are from countries of persecution and chiefly poor. Though not all these were poor. (Ezra 2:69) We may be sure the Lord did not wish the return of any except those who had reverence for him and faith in his promises. So we may conclude that the company which did return, 50,000, was composed of the very choicest of all Israel out of all the tribes, the tribes of Judah, Benjamin and Levi being most prominently represented, as most of the faithful ones for several centuries had been found in their tribes. After the return the divisions Judah and Israel were recognized as one people, all Israel. (Ezra 2:70; 6:16, 17) (*Z. '99-199; R.2509*)

2:69 — GAVE AFTER THEIR ABILITY — About \$400,000. See Neh. 7:71, 72.

3:1 — THE SEVENTH MONTH — Perhaps they arrived about July or August and their first work was to build at least temporary homes, and then at about the feast of Tabernacles in the 7th month. Num. 29. (1st day = feast of Trumpets; 10th day = Day of Atonement; 15th day for 7 days = feast of Tabernacles, 8th day was ingathering.) Also Lev. 23:26.

3:3 — UPON HIS BASES — On the same Rock as Abraham offered Isaac and also where David built an altar in the threshing floor of Arannah and offered on it an acceptable sacrifice and stayed the plague. (2 Sam. 24:21-25) See verse 10 and note. (*Z. '99-201; R.2511*)

BURNT OFFERINGS — Illustrating that all approach to God, all reconciliation, atonement with Him must be by and through the great Sacrifice for sins which these sacrifices typically represented. Vain are all other approaches to God than through the Ransom for all.

This base of the altar is now protected by a railing, put up by Mohammedans who have a great respect for the holy places. It is of solid rock and has a rather distinct trench or groove around it, which probably conducted the blood of the slain animals to what seems to be a natural drain or sewer by which the blood flowed in the direction of the valley of Jehoshaphat, the valley of graves. So the life of the Lamb became a stream or fountain of life for all not only of Israel but all mankind. The flow of blood toward the Valley of Jehoshaphat seems to speak symbolically of life for the dead, through the Ransom. And as not only the blood of the bullock, but that of the goat as well flowed through this natural channel, so the

Church fills up that which is behind of the afflictions of Christ, and her sacrifice must be finished before the world can have life. (Z. '99-201; R.2511)

3:4 — THEY KEPT — Dr. Peloubet says: “The exiles brought together the representatives of the divided kingdom and made one nation where there had been two, welding the twelve tribes together like iron in a furnace.” God represented this union to the prophet Ezekiel (37:15-28) by two sticks. On one was written “Judah” and on the other “the House of Israel.” These sticks were joined together. “And they shall become one in thine hand.” This was done in the presence of the people to show that the exiles of Israel carried to Babylon in B.C. 722, when Samaria was destroyed were to unite with the captives of Judah. Thus we see that there were no “ten lost tribes,” for whom there has been so much seeking. See Ezek. 37:15-22. (Z. '11-379; R.4893)

3:8 — THE SECOND YEAR — Probably the journey from Babylon had taken about four months. (Ezra 7:9) After leaving their homes in Babylon they reached Jerusalem only to find greater discouragements. Very few of them had ever seen the place before, and these few had seen through the eyes of childhood, for the city had been desolate seventy years. The Temple had been demolished by Nebuchadnezzar's orders, many private residences destroyed and after seventy years of such desolation “without inhabitants” the place was a wilderness. Trees were growing in what formerly were streets. Everything in disorder. Any other class than those full of faith and zeal as these would have been discouraged. The Lord thus tries our courage and faith and zeal not to destroy them but to deepen and fix them, to establish us, develop us in character. All such trying experiences will work out to our advantage if we will but persevere in our faith and zeal and love. It required more than a year to put themselves in a reasonable condition for living and then their attention turned to the Temple. That they should have begun so soon to think of the house of the Lord speaks well of their spiritual condition. (Z. '05-314; R.3649)

So these seventy years of captivity, of desolation of the land of Palestine, represented the seventy Jubilee cycles, whose time of fulfillment we now are living in. In this long interim of time God's favor was transferred from natural to spiritual Israel, from the house of servants to the house of sons, and the antitypical Babylon had carried away captive the Lord's people and all the golden and silver vessels of truth. Spiritual Israel has been in captivity waiting for the promised glorious deliverance by Immanuel, the greater than Cyrus. The proclamation of liberty for the Lord's people to go out of Babylon has not been generally responded to by them. A comparatively small number of them have had such a love for the Lord, such a reverence for his promises, such a desire to be inheritors of those promises as to lead them to sever earthly ties and bonds which hold them

satisfied in Babylon. But some have heard, some have rejoiced, some have stepped out and some are still leaving. Our antitypical Cyrus, our Present Lord, has permitted us to bring back the golden vessels, the golden truths, which for so long have been misappropriated, misused, misunderstood in Babylon. (Z. '05-302; R.3643)

As the company of Israelites left Babylon with joy and rejoicing, so we now who have gotten free from mystic Babylon rejoice exceedingly and would not go back under any consideration. See Jer. 51:6. (Z. '99-199; R.2509)

The only ones disposed to risk the hardships and to go forth into the desert, leaving the strong walls and protection of Sectarianism, are those who have great confidence in God and great respect for the promises made to the seed of Abraham. The call to return to the old path, and to rebuild the temple of the Lord and replace therein the vessels of gold and silver (the precious truths of the divine Word—setting them in order as at the first) is appreciated by only a few. (Z. '99-200; R.2510)

As Israel's experiences were used under providential leadings, to sift and test, purge and separate and purify the proper class to be ultimately brought back to the Lord and inherit the Land of Promise, so the experiences of the Lord's people during the "dark ages" in captivity to Babylon and recently, all tend to show us the necessity for separation from the world and its spirit, and to appreciate more than ever the divine arrangements by which the Lord is making ready for Himself and His service a peculiar people zealous for the Lord, for the Kingdom and for all good works. (Z. '99-200; R.2510)

3:10 — THE FOUNDATION — This was built on the consecrated site, for it is supposed that Abraham's typical offering of Isaac was made upon this very "dome of the Rock" upon which the temple was built, a Rock alike revered by Moslem, Jews and Christians. (Z. '05-315; R.3649)

3:11 — ALL THE PEOPLE SHOUTED — So now spiritual Israelites returned from Mystic Babylon should shout and sing the praises of our King from our higher standpoint of knowledge and appreciation of His grace and truth. All such who are in right heart attitude are full of songs of gratitude and praise, not always audibly however. The Psalm of life which each of the Lord's followers declares in actions and words to those about him is the best testimony, best praise we can raise, more to the glory of our King than many others.

If the Israelites who remained in Babylon, whose faith and courage were not sufficient, could have witnessed the scene at a distance, they doubtless would have shouted for joy that they had not undertaken such a pilgrimage and such a work of restoration. But as Paul and Silas could sing in the prison with their backs bleeding from the cruel lash, while others enjoying

every luxury of life in the same city were miserable, so it was with the returned Israelites, full of faith and hope they looked forward to still greater favors from the Lord in harmony with His promises. So with us now, we rejoice not because of temporal favors, but the joys of faith in the divine promises, the culmination of the same promises to which the Israelites aspired. (Z. '05-314; R.3649)

THE FOUNDATION OF THE HOUSE — Now as the foundations of our Temple were laid at Pentecost under apparently very unfavorable conditions—a dead leader and a handful of a few hundred disciples scattered and considerably discouraged. Yet those who have the right view of it see by the eye of faith in Jesus the great Rock of our Salvation typified by the rock of the dome, the top of Mount Zion on which the Altar of Sacrifice stood. The twelve Apostles as the foundation stones by divine appointment (John 17) built upon the Rock Christ Jesus and upon the ministries of those appointed representatives, a glorious Church, a glorious temple of the Lord is being erected. (Z. '05-315; R.3649)

3:13 — A LOUD SHOUT — If we have been astonished from time to time at the readiness of the Israelites to go into idolatry, we may also feel astonished that from the time of their return from Babylon idolatry in its grosser forms was never even known among them. (Z. '11-379; R.4893) See Neh. 13:23-31.

4:2 — LET US BUILD WITH YOU — These 42,000 people, about 35,000 of whom are supposed to have belonged to Judah, Benjamin and Levi, and 11,000 from the other ten tribes, occupied only a small district in Palestine, about 25 miles square, Jerusalem the center. The rest was more or less settled by immigrants. The King of Babylon followed the practice of moving the captives of the nation into the territory of another, so that being broken up from old associations they would be more dependent upon the Babylonian government and lose their own natural traits. These people settled in Palestine had acquired some of the traditions of the land and its religious customs, and in our Lord's day were called Samaritans. (Matt. 10:5, 6) They now remembered the ancient glories of the nation and of Solomon and the first Temple. We cannot doubt they were sincere in their offer and really their religious fervor prompted them to it. (Z. '05-345; R.3664)

4:3 — YE HAVE NOTHING TO DO WITH US TO BUILD THE HOUSE OF OUR GOD — Some commentators think the Israelites made a great mistake here. But Jesus by his conduct and words fully substantiated the thought that the Samaritans had nothing to do with the true Temple and its building. God had been sifting the true seed of Abraham to select from it the faithful few, and now to have invited the Samaritans to come in and join them in the temple building and services would have been to bring in a

semi-heathen mixture which the Lord did not desire. This is just what the Christians did after the Apostles fell asleep, let the Greek Philosophers, who were good men and anxious to help come in and help in the Church, people not consecrated, "strangers." (Note 1 John 2:26)

So today there are Samaritans, who have no part nor lot in building this great temple, men and women of good character, and religious inclinations, found in all denominations. Some are "good Samaritans," helping the sick and indigent. Worldly wisdom says these (though not consecrated) should be recognized as "Israelites indeed." Many are inclined to upbraid us for refusing the fellowship and cooperation of these. We should appreciate and encourage whatever is good in these, but as oil and water will not mix so likewise there can be no real union between the consecrated and unconsecrated. The spiritually begotten ones would thereby injure themselves by compromising their Covenant with the Lord, and it would deceive the Churchianity class into thinking they could be joint-heirs with Christ without consecration; be injurious to both classes. (*Z. '05-345; R.3664*)

If these strangers were permitted to share in the work of building the Temple, they could with propriety claim a share also in the character of the worship which would be established therein, and they foresaw that it would open the door to laxity in religious matters, and perhaps to the old idolatry, on account of which the Lord had so severely chastised them. Our Lord would not accept the aid of the demons. (Mark 1:34; Luke 4:41) The Reformers accepted the service of the worldly and to their cost, for it soon filled the church with "strangers." The tendency in every case is to bring in an unsanctified influence and to do great injury to the true Israelites. Nominal Zion is full of "strange children" and their voice and influence predominate in the business affairs of the Churches and in doctrines. "The Christian in the world is like a ship in the ocean; the ship is safe as long as the ocean is not in the ship." One of the great difficulties with Christianity today is that it has admitted the "strangers," "the people of the land," and recognized them as Christians. It does injury not only to Christians by lowering their standards (for the average will be considered the standard), but it also injures the "strangers," by causing many of them to think themselves Christians, thoroughly safe and needing no conversions because they are outwardly respectable and frequent attendants at public worship. It lowers the standard of doctrine also, for the minister who realizes that three-fourths of his congregation would be repelled by the presentation of the strong meat of the truth, withholds it and permits those who need the strong meat and who could appreciate and use it to advantage, to grow weak to starve. Also strangers have been attracted to the ministry and these not knowing the Lord nor His Word, are thoroughly unprepared to feed the sheep, even were they so well disposed. The lesson for us is that worldly

persons, worldly aid and wisdom is to be rejected. (*Z. '99-204; R.2512*)
(Hosea 8:8-10)

4:4 — THEN THE PEOPLE OF THE LAND WEAKENED — They became angry and thought no doubt the Jews were bigots, and consistently worked against them. So now, those who are faithful to the Lord, “the people who do know their God,” are esteemed to be religious bigots and fanatics by some of the respectable of Churchianity (moralists, liberalists and Higher Critics) who consistently with their views of the subject, are doing all in their power to hinder the temple building. We need to understand the situation properly or we would soon be discouraged and think of God as being against us because He permits such opposition. These really serve to do the chiselling and polishing of our characters, necessary to fit us for the honorable stations in the Temple of glory soon to be completed. We should not forget that we are the stones and He the master workman, and all the trials, difficulties, oppositions, perplexities, etc., are the chisels, wheels and emery sand for our preparation. (*Z. '05-316; R.3650*)

4:5 — TO FRUSTRATE THEIR PURPOSE — In some respects this corresponds to the establishment of the Church at Pentecost. (Zerubbabel laid its foundation, and would complete it. Zech. 4:9) The joy associated with the founding of the Temple was followed by a period of slackness, the result of the opposition of the Samaritan neighbors, who employed every art to discourage the building and cause an interruption of the work. As a result several years elapsed before the structure was finally completed. Just so, after the founding of the Church by Jesus and the Apostles, and the great season of refreshment associated with it, came a period of fierce opposition from Satan and his blinded servants (the strangers in the Church). As a result little was done to build up the Church—the preparation of the living stones, yet finally with the Lord’s assistance and encouragement through the Reformation Movement the work has progressed and the spiritual temple is nearly complete. This will receive its top-stone in the sense of being brought directly in contact with the Lord glorified and under His guidance. (*Z. '05-316; R.3650*)

Dr. Peloubet says: “The exiles brought together the representatives of the divided kingdom and made one nation where there had been two, welding the twelve tribes together like iron in a furnace.” God represented this union to the prophet Ezekiel (37:15-28) by two sticks. On one was written “Judah” and on the other “the House of Israel.” These sticks were joined together “And they shall become one in thine hand.” This was done in the presence of the people to show that the exiles of Israel carried to Babylon in B.C. 722, when Samaria was destroyed were to unite with the captives of Judah. Thus we see that there were no “ten lost tribes, for whom there has been so much seeking.” See Ezek.37:15-22. (*Z. '11-379; R.4893*)

4:24 — IT CEASED UNTO THE SECOND YEAR OF THE REIGN OF DARIUS — A period of seventy to twenty years. (Z. '05-333; R.3659)

The second year of the reign Darius Hystaspes = 521 B.C. (Z. '05-182; R.3575) thus a period of 14 years. (Ezra 3:8)

Up to this time only the foundations of the Temple were laid. Building operations were not much begun until this second year of Darius Hystaspes (521 B.C.) and the Temple was finished in the sixth year of his reign. (Ezra 6:15) 517 B.C. Usher's Chronology puts the date of the second year of Darius as 521 and other authorities seem to corroborate this by placing the date of his ascension in 521. But Prof. Rawlinson in *"Five Great Monarchies"* Vol. 3, page 404, states that Darius mounted the throne on the first of January 521 B.C., and then adds in a footnote on page 408 in connection with the statements of Ezra 5:2; Hab. 1:14, 15, that according to Jewish modes of reckoning "the 14th day of the sixth month of the second year of Darius would be September 521 B.C., 8-1/2 months after Darius' ascension." This is probably correct as both Ezra and Habakkuk would reckon by the ecclesiastical year. The rebuilding of the Temple would therefore occupy the four years from 521 B.C. to 517 B.C. and the corresponding dates in the Gospel Age are 1324-1328 A.D. In 1324 Marsiglio published his famous book *"Defensor Pacis"* (Defender of the Peace), a book against the Papacy, and in 1328 he died. In the autumn of the same year the Emperor Lewis (of Bavaria) who had been induced to attempt some of the reforms advocated by Marsiglio, deprived of his (Marsiglio's) advice, retired from Rome and gave up the attempt. (Z. '05-183,184; R.3577, 3578) See Archbishop Trench *"Medieval Church History,"* page 280; Workman's *"Dawn of the Reformation"* Vol. 1, page 80; Prof. Lodge's *"The Close of the Middle Ages"* page 98; Poole's *"Age of Wycliffe,"* page 28; (this last gives some points of Marsiglio's teachings) which were far in advance of his age.

So the whole glorious dream faded, and the golden hopes with which the exiles had set out to return to their own land were in less than a decade dashed to the ground. At the first opposition the people had wilted and laid down their tools and turned themselves to the secular pursuits—tilling the land, gaining livelihoods, building houses, organizing commercial life, buying and selling, marrying and giving in marriage—while the deserted, half finished house of God stood on Mount Moriah, a monument to the fickleness of man and the weakness of his faith. "Fear knocked at the door, later faith opened it, and no one was there."

5:11 — WE ARE THE SERVANTS OF GOD . . . AND BUILD THE HOUSE — Behold now the difference! Since God had raised up these two prophets, Haggai and Zechariah. How different from the attitude shown in verse 24 of Ezra 4 and Haggai 1. The prohibition of the Persian King was

still in force. (Ezra 4:21) The wrath of the King could still be backed by the military might of Persia if this handful of Jews dared to rebel against his express decree. The Samaritans were still there, their ancient enemies, at whose instigation the work had been stopped. They were malignantly watchful and would not hesitate to report any new activity to the King without delay. There was no change in the circumstances, no reason from the material point of view why any fresh endeavor would not meet the same fate as past ones. And yet the fervent preaching of these two prophets so wrought upon the minds and hearts of the people that they forgot all their fears and apathy, regained their faith and without so much as a thought about the king of Persia, rose up as one man to resume the building of God's Temple. (*B.S.M.*)

The wonderful inspiration which we may draw from this thrilling book, we give to the days when these two young men stood in the markets of Jerusalem and bade the people forget their fears, pay no heed to the mandates of that heathen King, and enter the service of the Lord their God in the building of His Sanctuary. There was no fear and hesitation now! The same Zerubbabel and Joshua, the same builders and laborers, the same citizens who 17-20 years ago had laid down their tools at the king's behest, now proudly declare their determination to continue. Last time they ran away from the lion; this time they faced the lion and defied him, in the strength of the Lord, their God.

So cleansing must precede entrance into divine favor, proceed consecration, and faith and zeal proceed a place in the divine purpose. The powers of this world may threaten and forbid; it is the spirit that trusts in the overruling power of God Most High, that will defy the forces of evil and lay hands to God's work, in full confidence that He will defend and prosper and bring triumph at last. Let us remember that there was a time when the powers of this age, the powers of evil had to be defied before God's protection could be manifested and His work go forward. It may be so now.

6:19 — KEPT THE PASSOVER — This passover was one of the most memorable Israel had ever known. This Passover denoted something more than the deliverance from Egypt, more than their recent deliverance from Babylon. It was deliverance from the bonds of apathy and indifference which had well nigh cost them the loss of their favored standing before God. It marked their entrance into a new life, in which God and His holiness held first place and became the center of all life's actions and activities. All was holiness unto the Lord. (Zech. 14:20, 21) "Whatsoever ye do, do all to the glory of God." (Col. 3:17)

7:1 — NOW AFTER THESE THINGS — Nearly 75 years after the first company went up under Zerubbabel, about fifty years after the Temple was finished. With the completion of the Temple came a lull in the zeal of the

people and a corresponding deadness in religious matters. See Neh. 1:1. We must sympathize with the struggles of those poor people, against the unfavorable conditions surrounding them. Their city wall was still unbuilt, they were exposed to the malevolence of their neighbors, who hated the Jews, largely because of their refusal to mingle with the Samaritans, a thing which the former were not permitted to do according to the Law of Moses. Added to this unfriendly feeling from their nearest neighbor was the fact that they were continually subject to trouble, loss of life and loss of property from marauding bands. They did not connect these losses and disadvantages properly in their minds, nor see that rightly received, all these matters would have been working good to them, and that anything which would not have been for their welfare the Lord would have hindered. Instead they grew careless and indifferent to religious matters, losing considerably the zeal which first brought them from Babylon. Indeed many of them concluded they would affiliate more with the Gentiles around them. (Ezra 9:1) Thus settling at naught the divine counsel, would seek worldly alliance for themselves and their children. As a result with many of them religion had reached a very low plane. The Law was disesteemed and disobeyed. God still had His eyes upon the nation however, which He had chosen, and which according to divine purpose, must be sifted yet kept together until the coming of Messiah, and the establishment through him of spiritual Israel. In harmony with this the Lord stirred up the love and zeal of others residing in Babylon, chiefly the children of some who had declined to go in the first return under Zerubbabel, or were too young to choose and exercise choice at that time. (Z. '05-333; R.3659)

7:7 — IN THE SEVENTH YEAR — Xerxes (Ahasuerus, Ezra 4:6; Esther 1:1), the Persian king who took Esther to be his queen, and who exalted Mordecai, her uncle, to be chief minister of state in the Persian Empire, had been murdered by a palace conspiracy, and his son Artaxerxes was the reigning monarch at the time Ezra undertook this expedition. B.C. 467. (Z. '05-333; R.3659)

Rollin in his *Ancient History of the Medes and Persians* says (Book 6, paragraph 18) that Xerxes died in 473 B.C. and quotes as authorities Ctesias, c. 2; Diodorus, book 11, p. 52; Justin, Book 3, ch. 1. He says Xerxes reigned 12 years, in book 7 paragraph 1, he states that Artaxerxes was crowned in 473 B.C. and reigned 49 years. In accordance with this he mentions (Book 7, paragraph 6) that Ezra's commission was in 467 B.C. and Nehemiah's in 454 B.C. Regarding the latter he says: "Artaxerxes immediately caused a decree to be drawn up that the walls and gates of Jerusalem should be rebuilt, and Nehemiah as Governor of Judea was appointed to put this decree in execution. It is from this decree communicated by Artaxerxes in the 20th year of his reign, for the rebuilding of the walls of Jerusalem, that we date the beginning of the seventy weeks,

mentioned in the famous prophecy of Daniel after which the Messiah was to appear to be put to death."

The year in the Gospel age corresponding with 467 B.C. (the date of Ezra's commission), is a very important date. It is the year of the great Papal Schism, when Wycliffe came out as the great reformer.

Workman in "*Dawn of the Reformation*" p. 172; "Wycliffe's spiritual earnestness was shocked and his theory destroyed by the spectacle of two Popes, each claiming to be the sole head of the church, each labelling the other Antichrist. To Wycliffe the year of the Schism 1378, was the crucial year of his life. He first urged that both Popes should be set aside as having little in common with the Church of the Holy God. From the position of neutrality he quickly passes into one of antagonism to the Papacy itself."

Archbishop Trent in "*Medieval Church History*": "Gregory XI died on March 27, 1378 and the Papal Schism broke out. The year 1378 marked the turning point in Wycliffe's career. Hitherto he had concerned himself with matters of mixed ecclesiastical import, but henceforth he devoted himself exclusively to matters of doctrine and came out as the Reformer. He began in earnest the translation of the Bible into English, and took the next step decisively by an open attack, forced upon him by his studies of the Bible, against Transubstantiation. The effect was immediate. The University itself turned against him. He was forbidden to teach. Ever afterwards he did in nearly all his writings, introduce in some way a statement of views on Transubstantiation." Can anything be more conclusive than that we have here a parallel, not only in time but in events in 467 B.C. and 1378 A.D.? Ezra in leading back from Babylon many Israelites, and bringing with him some vessels for the service of the house of God did for the literal Temple what Wycliffe by his doctrinal reforms did for the spiritual temple. (Z.'05-182; R.3575)

7:13 — MINDED OF THEIR OWN FREE WILL TO GO — The Jews evidently were prosperous in Babylon and their exile for a time at least led them to earnest study of the Law and Prophets. In fact Judah, under Ezra, perhaps as one of their chief representatives, seemed to prosper in Babylon more than in Jerusalem—not as a whole but a certain pious few. These were vexed as they from time to time heard of the poverty of their brethren in Jerusalem, and that religious matters were not prosperous there, and that the rebuilding of the temple, which represented divine presence with the nation was but poorly served. (Z.'11-410; R.4911)

7:24 — NETHINIMS — (From Hebrew *nathan* — to give, and is its past participle) = people given or dedicated to the Temple service, to help the Levites. From this root comes Nathan (given), Nathaniel (given of the Mighty God), Nathaniah (given of *jah* or Jehovah).

7:27 — HATH PUT SUCH A THING AS THIS IN THE KING'S HEART

— In the Lord's providence his (the King's) acquaintance at his father's court as a boy would associate him with Mordecai and other Jews prominent in the Empire and inspire him with respect for the God of the Jews. (Z. '05-333; R.3659)

8:1 — THESE — These were volunteers, no one had a right to insist on their going. Some may have gone in a spirit of adventure, but doubtless having knowledge of the condition at Jerusalem, the majority were thoroughly enthused with a religious ardor for God and for His Law. Knowing what we do through the records of Ezra's thorough going character, teaching and practices, we may be sure that no other class would be attracted to the standard raised by him in this expedition. (Z. '05-333; R.3659)

8:21 — A FAST — Self-denial. Not the weakening of the body by total abstinence from food, but a disciplining of it by abstaining from delicacy, relishes, etc. It not only relieves the physical system of over pressure but with many tends to clear the mind and make it more acute, more spiritually inclined. To all believers especially to all starting on a course of consecration, self devotion to the Lord and His cause, we commend fasting in reasonable and proper ways, denying oneself the gratification of the natural passions and in general living moderately, using its comforts and blessings and not abusing them. Such use of them will be to our highest advantage as New Creatures in Christ. This is not an occasional curbing, but an everyday one. Our every day is a fast day, a day of self-denial as respects any and everything sinful or that would not be to the spiritual advantage of ourselves as New Creatures. (Z. '05-334; R.3659)

A RIGHT WAY FOR US — There was a shorter way through the desert, but it would have been more unfavorable and extra hazardous on account of the Bedouin tribes of the desert, who would seek to rob them.

8:22 — I WAS ASHAMED TO REQUIRE OF THE KING . . . TO HELP US

— To ask for an escort now would be to imply a doubt of the favor of God toward them or of His ability to protect them. The prayer did them good, awakening their hearts to realize the Lord as the Captain of their salvation, and that the whole expedition was based upon faith in the Lord and in promises as respects the present and future life. So we have the guarantee that whatever befall us, the Lord is able and willing to overrule it for our good if we trust in Him. It is in proportion as this promise fails to be appreciated that we look to the world for protection. This very experience of realizing danger and feeling timidity may prove indeed a blessing superior if it will but lead us to the Lord, through fasting and prayer. Our fasting, like our baptism, has a definite point of beginning and a definite point of ending. It begins with our baptism even unto death and ends in death. These self-deniers, these fasters, are the self-sacrificers, the overcomers of the

world, to whom the blessings both present and future are specially promised—peace, love, joy, and fruits of the Spirit now, and joint-heirship in the blessings and glories and perfections and completeness of the Kingdom by and by—glory, honor, and immortality. (Z. '05-334; R.3659)

8:23 — HE WAS ENTREATED OF US — So this applies to the spiritual Israelite who is journeying to the New Jerusalem under the leading of the great High Priest of our profession. Our fastings and prayers to the Lord for protection and help along the narrow way and for success to the journey's end, are heard, and the Lord assures us in advance that such prayers are heard and granted. If we live out our consecration day by day the results will be more than we could have asked or thought. (Z. '05-334; R.3659)

8:24 — THEN I SEPARATED — All of the priestly class, typifying the Royal Priesthood. The different departments of the great Temple. Every talent and character item we develop here will be a treasure in heaven, which will each one be put to a particular use in the work of the Great Restoration.

8:28 — THE SILVER AND THE GOLD — Between two and three million dollars of our money, but really equivalent to much more than this when we consider that labor is much more valuable now than then. (Z. '05-333; R.3659)

8:29 — WATCH YE AND KEEP THEM — So our Lord has entrusted to each of us talents and pounds (Luke 19:11; Matt. 25:14) for which we must ultimately give an account, and He urges us to watch and keep these. Watch—because the agents of the adversary will seek to rob us of these by attacking us unawares, when we are off guard or sleepy, not watching, and so leave us to appear naked and empty before our King at the end, and be ashamed. Keep—because we will be tempted to misuse them and so gradually lose them because God will take away what we continue to misuse.

One way or the other the Adversary will seek to rob us of our treasure either directly or by having us misuse them. (Jer. 8:10, 13; Matt. 22:11-14; 25:24-30; Luke 19:20-26) O let us watch lest we enter into temptation. Weigh them—give an account of our stewardship. Chief Priest—Jesus Christ our High Priest, Levites—Great Company and all the holy angels and Ancient Worthies, too shall know. At Jerusalem—the kingdom of Heaven, New Jerusalem. In the chambers of the house of the Lord—the different departments of the great Temple). Every talent and character item we develop here will be a treasure in heaven, which will each one be put to a particular use in the work of the Great Restoration; in the mansions above. But these treasures will then be given us to use again and put in the parts of the Great Temple, to be used by us for the blessing of all Israel, the world,

in the work of the priests. (See Z. '05-335; R.3660) Those of Ezra's company had to hide theirs but we may show ours openly, let them shine.

8:35 — TWELVE BULLOCKS FOR ALL ISRAEL — Showing that the nation was regarded as a whole and that representatives of all the twelve tribes were there and not merely of the two tribes, and that the nation was not considered as divided any more.

9:2 — THE HAND OF THE PRINCES AND RULERS HATH BEEN CHIEF — So today many of the children of the most devout reformers have lapsed into measurable indifference about the holy things of the Lord and His Law, and are disposed like the Israelites of the first return to not only fellowship with the world but to amalgamate with it in customs, habits and social functions. The spirit of separation and consecration which enthused their forefathers is dying out, leading to a mixed, or Churchianity condition not at all pleasing to the Lord and calling for reformation. On the other hand we see spiritual Israelites coming out from Babylon with great zeal for the Lord and for His cause, and if perhaps we wonder we find a solution of the matter to be that some of these inherited a blessing from their parents, and we remember the word of the Lord that He would show mercy and favor to many generations of them that love and reverence Him. (Z. '05-334; R.3659) See Ezra 7:6 and note.

9:4 — EVERY ONE THAT TREMBLED AT THE WORDS OF THE GOD OF ISRAEL — Ezra magnified the Law showing the people how the calamities that had befallen them were all foretold in the Law and the result of failure to keep the Law; and the proper course now was not only to build the Temple as they had done, but to go back to the Law and seek to keep it inviolate to the best of their ability. (Z. '05-335; R.3660)

10:1 — WEPT VERY SORE — The way of the transgressor is hard. (Z. '11-410; R.4911)

10:5 — THEN AROSE EZRA, AND MADE . . . TO SWEAR THAT THEY SHOULD DO ACCORDING TO THIS WORD — Ezra's course would be roundly denounced by the entire civilized world today. But evidently he did the proper thing at the proper time, in God's sight. This should teach us that if any of us have been backsliders and grown cold and careless and it behooves us to wake up before it is too late; and reminds us that we must expect that those improper ties then formed and associations will be painful in the breaking up and will show us the cost of disobedience; and yet if we would live spiritually and not go to second death these ties must be broken, however painful it may be.

Much the same course today is prescribed against the Mormons and the wives of plural marriages and bigamists, though it works great hardships on

the women and children cast off, but such is the result of evil doing. This applies also to spiritual harlotry of many that have come out of Babylon. After having come out of Babylon in leaving Roman Catholicism they have become involved with the world in a Babylonish system—Churchianity. The Lord's people have entered worldly alliances through worldly sects and parties, contrary to the divine command, and to its spirit, which commands us to be subject in religious matters to the Lord alone. These misalliances today are so general with the daughters of Rome, that only the Israelites indeed will have the spiritual ears to hear the message of present Truth, or the spiritual courage to break off the improper union, to stand out separate from all earthly alliances, as the people of God, recognizing the one Head of the one Church whose names are written in Heaven, and recognizing as brethren all who are united to that one Head, and repudiating all false bodies of Christ (churches) as well as the false heads to which they are united. This is the particular trial of our day. The voice of the Lord is being sounded in every quarter of Christendom saying, "Babylon is fallen," "Come out of her my people." The Churchianity of Protestantism is but a transplanting of the Spirit of Babylon to new ground and brings into bondage all who will associate with these sects and parties; and all who would be in full accord with the Lord and have His blessing fullest must be faithful to His message and stand firm at any cost. To such and such alone the message of the Lord is now going forth, proving a glorious blessing and uplift, bringing them nearer to the Lord and in closer fellowship with those who are truly His and most completely under the blessed provisions the Lord has made for His faithful. (Z. '05-335; R.3660)

NEHEMIAH

NEHEMIAH'S COMMISSION AND ANTITYPE: — The year 1391 A.D. corresponds to the year 454 B.C., Wycliffe died in 1384, before he could personally carry into effect all that he longed for, but his works followed him. It was John Huss of Bohemia who more particularly took up the work of reform after Wycliffe's death. Though it was in the early years of the 15th century, up until his martyrdom in 1415 A.D. that his work attracted general notice, yet it was in 1391 that Huss might be said to have received his commission to rebuild the walls of Spiritual Jerusalem, for it was in that year that he became acquainted with the works of Wycliffe. (*Blackie's Modern Cyclopedia*, Vol. 4, p. 483)

Thatcher and Schwill in *"Europe in the Middle Ages"* p. 539—"Political considerations the alliance between Henry V and the Papacy, led to repeated persecutions of his followers, and so all of Wycliffe's efforts at reform came

to nothing. But the cry for the reform of the church was never again hushed in Europe. Through one of his pupils, John Huss of Prague, his teachings were carried to Bohemia where they also caused a great uprising.”

Huss condemned its (Papacy’s) worldliness, its right of secular possessions, and objected to the supremacy of the Pope. The Bible according to him, ought to be the sole rule of faith. (Z. '05-182; R.3575)

1:2 — HANANI — Nehemiah was a young Jew of one of the prominent families of the Babylonian captivity. His brother Hanani had been among those who went up to Jerusalem with Ezra. That expedition had been partly successful and partly a failure. Ezra had heroically drawn the line between Jew and Gentile. The walls of Jerusalem had been repaired in a fashion but their enemies had been angered by what they no doubt considered the arrogance of the Jews in considering themselves separate and distinct from other peoples, refusing to intermarry with their neighbors. The sending back to their homes of all foreign wives capped the climax of what the neighbors considered injury done to them. These enemies had spitefully attacked the city, broken its walls and burned its gates. The people of Jerusalem, comparatively few in number, weary and exhausted, did not have the energy to rebuild and repair. Moreover they feared to do so lest their enemies would deal harshly with them. (Z. '05-342; R.3662)

ONE OF MY BRETHREN — Thus the message was brought from Jerusalem to 250 miles beyond Babylon. Shushan was on the banks of the Ulai River. (See Daniel 8) (Z. '05-342; R.3662)

1:3 — THE GATES THEREOF ARE BURNED WITH FIRE — The news made him heartsick, for not only had he the usual patriotism, but as a Jew and a believer in the divine threatenings and promises, he had an intensity of love for the land of his forefathers, a burning desire to lend his assistance in every manner for the recovery of the Lord’s people, and their re-establishment in power as the Lord had promised. (Z. '05-342; R.3662)

1:4 — MOURNED CERTAIN DAYS — Nehemiah was praying without ceasing during these four months. Of course he attended daily to his duties, but this prayer was always in his heart, the sentiments of his mind, and more or less associated with all his thoughts, plans and arrangements. So it should be with all the Lord’s people of spiritual Israel. The things for which we have only a slight desire we may mention once or twice at the throne of grace; but those things which lie very close to the heart become our continual prayer, associated in our minds with all of life’s interests and duties. The heart gravitates continually toward the things which we have desired of the Lord, and on suitable occasions we repeat the request to Him, first making sure that the thing we ask is in accord with His promises. This is the kind of prayer Jesus commanded (Luke 18:1) saying that men ought

to continue to pray, and not to faint; that the Lord's people should continue to ask for the right things with some degree of persistency, and should not grow weary, hopeless, faithless, faint in their minds. (Z.'05-342; R.3662)

AND PRAYED — Note the form of this prayer:

- a) God's greatness and majesty;
- b) acknowledging His faithfulness in the past, a fulfiller of promises;
- c) confess of sin and weakness;
- d) acknowledging His just ways;
- e) recalling His promises;
- f) claiming them by faith;
- g) asking guidance, strength and the main request.

1:5 — O LORD GOD . . . THAT KEEPETH COVENANT AND MERCY FOR THEM THAT LOVE HIM —

He did not reproach the Lord as having failed in His part of the covenant, but quite to the contrary, acknowledged that the Lord's ways and dealings with Israel had been just and true and that their difficulties were the just penalties due them for the violations of the covenant made at Sinai. He expressed confidence also that the Lord would keep His covenant and have mercy upon the people, or upon those at least who would walk in His paths. (Z.'05-343; R.3663) **1:6 — I PRAY BEFORE THEE NOW, DAY AND NIGHT** — See note on Nehemiah 2:1.

BOTH I AND MY FATHER'S HOUSE HAVE SINNED — No proper prayer can be offered to the Creator that does not acknowledge in some manner the weakness, the deficiency, imperfection, sin of the one approaching the throne of grace. Even we New Creatures approach the throne of grace for help in time of need. But our boldness is not self confidence but trust in the merit of the precious blood. Nehemiah was very open in his confession and we all should be, however our faults may reasonably be screened from the eyes of others while we are seeking to do our best. (Z.'05-344; R.3663)

1:11 — GRANT HIM MERCY IN THE SIGHT OF THIS MAN — His prayers were to the point, that he might have a special blessing from the Lord upon himself and upon a mission which he believed the Lord would be willing to put in his care. This shows his strong faith in God. We have often wondered if a deficiency of faith along such lines is not a part of much of the trouble of God's truly consecrated people today. We know that sometimes they have severe trials from those who hate them, despise them, or deal unjustly with them; and we wonder to what extent they remember, as Nehemiah did that God has full power to open ways and means before us whereby we may engage in His service, if He be willing to have us. (See anecdote in Reprint) (Z.'05-343; R.3663)

I WAS THE KING'S CUPBEARER — In those days kings needed to be continually guarded against poisons which could be easily mingled with their food without detection. Consequently the cupbearer was one whose loyalty was deemed irreproachable, and his duties afforded him privileges and opportunities for intimate intercourse with the king more than others. They became confidants of royalty and court advisers, really of occupying the position of a minister of state. (Z. '03-343; R.3663) **2:1 — AND IT CAME TO PASS IN THE MONTH NISAN** — Nehemiah was thus praying for four months before the Lord gave him his request. No doubt there are many reasons why the Lord delays to grant such of our requests as are in accordance with His will: 1) To test the strength and depth of our desires for the good things we request of Him. He tells us He is more willing to give us the Holy Spirit than an earthly parent is to give earthly good things to their children; yet the giving of His Holy Spirit is a gradual matter, and we are enabled to receive it only as we empty our hearts of the worldly or selfish spirit. It requires time to become emptied of self and prepared for the mind of Christ, requiring longer in some than in others. Yet all need to be emptied to receive the refilling. He that seeketh findeth, but the more he seeks the more he finds; to him that knocks it shall be opened, but his continual knocking and his increasing interest in the knocking means his increasing desire to enter; so as the door of opportunity and privilege swings slowly open before him his courage and strength increase, as he seeks to avail himself of the opening; and thus every way the blessing is greater than if the Lord had granted the petitions more hastily. (Z. '05-343; R.3663)

As with Nehemiah so with us; patient endurance and faith are among the lessons which the Lord wishes us to learn by the delay in answering our petitions. Doubtless the four months of delay was used by the Lord in more or less preparing the king for cooperating with Nehemiah. (See Dan. 10:20.) So it may be that while we are praying, the Lord is not only preparing us for the blessings and opportunities we desire, but also preparing the circumstances and conditions which will bring us these opportunities, etc. in the best form.

2:2 — I WAS VERY SORE AFRAID — Because his life was in danger. This was evidently at a banquet at which the Queen was present. Even a modern autocrat like Louis XIV expected everybody's face to shine if he did but appear. How much more Artaxerxes! If he had ordered his melancholy visage away to prison or death it would have been justified by precedent. (Z. '99-236; R.2526)

2:8 — AND THE KING GRANTED ME, ACCORDING TO THE GOOD HAND OF MY GOD UPON ME — Apparently the preparations for the journey occupied nearly a month, and the journey itself three months,

bringing Nehemiah and his retinue of servants to Jerusalem about July.
(Z. '99-236; R.2526)

2:9 — NOW THE KING HAD SENT CAPTAINS OF THE ARMY AND HORSEMEN WITH ME — Nehemiah's course was different from that of Ezra. It was perfectly proper for him to use the means at hand to protect his life and the property under his care for the Lord's service, and not to tempt God, even as Jesus refused to tempt God. Ezra's preparation was such as necessitated going alone and so it was not tempting God, but trusting Him; while Nehemiah with no less trust, as shown by his prayer was doing properly in using an escort, as he was a king's officer. Our faith in God should not lead us to expect Him to do for us what we are able to accomplish for ourselves. (Z. '05-361; R.3675)

So we should in no case refuse reasonable safeguards when under the Lord's providence they are furnished. (Z. '99-237; R.2526)

2:11 — I CAME TO JERUSALEM AND WAS THERE THREE DAYS — Nehemiah was a man of action. He had come to Jerusalem for a purpose and wasted no time. (Z. '05-361; R.3675)

2:12 — NEITHER TOLD I ANY MAN — Had he done so his enemies would have heard of it and taken steps to interfere; and this course was better to arouse the interest of the people, for he could thus examine carefully and see what needed to be done and he could then speak as a man who knew what he was talking about. Many of the Lord's people need to learn this lesson of secretiveness—not to tell all they know. We are exhorted to be swift to hear and slow to speak—not too ready to tell all our plans and arrangements. Some had thought that to secrete any matter, to avoid telling all one knows, giving full answers that would reveal all that is asked would be deceptive, sinful. It is well to have our conscience, but conscience needs training. Jesus often did not tell all he knew nor give a full answer. See Jn. 16:12. In answering his enemies' questions, who sought to entrap him he avoided answering them or gave them evasive answers. See Mark 11:27-33; Jn. 8:25-27; 2 Cor. 12:6. In all things Jesus was wise as a serpent and harmless as a dove. He did not refrain from telling what was really proper to be told, necessary to the comfort or advantage of his questioner. An evil mind can put an evil construction upon the noblest words and deeds, as the Jews did of Jesus. The apostle Paul used wisdom in dealing with those he desired to bless, hiding from them for a time truths which at first they were not prepared to receive, but afterward, when necessary to them, making them plain, so that he did not shun the whole counsel of God. Strong meat for those developed and milk for babes is the thought. Let us more and more seek to exercise heavenly wisdom in all our affairs, that we may accomplish as much good as possible and stumble or choke none. (Z. '05-361; R.3675)

WHAT MY GOD PUT IN MY HEART TO DO AT JERUSALEM —

He took a survey of the condition of the city walls by moonlight for three nights, meanwhile maturing in his mind the plan he was about to suggest. There is a valuable lesson here for spiritual Israelites. If we desire to do a good work we must first and thoroughly inform ourselves respecting the needs of the case, so that our course of conduct may be both reasonable and efficient. This is none the less true and important if the walls which need repairing and building are those of spiritual Zion, the church of the living God, the Holy Jerusalem; nor less if they are the walls of our own characters, hearts, dispositions. We should take a full survey of the weaknesses and deficiencies in order to be able under the Lord's direction and by His assistance to build ourselves up in the Most Holy Faith and similarly build up others of the true Zion. Inspection properly precedes any intelligent and profitable reformation. (*Z. '99-237; R.2526*)

2:17 — THEN SAID I UNTO THEM, YE SEE THE DISTRESS THAT WE

ARE IN — Nehemiah did not begin his work by chiding his brethren with unfaithfulness to God, or with lack of enterprise. Such a course would have further discouraged them, antagonized them, and perhaps caused them to say, "You will see how it is for yourself when you are here a few years." Neither did he begin by boastfully saying, "I have come here to do some work and in an incredibly short time you will see it accomplished. I will accomplish in days what you have failed to do in years." Such a course would have aroused the opposition of the very ones without whose aid, humanly speaking, his mission would be sure to be a failure. Many Christians can learn a valuable lesson here. Whoever desires to be a co-worker with God should work in the Lord's way and be guided by the spirit of Love; for love does not think unkindly or ungenerously, or slightly of the efforts of others, nor is it boastful. But its trust is in the Lord and its boast in Him. This lesson is also valuable to us in individual efforts in our own hearts to build up good characters acceptable in God's sight through Christ Jesus our Lord. We are to remember that nothing is to be gained but much lost by the thinking or feeling boastfully of what we hope to attain in self-control and character likeness to the Lord. Nor is much to be gained by repining over misspent opportunities of the past. The proper course is to begin afresh with confidence, not in ourselves, but in him who called us and has given us such exceeding great and precious promises. (*Z. '99-237; R.2526*)

3: — Nehemiah not only prayed and labored but he also planned the work. The people entered into the work spiritedly, each anxious not only to see the whole wall built, but anxious that his own share in it should be substantially done, a credit to himself as well as to the city. There was tact in this. It was making use of the natural tendencies of the human mind. It would be well for the Lord's people charged with the building of the walls of the New Jerusalem† (*Rev. 21:14, 18; Eph. 2:20* though God is the real builder

Heb. 11:10) to likewise encourage and stimulate one another in the work which all have at heart. There is labor for all in abundance, for those who have a mind to work, and right at hand for each, work to which each one is suited.

†In the Reprints the wall of righteousness surrounding God's people and keeping them separate from the world. (Z. '05-361; R.3675)

4:1 — HE WAS WROTH, AND TOOK GREAT INDIGNATION —

As these enemies of the Jews were wroth without a proper reason, from selfish motives, so those who are engaged in the Harvest work, in the rebuilding of the walls of Zion, in the replacing of the doctrines of righteousness and truth, overthrown by the Adversary during the dark ages, find opposition from the world, the flesh and the devil, but chiefly from the Sanballat followers of nominal Christianity, the "mixed peoples" who have a form of Godliness without its power. All these opposing influences are ready to combine to hinder the reestablishing of the truths and principles which properly separate the Lord's people from all others. Various schemes and hindrances are devised. (Z. '05-362; R.3675)

4:2 — HE (SANBALLAT) SPAKE BEFORE HIS BRETHREN AND THE ARMY OF SAMARIA —

Sanballat was evidently governor of Samaria, a people of mixed Jewish and heathen parentage, typifying the mixed peoples of Christendom who have a form of godliness without its power. (Z. '05-362; R.3675)

4:3 — TOBIAH THE AMMONITE — Governor of the Ammonites across Jordan.

IF A FOX GO UP, HE SHALL EVEN BREAK DOWN THEIR STONE WALL —

The opposition first took the form of sarcasm and ridicule, saying that the wall they were building was not scientifically done, would not stand the tests of Higher Criticism. Those today building upon the wall of Zion, each in his own place according to his opportunity, must be prepared for a similar sarcasm. "Who are you? What are you? What can you hope to accomplish? Look at Romanism, at Methodism, at Presbyterianism, look at all the wealth and learning represented in the various denominations of Christendom! What can you hope to accomplish by the rebuilding of the walls of Zion?" Those who are easily put to shame and who give up the work of building evidence thereby that they have not the faith that would be pleasing to the Lord if they withdrew in spite of all we can do to encourage them. We must let them go, though by and by they will regret such a course. (Z. '05-362; R.3675)

4:7 — ASHDODITES — A Philistine city in the south. These were opposed for several reasons—the fortification of Jerusalem meant an increase of Jewish

power and proportionate decrease in their own influence. They remembered its old greatness. Besides religion was the factor with all these peoples. Each had his own religious party and creed, and the success of the Jews in Jerusalem meant the triumph of the God of the Jews and the corresponding lessening of the influence of those who differed. Also the Jews scattered among the peoples and more or less amalgamated with them would be more likely to be drawn back to Judaism if its capital were again a stronghold and the nation seeming to rise more completely from the dust. (Z. '05-362; R.3675)

4:8 — CONSPIRED . . . TO COME AND TO FIGHT AGAINST

JERUSALEM — Seeing that sarcasm availed nothing, and that the building of the wall progressed with considerable speed, they secretly took counsel to attack the city.

4:10 — AND THERE IS MUCH RUBBISH; SO THAT WE ARE NOT

ABLE TO BUILD THE WALL — While outer foes were working, other matters tended to discourage the workers: a) The supply of stones for the wall became more difficult to secure. As the top and loose ones were used the others needed to be more or less dug out. b) As the wall grew higher it made slower progress and required greater effort to carry the materials onto it. c) The burden and heat of the day sapped the strength of the laborers and they needed the encouragement which Nehemiah continually gave them—that the Lord was on their side, that their prayers were heard, etc. (vs. 16) and to remember how great the Lord was. It is so with many of the Lord's followers today building on the walls of Zion. At first we felt so glad to be rid of the tormenting errors of the dark ages, so glad to be free and to know something of the Divine Plan of the Ages. But with outward opposition came also greater labors as we strove for the mastery over ourselves and to build one another up in the Most Holy Faith. How many spiritual Israelites who began with great courage and zeal and shoutings of joy, have become more or less disheartened. But not all. By the Lord's grace there are encouragements and stimulations for the laborers on the walls of Zion: Pilgrim visits, conventions, sermons, etc. (Z. '05-362, 363; R.3675, 3676)

4:12 — WHEN THE JEWS WHICH DWELT BY THEM CAME — Some of the builders had in the Lord's providence come in from the surrounding country, anxious to have a part in the work and the secret messages for these to return home because of an attack about to be made reached the ears of Nehemiah. *Leeser*: "From all places (in the city) whence ye shall return home (the laborers who lived outside return to their homes among these enemies) (they intend to come) over us" (they will be upon us.)

4:18 — FOR THE BUILDERS, EVERY ONE HAD HIS SWORD GIRDED BY HIS SIDE, AND SO BUILDED — Thus the work progressed under

difficulties, showing that love and zeal was behind the work. Thus today with all laboring in the Harvest, each one needs to be armed, not though, with carnal weapons, (2 Cor. 10:4) but with the whole armor of God. (Eph. 6) Whoever is not armed is in danger of being overcome by the Adversary. When we are opposed we must be able to give a reason for the hope that is in us with meekness and reverence, from the word of God, wielding the sword of the Spirit. Our warfare has reached this stage at the present time. Our enemies no longer ridicule us as at the first. Let each who is a servant of the Lord and who has consecrated his life to His service be on the alert continually. Greater is He that is for us than all that be against us. (Z.'05-362; R.3675)

4:20 — OUR GOD SHALL FIGHT FOR US — So today we are not following the voice of man, but it is the voice of the great trumpet which gathers us, announcing our Redeemer, present, as the King, gathering together His saints, making up His jewels, shortly to establish them with Himself in the kingdom, in control of the whole world for its blessing and uplifting and the destruction of all the wicked (wilful opposers). (Z.'05-363; R.3676)

5:8 — AND WILL YE EVEN SELL YOUR BRETHREN? OR SHALL THEY BE SOLD UNTO US? — We are glad this condition finds no parallel among the Lord's people now. Love seems to mark their intercourse. (Z.'05-363; R.3676)

5:12 — SO WILL WE DO AS THOU SAYEST — This was noble of those Jews. Some of the leaders were in league with the enemy. (Neh. 6:17, 18)

6:3 — WHY SHOULD THE WORK CEASE, WHILST I LEAVE IT, AND COME DOWN TO YOU? — Nehemiah in these various tests holds much the same position as Bro. Russell in the Harvest work. "Doubtless our opponents now would like to draw attention away from the work which we are doing; they would like to have us discuss with them other projects, other reforms, social, political, federations, etc. But we cannot join in any of these. We have a work to do, the Lord's work; there are few to do it and it requires all of our time and energy." (Z.'05-362; R.3675)

He will not leave and neither should any of the builders suffer their attention to be drawn away. Ono = strong (See 1 Chron. 14:4 and margin, and Neh. 11:35). These villages were now inhabited by the surrounding peoples, though the villages were given to the Jews. The latter had lost them and the enemy came in. The builders of Ono had been craftsmen.

6:4 — YET THEY SENT UNTO ME FOUR TIMES — Satan and his agents always repeat their temptations where they think there is a remote chance of our giving in, yielding. They will keep nagging us until we for sheer

weariness and for peace give in, if it is possible to make us do so; and God permits it, so that we might see the necessity of fleeing to Him for strength, and have experience in being strengthened, that we might know our own weakness and His power and thus become stronger, and that we might realize the terrible dragging power of sin.

6:6 — ACCORDING TO THESE WORDS — False accusations to see if he could be frightened—so will they do with us. As did Nehemiah we should flee to God and ask Him for strength.

6:11 — I WILL NOT GO IN — Evidently their thought was that if the leader of the movement could be frightened and drawn from the work, the others would soon be discouraged and the whole matter fizzle out. But Nehemiah was certainly a chosen vessel of the Lord, for this very service and could not be thus frightened. May it be so with us; may our confidence in the Lord be such that the fear of man will not be a snare to us. (*Z. '05-362; R.3675*)

8:1 — AND THEY SPAKE UNTO EZRA — Nehemiah manifested his humility in many ways. He did not here ignore the worthy ones of the Lord and seek to take all the glory to himself, but he recognized Ezra the Scribe as more suitable than himself to take a prominent part in the work of educating the people in the knowledge of the Lord through His Law. (*Z. '05-364; R.3676*)

THE BOOK OF THE LAW OF MOSES, WHICH THE LORD HAD COMMANDED TO ISRAEL — In God's providence the national interests of the Jews was associated with their religious interests. They were God's people and all their political and national hopes were associated with the divine promises; and hence a revival of interest in their city and national hopes meant a revival of their reverence for God, in their desire to honor the Lord and obey Him, to observe the festivals He commanded. Nehemiah was evidently a prudent man, and we find that the Lord's general way is to choose suitable persons and then add His blessing to promote the outcome He desires.

So in choosing the Tabernacle builders (Ex. 31) the Lord uses as little of the miraculous as is necessary, He takes advantage of conditions as they are, so far as possible and uses them. So that while not many great, wise, etc. are chosen, yet we are to assume that the Lord chooses as great, learned, noble men as He can find who are of the right condition of heart. We are not to consider that qualifications are despised by the Lord, but that he puts first the qualities of honesty, obedience, humility, love; and these things being present in a number. Those possessing the greatest number of other qualifications would have the preference. So the twelve apostles represented the best material for the Lord's purpose every way, yet later when Saul of Tarsus consecrated and inquired for the Lord's will, the Lord was willing

to use him, and his talents enabled him to take a foremost place among the apostles. (Z. '05-364; R.3676)

8:4 — MATTITHIAH, AND SHEMA, AND ANAIAH . . . ON HIS RIGHT HAND; AND ON HIS LEFT HAND . . . HASHBADANA, ZECHARIAH, AND MESHULLAM — These probably participated in the reading by course.

8:7 — AND THE LEVITES CAUSED THE PEOPLE TO UNDERSTAND THE LAW — These Levites were probably scattered among the people, explaining the meaning of the words, and the sense of the language. This was necessary probably for two reasons: first, that the people who had been in Babylon had more or less of a corrupt tongue or ear, while undoubtedly the Law was written and read in classical Hebrew; secondly, even if they had understood all the words, a particular explanation of the sentiment or meaning is sometimes both convenient and necessary. (Z. '05-364; R.3677)

8:17 — FOR SINCE THE DAYS OF JESHUA THE SON OF NUN UNTO THAT DAY HAD NOT THE CHILDREN OF ISRAEL DONE SO — This would seem to typify how the doctrine of Restitution was lost from the days of Jesus (Joshua) and the early church, until this rebuilding of the temple and the city of Jerusalem (now in the Harvest time), and that now it is being brought forth again to show forth its beauty and its blessing upon all. The Feast of Tabernacles was a type of Restitution under Messiah's reign. (See Lev. 23:34, 39, see the notes on these verses.)

ESTHER

PURPOSE OF BOOK — To teach trust in our God who gives deliverance to His people. To show results of disobedience, even though long afterwards. (1 Sam. 15:1, 17-23) (Saul laid blame on the people.) We must obey, or roots of bitterness or evil clung to, or devoted things held back, will rise up and try to destroy us.

While the more faithful Jews had gone back to Palestine to repair its wastes, and were rebuilding the temple, the Lord was not negligent of the remainder of the people who had not been zealous to return to the land of promise under the decree of Cyrus. Hundreds of thousands of Jews resided in all parts of the empire, including India. While special lessons and peculiar trials were given to those rebuilding the temple, the Lord's favor was upon the remainder of the chosen people to the extent that He permitted to come

upon them a great trial, severe testing which taught them a valuable lesson. This lesson is given in the book of Esther. (Z. '05-330; R.3656)

AHASUERUS — Type of the “Sun”—Christ. (Means “King”, prince, head or chief.)

VASHTI — (That drinks, or thread, or woof)—Them that were bidden to the feast and would not come. (Not willing to suffer reproach.)

ESTHER — (The Planet Venus) The bride of Christ. Venus is the brightest of the planets reflecting more of the rays of the Sun. *Hishtar*—Chaldaic for Venus.

MORDECAI — (Dedicated to Mars)—The Ancient Worthies.

HAMAN — The last Amalekite mentioned in the Bible (*Youngs Conc.* Amalekite). Typifies the class who will try to take the power out of the hands of the Ancient Worthies at close of the Millennium. This indicates heavenly honors for Ancient Worthies at end of Millennium, perhaps. (Z. '07-199; R.4018)

1: — Xerxes reign third year—about 483 B.C. date of great assembly. Xerxes quitted Sardis for Susa around Sept. to Dec. 479 B.C., four years after Vashti was deposed. Perhaps two years of the four were used on expedition against Greece.

HIGH PRIEST	PERSIAN KING	ROYAL STOCK OF JUDAH
Seraiah	Cambyzes	Jeconiah
Josedak	Cyrus	Salathiel
Joshua	Darius	Zerubbabel
Joiakim	Xerxes	Hananiah

Campaign against Greece probably result of pride gendered by this feast. War against Greece fifth year of reign about 481 B.C.

Pride goeth before destruction. (Prov. 16:18) Feast for 180 days, six months. Showing glory and majesty and riches of kingdom, for the power of Persia and Media. Greatest in world. Feast to all in palace for seven days. In court. vss. 4-9 note the wealth.

Age of Mordecai about 30-40 years and of Esther about 18-20. Vashti is probably Amestris of secular history (Sanskrit-Vasishtha—superlative of vasu—sweetest). History says the disgrace was only temporary and

Amestris restored later to former dignity. (The overthrow of Persian power—331 B.C.)

1:1 — AHASUERUS — Xerxes or Artaxerxes, some say one some another. Darius Hystaspes tried to conquer Greece but failed. Then Xerxes (who reigned during the raid of the 10,000 Greeks), then Artaxerxes.

1:3 — IN THE THIRD YEAR OF HIS REIGN — This would seem to show it as Xerxes. About 465 B.C.

1:12 — QUEEN VASHTI REFUSED — In the course of these two queens is a lesson about the suffragette question. The company was probably under the influence of wine somewhat, and this may have been Vashti's reason for not appearing. We do not dispute that the suggestion that in a question of "rights" along lines of force or compulsion, Queen Vashti won a victory which cost her dearly. Queen Esther won a victory with happy results by a totally different course, and one which, in our judgment recommends itself to the wisest and best of women. If Vashti felt that the King's requirement of her presence would expose her to jest or rudeness, she should have relied upon her charm and tact and purity and on her husband's love and care. While it was not hers to intrude into the banquet, once invited her presence should have been a hallowed one, a sweet perfume, a rebuke to any immodesty. Like many another well meaning woman, Vashti was unwise; she abandoned the most potent defence of pure womanhood when she met command with refusal. But of course she was without divine guidance. (Z'11-391; R.4900) The whole matter was probably divinely ordered.

2:5 — SON OF KISH — See 1 Sam 9:1. Was taken captive with Jeconiah.

2:7 — HADASSAH — Hebrew name—*myrtle*, and corresponds to Gr. *Wurtis*.

ESTHER — Persian name, thought to be connected with Zendctare—star. As Venus the brightest of planets, she is associated with it. According to Herodotus, Persian families of 1st rank, and king usually chose his wives from these. Chap. 1:13, 14 the councillors.

2:8 — MANY MAIDENS — Implied that each concubine received seven maidens, but Esther picked seven maidens. With her Aryan name Esther may have passed for Persian. Persians had no special contempt of Jews, but more or less despised all foreigners. Leading families must have remembered Daniel, and been sympathetic toward Jews. Satan's plan to have every nation proud and contemptuous of foreigners. No love ruling among nations.

2:10 — MORDECAI — Dedicated to Mars. From Persian — Little man, or Babylonian—worshipper of Merodach.

2:11 — WALKED EVERY DAY BEFORE THE COURT — Occupied a humble place at court and needed some effort to keep in communication with Esther.

2:14 — SHE RETURNED INTO THE SECOND HOUSE OF WOMEN — Esther returned to the house of concubines, under Shaashgaz, chamberlain.

2:15 — ESTHER — She needed but little beside her own personal attractions. King delighted in her. Here, evidence of God's foreknowledge and preparation for Jews' deliverance and for destruction of Haman. So with us. God continually preparing for our good and the destruction of evil forces in our lives.

2:16 — TEBETH — Occurs only this once in Scripture. About our January.

2:17 — KING LOVED ESTHER — God acted on the King's heart affections.

MADE HER QUEEN INSTEAD OF VASHTI — Vashti, though a noble woman, yet was a Gentile, outside a covenant. Esther was of the covenant people and God looked after her. Which shall we be? This was apparently without particular thought or knowledge as to her nationality, and not knowing that Mordecai, one of his faithful attendants, a keeper of the palace gate, was her uncle. (Z. '05-330; R.3656)

2:18 — KING MADE A GREAT FEAST — In honor of Esther to princes and servants, and he did not get drunk. Good influence of noble women.

MADE A RELEASE — From taxes or from military service, or both (the Hebrew word occurs only here).

ACCORDING TO THE STATE OF THE KING — In true kingly fashion.

2:19 — A new paragraph begins here, in contrast with vs. 8. It appears a new collection of young women was made, a second. It was about this time that Mordecai saved the King's life, through word to the king by Esther, who reported it in Mordecai's name. (They worked together, loyal to each other.) Esther had not yet made known her nationality. Conspiracies were ordinary occurrences in the king's palace. Xerxes was murdered by Artobanus, a captain of the guard, and Aspamitras, a chamberlain and eunuch. Gentile kings were insecure, they had no covenant with God; they were left to violence unless God had some special use for them. The kings of Israel were protected by reverence of the people as long as they were obedient even half-way.

2:23 — HANGED — Crucified or impaled, the usual punishment of traitors in Persia. Ctesias and Herodotus both refer to these chronicles.

3:1 — HAMAN — Jews take this man to be a descendant of Agag, and last Amalekite mentioned in the Bible. (1 Sam. 15:9, 17-23) Showed the spirit and pride of one a stranger to God. His exaltation perhaps an attempt of Satan to destroy the Jews.

THE SON OF HAMMEDATHA THE AGAGITE — According to the Targum and to Josephus, who interpret this as a statement that he was an Amalekite. The Septuagint in Esther 9:24 calls him a Macedonian. (*S.B.D.*)

3:2 — MORDECAI BOWED NOT — Probably on religious grounds.

3:4 — THAT HE WAS A JEW — Whether his explanation, that he was a Jew, would be allowed to be sufficient reason.

3:5 — HAMAN SAW — Seems not to have noticed it, until his attention was called to it.

3:6 — HAMAN SOUGHT TO DESTROY ALL THE JEWS — An insane madness. Such wholesale massacres were not unusual in the east. The Magophonia or massacre of the Magi, at the accession of Darius Hystaspes, was not fifty years past, in 12th year of Xerxes; and was commemorated annually. A massacre of the Scythians (Russians) had occurred about a century before. (Herodotus)

JEWS. . . THROUGHOUT THE WHOLE KINGDOM — Though these had not returned with Ezra, they still were God's Covenant People, and He loved them and so looked after them in mercy. (Lam. 3:31-34) A loyal God. (Lev. 26:44, 45) Under God's protection.

3:7 — CAST LOTS — *Pur* supposed to be an old Persian word, connected with Latin *Pars*—part or lot. Cast lots to ascertain a lucky day. A cast or throw of some kind for each day of the month and each month of the year. Day and month of best throw was taken.

ADAR — Our March. Seems to be derived from *adar*—splendor, because of the brightness of flowers and sunlight.

3:8 — IS A CERTAIN PEOPLE SCATTERED ABROAD — Greater portion of Jews still dispersed among nations. Compare these charges with those of Rehum and Shimshai. (Ezra 4:11-16)

3:9 — PAY TEN THOUSAND TALENTS — Herodotus says revenue of Persian King was 14,560 talents of silver. Says Pythius presented Xerxes

with 4,000,000 gold Darics (\$4,500,000); and a certain Satrap (ruler) of Babylon had a daily revenue of nearly two bushels of silver.

3:10 — RING — As emblem of authority, seal attached.

3:11 — THE SILVER IS GIVEN TO THEE, THE PEOPLE ALSO — A grant to him of all the property of the Jewish families executed. In the East confiscation follows execution, as now in Russia.

This seems incredible, but yet is like the character of this King. When en route for a war he rested at Olaenae in Phrygia, where he was the guest of Pythias, who entertained him magnificently. But when Pythias begged that of his five sons in the King's army the eldest might be left with him in his old age, the brutal Xerxes in a rage caused that son to be slain in the presence of his father, the body divided into two parts and placed on either side of the road, and the whole army marched between them. Of this same Xerxes it is related that he allowed one of his previous queens to mutilate one of her rivals most horribly. "Her breasts, nose, lips and ears were cut off and thrown to the dogs, and thus disfigured she was sent back home." Of another Persian King it is related that to show his skill in archery he sent an arrow into the heart of his young cupbearer, the son of his greatest favorite, Prexaspes. (*Z.* '05-331; *R.* 3657) This is like the character of Hitler, Stalin, Chaka.

3:13 — THIRTEENTH DAY OF THE TWELFTH MONTH — Haman had evidently obtained by the use of the "lot," the 13th Adar as the lucky day (12th month) to destroy the Jews. The Jews throughout the empire had thus from the 9th through the 11th month warning of peril which threatened them. Why not flee? It would have been evidence of guilt and provoked a massacre. Maybe some did flee, but many believed deliverance would come. Thus they showed their faith and hope in God. As to why Haman gave such long notice—possibly his main wish was to get rid of Mordecai, and flight would serve as well, and would be an excuse and proof he was right and certainly mean a massacre. The Jews celebrate the 13th a fast and the 14th and 15th days a feast of deliverance.

POST — There was a system of posts and post roads, like our pony express, in Persia. Babylon the first nation to establish such. (See Jer. 51:31)

3:15 — SHUSHAN — Susa the capital of Persia, and residence of high rank Persians. These being Zoroastrians would naturally sympathize with the Jews (Daniel). But even a part from that, this decree was sufficiently strange and sudden and ominous to perplex thoughtful citizens. So it looked like Satan had triumphed. But the Lord of Israel was not asleep.

4:1 — BITTER CRY — Like the lamentation of Jeremiah. Great wailing.

4:2 — NONE MIGHT ENTER INTO THE KING'S GATE CLOTHED WITH SACKCLOTH — Nothing of evil omen was allowed to be obtruded upon the king; a general practice in the East.

4:3 — MANY LAY IN SACKCLOTH AND ASHES — Such an experience as this would do more to draw the hearts of the Jews to the Lord in reverence and supplication than anything else that could have occurred to them. (*Z. '05-330; R.3657*)

4:4 — ESTHER'S MAIDS AND HER CHAMBERLAINS CAME AND TOLD IT HER — So her nationality was known by this time to them. Other Jews had been highly honored in Babylon and Persia. Perhaps a month passed before this came to the attention of Esther.

4:11 — WHOSOEVER . . . SHALL COME UNTO THE KING INTO THE INNER COURT . . . PUT HIM TO DEATH — That her fears were not groundless is shown by the cruel character of the King in the stories related of him. (*Z. '05-331; R.3657*)

Herodotus tells of a single exception which shows death the usual penalty upon any who should intrude into the king's presence unannounced or uninvited. Probably to protect him from assassins.

GOLDEN SCEPTER — Always kept by the king, near; in all representations the king had a long tapering staff in his right hand (on monuments).

NOT BEEN CALLED — Herodotus says the custom of king's wives and concubines shared his bed in rotation and sometimes the number exceeded three hundred, so each one's turn would not be often.

THESE THIRTY DAYS — Esther delayed because, strangely enough, at this very time the King had shown a coldness toward her, and had not called her for a month. (*Z. '11-391; R.4900*)

4:14 — IF THOU . . . HOLDEST THY PEACE AT THIS TIME, THEN SHALL THERE . . . DELIVERANCE ARISE TO THE JEWS FROM ANOTHER PLACE — If she failed to respond to these opportunities to manifest her loyalty to the Lord's people, failed to risk something on their behalf, it would mean her own loss anyway shortly; and Mordecai believed that God would provide some means for the deliverance of the people in general. It was her opportunity, her duty to act, and he cast the responsibility upon her.

There is a grand lesson for us here — whatever positions we occupy of influence or power or wealth or the confidence and esteem of others is so

much of a stewardship granted to us by the Lord and respecting which we should expect to give an account; and if the account would be rendered with joy we must be faithful even to the risking of our lives in the interests of the Lord's people and His cause. Let us lay this lesson of Esther to heart. The suggestion that she had not come to this place of honor by accident but that the Lord had overruled in the matter, should appeal to us. Whatever we have is of the Lord's providence, let us use it as faithfully and wisely as possible for Him and His, that our own blessings and joy may be increased in the Lord, and our favor with Him. (*Z. '05-331; R.3657*)

AND WHO KNOWETH WHETHER THOU ART COME TO THE KINGDOM FOR SUCH A TIME AS THIS? — Mordecai evidently trusted in the Lord that the decree could never be accomplished, suggested to Esther that quite possibly she had come to her present position of honor and privilege for the very purpose of staying this evil against her people. (*Z. '05-330; R.3657*)

4:16 — FAST YE FOR ME . . . THREE DAYS — So Esther commanded fast and prayer for three days. See Exod. 19:10-16; Josh. 1:11; Matt. 9:29. Trust, claim the promises, pray, then act. Self-denial, living close to our Master and Father. How else except by God's help could a simple poor group carry on the work. Self sacrifice, people gave and God multiplied it, and it was done in many efforts.

This was probably not literally fasting from all food, but went on short allowance, avoiding anything specially pleasurable and all luxuries. This prayer and fasting convinces us that not all the Jews who had faith in the Lord had returned to Palestine, but that some were still scattered through Asia. No doubt this exceptional trial was very strengthening to the faith of Esther and the Jews.

5:1 — ON THE THIRD DAY — The third day from the beginning of the fast.

OVER AGAINST THE GATE — The usual situation of the throne in the throne room of eastern palaces. The monarch, from his raised position (dais) can see into the court.

5:3 — IT SHALL BE EVEN GIVEN THEE TO THE HALF OF THE KINGDOM — So did Herod Antipas. (Mark 6:23) Herodotus says Xerxes on another occasion offered one of his wives anything without limitation. Note the tender expression "What wilt thou, Queen Esther?" The king probably perceived that only some urgent matter of request had thus brought her into his presence. The last phrase probably was not literal but a mere formality to express great interest.

5:4 — LET THE KING AND HAMAN COME THIS DAY UNTO THE BANQUET — Esther wisely, did not ask abruptly, but wished to impress the King favorably. She thought the King would understand that she had a real petition in the background and that he would recur to it, as in fact he did. The Queen's plans were evidently well thought out, though at this time she was only fifteen years old. Doubtless the Lord granted the wisdom necessary for the occasion. (Z. '05-331; R.3657)

Some of the Lord's dear people are a little inclined to go to extremes, and trusting in the Lord, do nothing to forward the cause they wish to serve. We believe that Esther's course is a good example of propriety. We should both watch and pray, labor and wait, be wise as serpents and harmless as doves. We should do all in our power, while trusting to the Lord for the results, assured that He will make up all our deficiency; but at the same time leave as little deficiency as possible. (Z. '05-331; R.3657)

5:6 — WHAT IS THY PETITION? — After the meats removed, it was customary to continue the banquet with fruits and wine. The King renewed his request, and she renewed the invitation to another banquet; with the promise to reveal the real petition.

5:8 — I WILL DO TOMORROW AS THE KING HATH SAID — She wisely refrained, and this left time for the Lord to work on the King's mind.

5:9 — THAT HE STOOD NOT UP, NOR MOVED FOR HIM — Mordecai was even more negligent; he did not even move for Haman; he gave no notice of his presence. Notice the action: Pride—resents lack of notice; Humility—feels it is all right, I am not worthy of it anyway, and is glad to remain unnoticed.

5:10 — NEVERTHELESS HAMAN REFRAINED HIMSELF — Haman held himself in check, but was boiling inside with wrath.

CALLED FOR HIS FRIENDS — He called for advice of his friends. He told of his honors, wealth, and sons. He had ten sons. Herodotus says it is regarded as the greatest proof of manly excellence in Persia to have many sons.

ZERESH — Probably connected with the Zend—Zara— gold. Note how pride wants to destroy others.

5:12 — ESTHER. . . DID LET NO MAN COME IN WITH THE KING. . . BUT MYSELF — Pride and vanity and blind to any possible warning to take care!

5:13 — YET ALL THIS AVAILETH ME NOTHING — Pride is deeply hurt because due honor is not paid.

5:14 — LET A GALLOWS BE MADE — Gallows were not the usual punishment in Persia.

50 CUBITS — Is 75 feet high, to make the punishment more conspicuous and terrifying. The purpose was probably to crucify or impale. Such cruelty and spite delight the proud and the vengeful heart.

GO THOU IN MERRILY TO BANQUET WITH THE KING AND QUEEN — Shows heartless cruelty.

6: — God sees all. The Majesty of the universe steps in.

6:1 — COULD NOT THE KING SLEEP — The Covenant God of Israel begins to influence the King. He is sleepless. The Lord worked upon the mind of the King in a way we know not. (Perhaps Dan. 10:20) The King seems to have inferred from his sleepless night that he had been derelict to some obligation—that someone who had done him a favor had not been suitably rewarded. No doubt the King was guided to this matter by the Lord's providence. (*Z'05-331; R.3657*)

Many think there is a reason to believe that the kings of that day were unable to read. Generally only the professional Scribes and Priests could read. Also if another reads, many men can think better.

6:2 — IT WAS FOUND WRITTEN — Why not before? Rewards not always given immediately some had to wait for months. But it was a settled principle of the Persian government that an adequate reward be given.

6:7 — HAMAN ANSWERED THE KING — The request shows Haman's vanity, an empty outward show. He thought this must mean the King wished to honor him.

6:10 — DO EVEN SO TO MORDECAI — The King may have sensed a bit of irony here, as Mordecai's Jewish nationality was known. (Chap. 3:4)

LET NOTHING FAIL — A most bitter pill after such boastful pride. Make haste.

6:12 — MORDECAI CAME AGAIN TO THE KING'S GATE. BUT HAMAN HASTED. . .MOURNING — Mordecai returned to his humble place, and filled it with diligence and honor. But Haman hung his head and covered it in shame lest any of his friends should meet and speak to him.

7:1 — SO — Under these circumstances. The King pleased at a most excellent irony or joke on Haman, rewarding a loyal servant and cooling the grasping ambitions of an officer of court. Haman, his pride and self confidence

shattered, sorely perplexed, even somewhat fearful. Queen Esther, determined at any cost to herself to save her people, having fasted and prayed and full of hope and faith in the protecting power of her Covenant God. Yet careful and cautious. A wonderfully dramatic scene. Talk about tense, dramatic occasions, no novel ever designed is as rich in the forces at battle!

7:2 — WHAT IS THY PETITION QUEEN ESTHER? — Note again the endearing words.

7:3 — LET MY LIFE BE GIVEN ME AND MY PEOPLE AT MY REQUEST — The most simple plain and telling way to word the answer!

7:4 — WE ARE SOLD, I AND MY PEOPLE — Esther reveals her nationality to save her people. Bondage could have been endured and borne but not complete destruction.

What a shock this statement must have been. An intolerable condition. To both Haman and the King. Haman could not have even suspected the Queen a Jewess, and the King realized what a terrible situation. A complete silence prevailed. They were amazed.

COULD NOT COUNTERVAIL — Could not compensate the King for the loss of so many industrious subjects.

7:5 — WHO IS HE? — Whose heart hath filled him with such impious presumption? Who dares?

7:6 — THE ADVERSARY . . . IS THIS WICKED HAMAN — What an astounding revelation. One of the King's closest officers, to have such traitorous ambitions! Haman was stunned and speechless!

7:7 — THE KING ARISING — The King was so overwhelmed he went out to collect his (ideas) thoughts and plan proper action. He realizes that Haman had trapped him, and his rage and suspicion were demanding satisfaction.

HAMAN STOOD UP TO MAKE REQUEST FOR HIS LIFE — Haman in despair and desperation, pale and terrified at the awful situation his unlimited pride and vanity had created! He could see nothing but terrible retribution.

7:8 — HAMAN WAS FALLEN UPON THE BED WHEREON ESTHER WAS — In the intensity of his supplication he fell on the foot of the couch used at the banquet. The King has reached some conclusion and comes in and sees Haman on the couch. His anger explodes.

WILL HE FORCE THE QUEEN ALSO BEFORE ME — Not decent reverence for the person of the Queen. The King determined such a man was not safe to have around.

THEY COVERED HAMAN'S FACE — Macedonians and Romans were known to have muffled the heads of prisoners before the execution. It is not mentioned elsewhere in Persian annals.

7:9 — HANG HIM THEREON — A most fitting retribution! God had rolled back upon Haman's own head the slaughter Haman had intended to do to God's people.

So God is even now preparing to destroy the enemies of the Jew's. He watches over His people. (Isa. 27:3; 40:28-31; Matt. 21:44)

7:10 — SO THEY HANGED HAMAN — With this the king's wrath was pacified.

8:1 — MORDECAI CAME BEFORE THE KING — The King advanced Mordecai, as having proved his trustworthiness. He recognized his merits, and Esther told him he was her uncle.

8:2 — THE KING TOOK OFF HIS RING — The King no doubt was glad to delegate some of his cares and labors to one who had proved he could be trusted.

8:3 — AND ESTHER SPAKE YET AGAIN — Mordecai wisely let Esther do the interceding lest he presume on the King's favor. Mordecai could not act without the King's order.

FELL DOWN AT HIS FEET, AND BESOUGHT HIM WITH TEARS — Once more she risked her life, and the King's favor. It was her privilege and duty and she was faithful and energetic. She put her whole soul into her plea. God blessed the effort, as He always does ours. (Eccl. 9:10; Prov. 22:29)

8:4 — THE KING HELD OUT THE GOLDEN SCEPTRE — God's influence prevailed and the King was pleased.

8:5 — REVERSE THE LETTERS — Esther was asking for a reversal of the decree. She was careful to state it was Haman's work which was the truth. He had used the King as a tool to get personal vengeance.

8:8 — MAY NO MAN REVERSE — The King had signed the decree and it was irrevocable. The King's answer is a statement of plain fact. The decree could not be reversed, but he stated it as kindly as he could.

WRITE YE ALSO FOR THE JEWS — The King suggested a decree giving the Jews the privilege of defence.

8:9 — THEN WERE THE KING'S SCRIBES CALLED — The King's suggestion quickened the inventive faculties of Esther and Mordecai. The old decree could not be revoked, but the Jews could stand to their defence and slay all who attacked them, and the King would help them. He realized it meant civil war in all the great cities of the empire. He was probably prompted by a sense of justice and of anger at being duped by Haman.

IN THE THIRD MONTH . . . THREE AND TWENTIETH DAY — The second month from the issue of the first decree. (Chap. 3:12).

SIVAN — Our June.

LIEUTENANTS — Satraps.

8:10 — RIDERS ON — It may be suggested as probably the true translation being—"riders upon coursers of the King's stud, offspring of high bred steeds."

8:12 — UPON ONE DAY — The same day for the first decree to be executed.

8:14 — BEING HASTENED AND PRESSED ON BY THE KING'S COMMANDMENT — Seeing how much depended on the mandate and how necessary that Provincial Governors well comprehend the real wishes of the court (see Chap. 6:3) we need not be surprised that all haste be made.

8:15 — IN ROYAL APPAREL — Garment or inner robe. The tunic or inner robe of the King was purple striped with white. "Fine white linen and purple." This was blue and white. Over this was the purple and white.

A GREAT CROWN OF GOLD — Not such a crown as the King had, (*Kether*), but a coronet (*atarah*).

SHUSAN REJOICED — The Persians, now the chief inhabitants of Susa, had a real sympathy for the Jews.

8:17 — MANY . . . BECAME JEWS — They reasoned that such a royal favor as to have issued such a counter decree must mean the Jews were in great favor. They may have thought it good policy. Fear of the Jews fell on the people.

9:2 — LAY HAND ON SUCH AS SOUGHT THEIR HURT — From the account it seems that the Jews did not remain on the defensive. Their enemies no doubt were well known to them, and they were prepared for the

struggle which it was seen must come. Sometimes the one and sometimes the other would continue the attack.

9:3 — THE RULERS — All probably Persian nobles, helped the Jews.

9:4 — MORDECAI WAXED GREATER AND GREATER — The Lord rewarded those who trusted in Him. Mordecai was greatly exalted to the place Haman had tried to grasp.

9:10 — THE TEN SONS OF HAMAN — The names of these sons are thoroughly Persian in character. Except for Adalia, they are all readily traceable to Persian roots. Haman would ingratiate himself with the Persian aristocracy, as Satan teaches his servants to identify themselves with the people. (See Hitler's "Studenten," infiltration, Stalin's methods. Pharisees scattered their agents throughout the mob to yell "Crucify Him." Communists now have seized power over the unions.)

The ten sons names: *Parshandatha* = given to Persia or Persians; *Dalphon* or *Darpon* — probably Persian for the Sanscrit *darpin* = arrogant; *Aspatha* — from *acpa* = a horse, or horseman; *Poratha* — apparently from *paru* = much, great + *ratha* = a chariot, hence, having many chariots; *Aridatha* — from roots *ari* = very, + *da* = give, hence liberal (compare *Phidates*); *Parmashta* — a little doubtful, but may be from *Fra* an intensive particle and *mathista* = greatest; *Arisiai* = intensive *ari* + *saya*, a root = to conquer or go; *Adridai* = *ari* (intensive) + *da* = give, hence generous; *Vajezatha* — from *vayu* = the wind + *zatha* = powerful, hence, strong as the wind.

ON THE SPOIL — Legally they might have taken it, but wisely refrained. So it would go to the King.

9:12 — HAVE SLAIN . . . FIVE HUNDRED MEN IN SHUSHAN — In the palace or fort, probably the whole of the upper town. The real Persians who formed the standing army, and kept empire in subjection and were at disposal of the various governors of the provinces, helped the Jews. These enemies were almost entirely among subject peoples (of the idolatrous nations) for whose lives neither the Persians nor the King cared greatly.

9:13 — BE HANGED UPON THE GALLOWS — Exposed on crosses the bodies of criminals already slain—a practice not unknown to the Persians.

9:15 — SLEW THREE HUNDRED MEN AT SHUSHAN — Probably in the lower town which lay east of the upper town and about the same size.

ON THE PREY THEY LAID NOT THEIR HANDS — Though legally they were entitled to it.

9:16 — SLEW OF THEIR FOES SEVENTY AND FIVE THOUSAND —

The Septuagint gives 15,000 probably more nearly correct and more in proportion to the 800 slain in Susa.

9:18 — MADE IT A DAY OF FEASTING AND GLADNESS —

Both the 14th and 15th are now universally kept by the Jews. (See Chap. 3:13) The 14th has been made the chief day.

9:19 — SENDING PORTIONS —

See Neh. 8:10. So in the Kingdom time.

9:20 — PROVINCES —

Country districts.

WROTE THESE THINGS — Wrote an abstract of the occurrence, not necessarily in the Book of Esther.

9:22 — TURNED UNTO THEM FROM SORROW TO JOY —

From mourning to joy on account of their deliverance.

DAYS OF FEASTING AND JOY — Jer. 31:13. So Natural Israel will be at the second advent.

9:29 — SECOND LETTER OF PURIM —

To make this observance mandatory.

9:31 — AND THEIR CRY —

Probably the Jews had added certain fasts, ceremonies and wailing or mourning songs. And the second letter confirmed these.

9:32 — IN THE BOOK —

In the Book of Esther.

10: —

A very fitting close to the history.

JOB

It is an elementary instinct of appreciation to express a sense of the greatness of a particular work by claiming that it is the greatest. If then a jury of persons well instructed in literature were impaneled to pronounce upon the question, (What is the greatest poem in the world's great literature?) while on such a question unanimity would be impossible, yet I believe a large majority would give their verdict in favor of the Book of Job. It deals with the most universal of all topics, the mystery of suffering.

For the treatment of such a subject, so universal, Hebrew has advantages over other languages. It bases its verse on a parallelism which is also a function of prose; accordingly it constitutes a highly elastic medium, which can shift at will from the measured beauties of verse to the freedom of prose, while the verse itself can reflect any change of feeling in some metrical variation. Again, what seems at first a defect of Hebrew literature, in reality, increases its range. The lack of a theatre to specialize drama has caused the dramatic impulse to spread through other literary forms, until epic lyric and discourse are all drawn together in a common basis of dramatic presentation. Thus of the two distinguishing features of Hebrew, the one draws together the forms of poetry, the other tends to unite poetry with prose. Thus in the book of Job all these literary forms can be combined and all the modes of thinking of which these forms are the natural vehicles. (R.G. Moulton, Prof. of Literature in English in the University of Chicago.)

A patriarchal life which is in touch with the whole of human experience. It is a full life that these patriarchs lead; there is no narrowness of external circumstances such as might cramp sympathy and mental vision. The description of Job's wealth displays the pastoral life united with the settled life of agriculture, and house or tent is used indifferently to express a dwelling place. The picture stops short only of the enterprise and competition that tend to swallow up life in adding to the means of livelihood. In their thoughts they are familiar with the whole range of the larger world. They speak of kings and counsellors and judges and priests (3:14; 12:16-21); of solitary sepulchral piles where the great lie buried with their gold (3:14 margin, 15); Egypt under the name Rahab is a byword with them (*Rahab* in Hebrew = pride) and is poetical for Egypt. (See Psa. 87:4; 9:13; 26:12; Isa. 30:7;) They have marked the lessons of nations in their rise and fall (12:23-25). They know of cities, the abode of the prosperous wicked, who cover their faces with fatness and have collops of fat on their flanks (21:7-16-21; 20:4-29; 15:27); the place also of prisons, slaves and task-masters (3:17, 18). They talk familiarly of the gold of Ophir (28:15-19, 22:24) and the topaz of Ethiopia, and can picture every detail of the miners venture into the earth (28:1-11). War they know; the casting up of military camps and roads, the warrior with his thick bosses of bucklers, his iron weapons and bow of copper (19:12; 15:26; 20:24, 25). They know the chances of war, and have had their share in redeeming from oppressors and delivering the fatherless from the casting of lots. (6:23; 29:12-17) They know also the robber bands, whose god is their strong right hand, breaking upon the prosperous out of their lairs in desolate and ruined cities. (15:28) Their knowledge extends even to the outcasts of mankind (24:7-12) savages gaunt with want and famine, gnawing the dry ground in the gloom of wasteness and desolation, children of fools, driven out of the land. (30:2-8)

The things of everyday nature make imagery for the poem. The rush, the flag (8:11), the spider leaning on its web, (8:14) the flower cut down, swift

ships, (9:25, 26) the eagle, (9:26) the fallen tree, the landslip, (14:18; 18:4) the stars and constellations (9:6-9; 38:31-33), the water wearing the stones (14:18, 19). So saturated are the speakers with nature sympathies that they seem to pass beyond imagery. It is more than a fashion of speech when Job says that his steps are washed with butter, and the rock pours him out rivers of oil (29:2-6), that his root is spread out on the waters, that God in His anger lifteth him up to the wind and causeth him to ride upon it and dissolveth him in the storm (30:22).

Like Melchizedek who gave his blessing to Abraham while the chosen people were yet unborn; like Balaam testifying from without Jehovah's care over his own; so these patriarchs worship Israel's God outside the ranks of Israel. Job is called the servant of God. Here then we see the religion without a temple, with no national ritual, with nothing in which the modern mind can recognize a church. (Prof. R G. Moulton, Prof. of English in the University of Chicago, "*Modern Readers' Bible*," "*Book of Job*")

The book of Job is credited with being the finest piece of literature in the Hebrew language. It is a poem and all scholars admit that no translation yet given does it justice. Martin Luther, after reviewing his last effort to translate it into the German, said, "Job is suffering more from my version than from the taunts of his friends and would prefer his dunghill to my translation of his lamentation." "The Book of Job is admitted, with hardly a dissenting voice to be the most sublime religious poem in the Literature of the World," said Samuel Cox. "I call that one of the grandest things ever written with pen. . . . There is nothing written in the Bible or out of it of equal literary merit" said Thomas Carlyle. (Z.'14-51; R.5401)

The fact that Job lived 140 years after his adversities, or probably over 200 years in all, together with the fact that neither he nor his friends make any allusion to Israel, or Moses or the Law, nor to Abraham and God's Covenant made with him, seems to indicate beyond doubt that he belonged to the Patriarchal age. Possibly he lived about the same time as Abraham. His home was evidently in Arabia, and probably not far from Palestine. (Z.'14-51; R.5401)

In the *Septuagint* a postscript identified Job with Jobal, second King of Edom. Gen. 36:23 but the lists of children don't agree.

Some have assumed that the book of Job is merely a parable and that Job himself is merely an imaginative character. But if this were the case, the teachings of the book would not be different. However, we see no cause to doubt that such a person did live and pass through the experiences related. In Ezek. 14:14, 20 and James 5:11 Job is classed with other holy men, which would not be the case were this narrative merely a parable. Besides

there are particular details given such as are not common to parables.
(Z.'14-51; R.5401)

Whoever was used of the Lord as penman, his name is not given. The Book is introduced with a prose narrative of Job's losses and sufferings. Then his patient endurance is set forth. Next follow the poetic colloquies between Job and his three friends; then Elihu's argument; then the Almighty's address; then Job's confession. The conclusion, relating to Job's return to favor and blessing, and his death, is in prose. (Z'.14-51; R.5401)

1:1 — UZ — There are three persons called Uz in Scriptures. The son of Aram, (Gen. 10:23); son of Nahor, (Gen. 22:21); the son of Dishan. (Gen. 36:28) Hence the difficulty of deciding upon what country is called by this name. The most probable opinion, because the best supported by Scripture is that which places Uz in Idumea, as Lam. 4:21, where Uz and Edom are identified. The same may be seen by referring to Jer. 49:7; Ezek. 25:13; Amos 1:11. In Obadiah 9 the men of Teman are described as inhabitants of Idumea, and in Job 2:11 Eliphaz is described as a Temanite. Jer. 25:20 groups it with Egypt, Philistia, Edom and Moab. (*Self Interpreting Bible*) (1 Chron. 1:17, 42)

1:3 — CAMELS — The mention of camels implies traffic and merchandise.

MEN OF THE EAST — "Children of the East." This name seems to be given in Scripture to the Arabian Nomad people to the east of Palestine. Their present successors claim descent from Abraham. (Gen. 29:1; Jer. 49:28)

1:4 — HIS DAY — His birthday.

TO DRINK WITH THEM — Their joy is not sensuous indulgence, but festive mirth.

1:5 — AND CURSED GOD — A.R.V. "Renounced" (from *Barak* = a prim. root = to kneel; by implication, to bless God, as an act of adoration, and vice versa, man as a benefit); also (by euphemism) to curse (God or the King, as treason) Same word used in Job 1:11; 2:5, 9, but not the same as in Job 3:1 where an entirely different word is used.

The word renounce is founded on the gesture of salutation and like the double meaning of the Greek (*cheirete*) may be used for welcome or departure. This brings before us the worship of Jehovah as a sense of sanctity and restraint, in contrast to competing religions of revel and excitement.

THUS DID JOB CONTINUALLY — Showing a very loyal and righteous character. Job is introduced as a man of great learning and influence; as a man of great piety, who knew and revered God and appreciated justice; as a man of great generosity who considered the widow and orphan, and a merchant prince of great wealth who carried on an extended and very prosperous traffic. (Z. '14-51; R.5401)

However lawful feasting and mirth may be on occasions, there is always need after it to examine our hearts and conduct and supplicate the pardon of our mistakes in it.

1:6 — SATAN CAME ALSO AMONG THEM — This account of Satan's conversation with God concerning Job should be considered allegorical, after the style of *Pilgrim's Progress*. (Z. '14-51; R.5401)

It is hardly conceivable that Satan would be in heaven and thus converse with God. Rather it seems that on a certain time God was specially thinking about His various sons, and He thought of all of them and considered the condition of all; and among others Satan, that wayward son of His.

1:17 — THE CHALDEANS — The name Chaldeans signifies "robbers."

1:21 — BLESSED BE THE NAME OF THE LORD — By permission of God comes the fire from heaven, the winds of the wilderness, the foragers of the desert, concentrating their powers in a single moment to bring about a colossal ruin. It is encountered by as colossal a patience. In orderly dignity Job goes through the gestures of bereavement, bidding farewell to all the accessories of life, which have left him only his naked manhood. But when he turns to God, he shows no tearful resignation, but a grateful courtesy, that hastens to make mention of the giver when the gift is taken away. (*Modern Readers Bible*)

2:4 — SKIN FOR SKIN, YEA — Cox quotes a Jewish proverb which is similar. "One gives one's skin to save one's skin, and all to save one's life."

2:5 — TOUCH HIS BONE AND FLESH — Suffering is here pictured as a test of saintliness, made the more severe as the character is stronger to endure.

2:10 — WHAT SHALL WE RECEIVE GOOD AT THE HAND OF GOD, AND SHALL WE NOT RECEIVE EVIL? — To Job it seems meanness that a man should accept from a wise providence things of good, and draw back when its dispensations are things of evil.

3: — Here begins the poetry; the first two chapters are prose. A.R.V.

3:1 — OPENED JOB HIS MOUTH, AND CURSED HIS DAY — In what Job says there is not the smallest approach to the sin Satan thought possible for Job, and Job thought possible for his children. He does not renounce God, but appeals to Him. He does not complain of what has been taken, but only asks for the stripped and suffering life to be brought to a speedy end. Job sets his woe to music, the music of an unsurpassable lyric elegy. All variations of darkening that fancy can suggest are invoked to blot out that day which betrayed Job into life. (*Modern Reader's Bible*)

CURSED — “*Qalal*” = a prim. root = to be (caus. to make) light; lit. (swift, small, sharp, etc.) or fig. (easy, trifling, vile). Not the same word as in Job 1:5, 11; 2:5, 9.

3:8 — WHO ARE READY TO RAISE BY THEIR MOURNING — A.R.V. “Who are ready to rouse up Leviathan.” See Job 26:13; and Isa. 27:1

3:14 — BUILT DESOLATE PLACES — R.V. note = “Solitary piles.”

4:1 — THE TEMANITE — A descendant of Esau. (Gen. 36:11) An Edomite?

4:4 — THY WORDS HAVE UPHOLDEN — He mentions Job's kindness to other sufferers and how he strengthened them with consolation. Eliphaz now offers him.

4:6 — IS NOT THIS THY FEAR, THY CONFIDENCE, THY HOPE, AND THE UPRIGHTNESS OF THY WAYS? — R.V. Is not thy fear of God thy confidence, and the integrity of thy ways thy hope?

4:7 — WHO EVER PERISHED, BEING INNOCENT? — Here Job's friends try to show him that he must have been a great sinner and hypocrite. Many mistakenly quote these as being inspired. (Z. '14-51; R.5401)

These three friends appear as persons absolutely committed to a fixed theory of life, that all suffering is a judgment for sin. Their minds are closed: Job's objections do not disturb their confidence for a moment, while they pour out in voluble eloquence generalities which are in accord with their theories, and resistance to their view of God's actions they treat as resistance to God. Eliphaz opens for the friends with dignity and tenderness. He has the delicate task of hinting that the ideal of human perfection has been shown by his afflictions to be a sinner.

4:13 — IN THOUGHTS FROM THE VISIONS OF THE NIGHT — The basis of the doctrine of the three friends (the distance, infinite, between God and man) is developed by Eliphaz in a vision.

4:17 — SHALL MORTAL MAN BE MORE JUST THAN GOD? SHALL A MAN BE MORE PURE THAN HIS MAKER? — And so from a visitation of God there can be no appeal.

5:17 — THEREFORE DESPISE NOT THOU THE CHASTENING OF THE ALMIGHTY — Eliphaz holds forth the hope of restoration if Job confesses his sins.

6: — Job's second speech.

6:17 — THEY ARE CONSUMED OUT OF THEIR PLACE — Job recoils from the false friends who have given him rebuke where consolation was due, like brooks found by the thirsty traveller to have run dry in the sands of the desert.

6:28 — LOOK UPON ME — Job challenges them to look him in the face and accuse him.

6:30 — IS THERE INIQUITY IN MY TONGUE? CANNOT MY TASTE DISCERN PERVERSE THINGS? — Job, conscious of his own heart honesty toward God, defends himself and challenges his friends to prove any evil doing on his part.

7:2 — EARNESTLY DESIRETH THE SHADOW — The length of his shadow on the ground, long at even, which was the end of the day when he might go to rest.

7:12-19 — As Job meets these successive speeches, there is no calmness in his tone, but he reaches the full height of passion at once. He does not claim to be sinless, but he knows that no sin of his can explain the total ruin which has descended upon him.

7:20 — WHY HAST THOU SET ME AS A MARK AGAINST THEE — Why cannot God forgive his iniquity and let him die? The basis on which his friends' doctrine rests he turns against them. It is just this infinite distance between God and man which makes it impossible to bring his cause before the mighty Judge. There is no days man to lay hands on both, his adversary equally with himself.

8: — Bildad's first speech. He reasserts the position of Eliphaz with appeals to nature and tradition. He was a descendent of Abraham and Keturah. (Gen. 25:2)?

9:1 — THEN JOB ANSWERED — Job's third speech.

9:2 — HOW SHOULD MAN BE JUST WITH GOD? — Job speaks of the hopelessness of submitting his cause to overpowering strength.

9:9 — ARCTURUS — See note Job 38:32.

ORION — Hebrew = *Cesil* = lit. a fool. The general interpretation of the term is that the name of Nimrod, founder of the earliest Euphratean Empire, was given by his courtiers to the most glorious of all the constellations; but the Hebrews, whose traditions represent him as a mad rebel against God, and a tyrant over men, while adopting the identification of Nimrod with the constellation, instead of regarding him as a glorified hero in the sky, consider him as a “mad rebel,” bound in chains among the stars that all may behold his punishment. Hence the question: “Canst thou set free the stars that make up this figure and so loose thereby? Canst thou loose the bands of Orion?” (Job 38:31)

PLEIADES — Hebrew = *Cima* = lit. a heap or cluster. There can be little doubt that the stars intended are those we know by that name: the most conspicuous star cluster visible to the naked eye. Six stars can be easily seen by any good eye 8, 10 or even 14 have been counted by specially keen sighted persons. But the telescope reveals hundreds, and photography raises the number to thousands, and shows the stars as linked, enveloped and bound together by delicate streams of nebulous matter, the “tie of the Pleiades.” See *A.R.V.* The ordinary translation would be equivalent to: “Canst thou bind (or restrain) the sweet influences of the Springtime?” for the Pleiades were the sign of the Vernal Equinox about 2000 B. C. and no doubt the group continued to be associated with the Spring for centuries later. See Amos 5:8. In each of the three passages where it occurs it seems to stand in antithesis to Orion, or correspondence. (*E. W. Maunader, F.R.A.S., Royal Observatory, Greenwich*).

CHAMBERS OF THE SOUTH — See note on Job 38:32.

9:14 — HOW MUCH LESS SHALL I ANSWER HIM — Again Job speaks of the hopelessness of submitting his cause to overpowering strength.

9:24 — IF NOT, WHERE, AND WHO IS HE? — *R.V.*: “If it be not he, who then is it?”

9:25 — THEY SEE NO GOOD — A further ground of hopelessness in his short life.

9:33 — NEITHER IS THERE ANY DAYSMAN — God is a God to be revered. He is not one like ourselves, our equal, into whose presence we may come without that ceremony and decorum due to His glorious person and office. The Court of Heaven has regulations and ceremonies of respect

and due reverence which must be complied with by every man who would gain an audience with the King of Kings and it behooves us to inquire what those regulations are before we presume to address Him. Our Lord Jesus is the appointed Daysman for whom Job so earnestly longed. "No man cometh to the Father but by me." (John 14:6) The manner of address is given in the Lord's prayer. (Matt. 6:9-13, Luke 11:2) (*Z. '10-139; R.4603*)

Job seems to realize his need of someone to represent his cause before God. He cries out that he is as righteous as he knows how to be (chap. 10:2, 7; 16:17), that he cannot reason the matter with God (9:14, 32) being so much beneath him in knowledge and power. He declares that the wilfully wicked are not so troubled, while he who has pursued righteousness is so afflicted that life has no further pleasure and he wishes he had never been born. (12:6) Feeling his own insufficiency to state his case before the great Jehovah, he desires a "daysman."

10:1 — I WILL LEAVE MY COMPLAINT UPON MYSELF — *R. V.*: "I will give free course to my complaint." Job's antagonism to his friends' misconstruction is leading him to appeal from them to the very God he had before (9:14) pronounced inscrutable. At the climax of this portion of the poem the thoughts of Job sway to and fro, and the metre, with its pendular figure sways with them—between the effort to make this appeal, and the overpowering awe of the Being to whom he is to address his case. At this point awe gains the mastery.

10:9 — THOU HAST MADE ME — Job appeals to God against a persecution which is a persecution of God's own workmanship, and of unrelenting severity against helplessness.

11:1 — THEN ANSWERED ZOPHAR — Zophar's first speech.

ZOPHAR — Unknown origin. But evidently a prince of the desert.

12:1 — AND JOB ANSWERED — Job's fourth speech.

12:4 — THE JUST UPRIGHT MAN IS LAUGHED TO SCORN — Job commences with blunt opposition of facts to the friend's doctrine; impunity of the wicked is to be seen as well as their punishment.

12:10 — IN WHOSE HAND IS THE SOUL — Delitzsch suggests that a proverb is quoted here. See Isa. 41:20. This turns what seems a vague weakness (in the "this") into a fine stroke of argument. This line must be connected with the previous line, "Who knoweth not such things as these?" They have offered Job commonplaces of Divine Judgment, he retorts with commonplaces of impunity bringing out their commonplaceness by the phrase of a current proverb. (*Modern Reader's Bible*)

12:14 — BEHOLD HE BREAKETH DOWN — Job confronts the wisdom of the aged which has been cited to him (8:8, 10) with another wisdom seen in the actions of irresistible strength (as it were the logic of events).

13: — In this chapter Job gives a masterly reply to the false reasonings of his friends and gives expressions of his confidence in God and of his final deliverance. (*Z. '14-51; R.5401*)

13:19 — IF I HOLD MY TONGUE — The idea is gathering strength of an appeal to God against God's own visitation as interpreted by the friends. Job sways between longing to make the appeal, and awe of the power to be appealed to. The feeling of awe prevails (chap. 14).

13:25 — WILT THOU BREAK A LEAF DRIVEN TO AND FRO — This would be marvellous hunting, harassing a driven leaf. Job cannot understand why God persecutes him. Yet though God is slaying him Job will still trust in His wisdom and goodness (vs. 15).

14:4 — WHO CAN BRING A CLEAN THING OUT OF AN UNCLEAN? — The first four verses graphically picture what all of experience fully realize—that human life under present conditions is full of sorrow and trial from the cradle to the tomb and Job shows that he realizes that as a son of fallen parents he could not be perfect, free from sin, clean in the full sense of the word. Although many are still in the dark upon this subject, it is open now and clear to all the earnest ones to whom it is granted to know the mysteries of the Kingdom of Heaven, to understand the deep things of God. (Matt. 12:11; 1 Cor. 2:10) These see that the reign of evil, of sin and death under Satan, the Prince of this world, is permitted for two reasons. a) That all men may gain a full experience of the exceeding sinfulness of sin and the bitterness of its lawful fruit; b) That God's people may be fully tried and tested as to their loyalty to God in the shadow of affliction and trial as well as in the sunshine of health and prosperity.

Thus while God did not directly cause the evil state of things which surrounds us in nature and among men, but let it come upon men as the legitimate result or fruit of disobedience, sin, yet He does make use of the wrath of man and the sins of men and the animosity of Satan to work out grand designs which they do not comprehend of which His children know only by faith in His Word of Revelation. How little Satan and those malicious Jewish priests and Pharisees and the heartless Roman Soldiers know that they were assisting in the working out of the Divine Plan when insulting, mocking and crucifying the Lamb of God.

So with the many afflictions of God's people, especially those of the Little Flock. Trials are designed to fit and polish them for the greater usefulness and honor in the future developments of God's great plan. Thus regardless

of the wilfulness or ignorance of the persecutors, these trials of faith and patience are working out for them a far more exceeding and eternal weight of glory. This they do by preparing the called ones to be heirs of glory by cultivating patience experiences, brotherly sympathy and love, which is Godlikeness. Such and only such can rejoice in tribulation and realize that all things, bad and good, will be overruled for their final benefit. (Z. '14-52; R.5402)

14:6 — TURN FROM HIM — In verses 5, 6 he tells the Lord that he recognizes that the authority and power to limit man's days are in His hands, but urges (not seeing the ministry of trouble); why not let me and all men live out our short time in peace, even as we would not afflict a hireling who already has a heavy, burdensome task! (Z. '14-52; R.5402)

14:10 — AND WHERE IS HE — Close reasonings about the helplessness of man in death, so far as any powers of his own are concerned. A tree may die and yet its root retain life which, under favorable conditions, may spring up into another tree. But when man dies there is no root left, no spark of life remains; he giveth up the spirit of life and where is he? (Z. '14-52; R.5402)

14:12 — SO MAN LIETH DOWN AND RISETH NOT — Man lies down in death and uses all power to arouse himself, nor can he be aroused from the sleep of death by anyone till God's due time. This will be the resurrection morn, the Millennial Day when the present symbolic heavens shall have passed away and the new heavens or the new spiritual ruling power—Christ's Kingdom—shall come into control of the world. In this Job fully agrees with the teachings of our Lord and the Apostles. (Z. '14-52; R.5402)

14:13 — UNTIL THY WRATH — The entire period from Adam's fall is called a time of divine wrath and properly so, for in all this long period "the wrath of God is revealed against all unrighteousness" in many ways. While love is a controlling principle in the divine government, it can operate only in harmony with justice and wisdom. It was both just and wise to let man feel the real weight of condemnation to death incurred by willful transgression, in order that when love should in due time provide a ransom and a restitution, the culprit might the more gladly avail himself of the favors provided, of restitution and everlasting life. Thus death and all the evils permitted to come upon the culprit race are manifestations of God's wrath, which will be yet further shown in the great time of trouble. This will be followed by full and clear manifestations of God's love and favor in Christ and the glorified Church during the Millennial Age. (Rom. 1:18) (Z. '14-52; R.5402)

AND REMEMBER ME — The more he thinks of that blessed time when evil shall no more have dominion but when the King shall reign in

righteousness and Princes rule in judgment, the more he wished he might die and be at rest. Job had faith in a resurrection or he never would have uttered this prayer for death—for hiding in the grave. But he preferred death and desired to sleep until the morning for one reason only—that he might have no further experience with God's wrath. (Z. '14-52; R.5402)

14:14 — IF A MAN DIE, SHALL HE LIVE AGAIN? — Here Job puts the question pointedly as though to determine and settle his own faith. But he immediately answers yes. (Z. '14-52; R.5402)

14:15 — THOU SHALT CALL — Having confessed there is no ground for hope, inherent in man, Job begins to express the only real hope of our race—a resurrection. (Z. '14-52; R.5402)

15:1 — THEN ANSWERED ELIPHAZ — Eliphaz second speech. In this second round of speeches there is intensified feeling on both sides. The speakers interrupt one another, each supports his views by not merely argument, but with tours-de-force of sustained rhetoric, enumerating instances or elaborating pictures. On the side of the friends there is no advance save in expression of thought. But Job's thoughts and faith are developing.

15:10 — WITH US ARE . . . AGED MEN — Eliphaz says Job resists alike the wisdom of his friends and the visitation of God. "We have back of us the arguments and findings of aged men."

15:15 — THE HEAVENS ARE NOT CLEAN IN HIS SIGHT — The present spiritual ruling powers.

16:1 — JOB ANSWERED AND SAID — Job's fifth speech. Job here shows his contempt for the arguments and position of the friends.

16:20 — MINE EYE POURETH OUT TEARS UNTO GOD — Job appeals to God, swaying between the misery of his visitation and his appeal to the visiting God rather than the misinterpreting friends.

18:1 — THEN ANSWERED BILDAD — Bildad's second speech.

18:3 — WHEREFORE ARE WE COUNTED . . . VILE IN YOUR SIGHT — Bildad rebukes Job for his contempt of them.

18:4 — SHALL THE EARTH BE FORSAKEN FOR THEE? — Bildad supports the friends doctrine by a sustained picture of the reward of the wicked. Shall Job be an exception to universal law?

19:1 — THEN JOB ANSWERED — Job's sixth speech.

19:20 — SKIN OF MY TEETH — Job and the learned of his day were far from being monkey-men. Until lately Job's words were considered a joke by dentists as well as others. The Bible is a wonderful book. Nasmyth's Membrane: "Under the names—Nasmyth's membrane, enamel, cuticle or persistent dental capsule a structure is described about which much difference of opinion has been and still is expressed. Over the enamel of the crown of a human or other mammalian tooth, the crown of which is not coated with a thick layer of Cernentum, there is an exceedingly thin membrane, the existence of which can be demonstrated only with acids which cause it to become detached from the surface of the enamel. When thus isolated it is found to form a continuous transparent sheet, upon which by staining with nitrate of silver, a reticulated pattern may be brought out as though it were made of epithelial cells. It is exceedingly thin, Kolliker attributing to it a thickness of only 1/20,000 inch, but nevertheless it is very indestructible, resisting the action of strong nitric acid, and only swelling slightly when boiled in caustic potash." *Toures' Dental Anatomy*, 1904, Fourth Edition, London. (Z. '16-348; R.5994)

19:25 — I KNOW THAT MY REDEEMER LIVETH — Job here expresses his certainty that in the end he will be justified if not before.

19:26 — YET IN MY FLESH SHALL I SEE GOD — "And though after my awakening they destroy this body, yet apart from my flesh shall I see God, whom I shall see for myself and mine eyes shall behold and not another, though my reins be consumed within me." This seems to point to the fact that the Ancient Worthies will be changed to spiritual nature.

19:27 — MY REINS BE CONSUMED WITHIN ME — A pause. This idea however seems to overpower him so that he almost faints.

19:29 — THERE IS A JUDGMENT — Job warns them to be careful of their accusations.

20:1 — THEN ANSWERED ZOPHAR — Zophar's second speech.

**20:5,6 — THAT THE TRIUMPHING OF THE WICKED IS SHORT . . .
THOUGH** — The short triumphing of the wicked is only to emphasize their fall.

21:1 — BUT JOB ANSWERED — Job's seventh speech.

**21:7 — WHEREFORE DO THE WICKED LIVE, BECOME OLD, YEA,
ARE MIGHTY IN POWER?** — Job begins to describe the visible impunity of the wicked, nay their prosperity through life and honorable burial. The stock objections used to bolster up the appearance of providential equity he tears to pieces. His own trouble is forgotten for the

time. What can the friends say as to these doubts? They have nothing to say, nothing at all in their formal speeches, and even if the arguments Job answers are supposed to be interjected by the friends, yet these are not really arguments, only restatements of the theory in other terms. But in this final round of speeches their heated tone subsides, the case has become too serious for passion. They seem to speak under a sense of making final pronouncement; and it would appear as if each charged himself with bringing to a climax a different element of the common contention. (Moulton's *Modern Reader's Bible*)

21:16 — LO, THEIR GOOD IS NOT IN THEIR HAND: THE COUNSEL OF THE WICKED IS FAR FROM ME. — This may be an interruption from Eliphaz. (Good = prosperity). Or as A.R.V. note: "Ye say" etc., so verse 19.

21:18 — THEY ARE AS STUBBLE — Job challenges this statement by Eliphaz.

21:19 — GOD LAYETH UP HIS INIQUITY FOR HIS CHILDREN — This may be an interruption by Bildad.

HE SHALL KNOW IT — Job claims it more just and potent to let the punishment fall on the wicked man himself, instead of on his children.

21:22 — SHALL ANY TEACH GOD KNOWLEDGE? SEEING HE JUDGETH THOSE THAT ARE HIGH — Zophar interrupts.

21:23 — ONE DIETH — Job answers.

21:26 — THEY SHALL LIE DOWN ALIKE . . . THE WORMS SHALL COVER THEM — At the end of this verse the friends offer to interrupt, but Job continues.

22:1 — THEN ELIPHAZ THE TEMANITE ANSWERED — Eliphaz third speech. Eliphaz feels bound to drop the general terms he had used in the hope that Job would be his own accuser, he now enumerates actual transgressions, but he seeks to soften down the effect by dwelling on the theme of submission and restoration (vss. 21-30), now touched for the last time. (*Modern Reader's Bible*)

23:1 — THEN JOB ANSWERED — Job's eighth speech.

23:10 — I SHALL COME FORTH AS GOLD — Job expresses his faith in his final vindication though he cannot find the Lord.

24:1 — WHY, SEEING TIMES ARE NOT HID — *A.R.V.*: “Why are times not laid up by the Almighty?” See Eccl. 3:17 “God shall judge the righteous and the wicked; for there is a time there for every purpose and every work.”

24:2 — SOME REMOVE THE LANDMARKS; THEY VIOLENTLY TAKE AWAY FLOCKS, AND FEED THEREOF — Note the steps of social evolution pictured. a) Encroachment by removing the boundaries; b) The consequent formation of a class sinking into hardship and poverty (2-10); c) The intensification of this hardship by close contact with wealth (10-12); d) The crowding of population in the cities and the violence of city crime (vs. 12); e) Finally the rise of a distinctly criminal class, whose whole existence is a warfare against the light; in this way the morning is to them all as the shadow of death.

24:22 — HE DRAWETH ALSO THE MIGHTY WITH HIS POWER: HE RISETH UP, AND NO MAN IS SURE OF LIFE — *A.R.V.*: “Yet God preserveth the mighty by his power, He raiseth up him that hath no security of life, God giveth them to be in security, and they rest thereon and His eyes are upon all their ways.” *E.R.V.*: “Yet God by His power maketh the mighty to continue; they rise up when they believed not that they should live.”

26:1 — BUT JOB ANSWERED — Job’s ninth speech. Job here starts to answer Bildad, but is interrupted at vs. 5 by Bildad who continues to the end of the chapter. This thought is shown also by chapter 27:1 “Job continued his parable,” as if he had been interrupted.

26:3 — HOW HAST THOU COUNSELLED HIM THAT HATH NO WISDOM? AND HOW HAST THOU PLENTIFULLY DECLARED THE THING AS IT IS? — *Leeser*: “What sound wisdom hast thou made known so plentifully.”

26:4 — WHOSE SPIRIT CAME FROM THEE? — Job here shows his contempt for the arguments of the friends.

26:5 — DEAD THINGS ARE — Bildad continues to the end of the chapter. He deals with the basis of the friends doctrine, the distance between fruits and infinite power overpowers us as we read of the authority that is arbiter among the Sanctities, architect of the universe, finding flaws in heaven’s own brightness.

DEAD THINGS — = “*Rapha*” = lax; fig. a spirit (as dead, in plural only) from “*raphah*” (a prim. root) = properly to mend (by stitching), or fig. to cure; in the sense of “*raphah*” (a prim. root) = to slacken.

FORMED — = “*Chuwł*” or “*chiyl*” (keel) = a prim. root, properly to twist or whirl (in a circular or spiral manner); i.e. (spec.) to dance, to writhe (in

pain, esp. of parturition) or fear; fig. to wait, to pervert; *Young's trans.*—"The Rephaim are formed beneath the waters, also their inhabitants"; *Leeser*:—"The departed are called into being beneath the waters, and their inhabitants"; *A.R.V.*: "They that are deceased tremble beneath the waters, and the inhabitants thereof"; *Moffat*: "Before him the primeval giants writhe, under the ocean in their prison"; *Ferrar Fenton*: "The Raphaim themselves were destroyed and rest themselves under the sea."

26:10 — HE HATH COMPASSED THE WATERS WITH BOUNDS, UNTIL THE DAY AND NIGHT COME TO AN END. — *A.R.V.*: "He hath described a boundary upon the face of the waters unto the confines of light and darkness." This boundary is the horizon.

26:13 — THE CROOKED SERPENT — May refer to the Polar constellation of the Dragon.

26:14 — HOW LITTLE A PORTION IS HEARD OF HIM — *Moffat*: "All this is the mere finger of His force, the faintest whisper we can hear of Him! Who knows then the full thunder of His power!"

27:7 — LET MINE ENEMY BE AS THE WICKED — Some think that Zophar begins to speak here, reiterates the doctrine of unfailing judgment on sin. Zophar sums up the case for the friends. He states over again the doctrine of judgment on the wicked. The most marked feature of literary style in the book is its extreme parallelism. This makes it most improbable that the third colloquy should be imperfect by the omission of a speech from Zophar and a reply to him from Job. The change in the introductory formulas when chaps. 27 and 29 are reached is very suspicious. All critics recognize the difficulties of the text as it stands between chaps. 26 and 28 inclusive, which has the effect of making Job take up a position against his former contention and to his subsequent words; some commentators resort to violent explanations such as prolonged irony, etc.

27:12 — BEHOLD ALL YE YOURSELVES HAVE SEEN IT: WHY THEN ARE YE THUS ALTOGETHER VAIN? — i.e. Why are your united attestations to go for nothing with Job?

28:1 — SURELY THERE IS A VEIN FOR SILVER — Verses 1 and 12 point to man's works, how he searches out all natural treasures, mines, turns aside rivers, etc.; able to do such great things but cannot find wisdom. Certainly men are able to find gold and silver.

28:2 — BRASS — Brass = copper.

STONE — Stone = ore.

28:3 — HE SETTETH AN END — *A.R.V.*: “Man setteth an end to darkness, and searcheth out to the farthest bound the stones of obscurity and of thick darkness” = digs down to the bowels of the earth, and lights up its caves.

28:4 — THE FLOOD BREAKETH OUT — *A.R.V.*: “He breaketh open a shaft away from where men sojourn; they are forgotten of the foot (i.e. by men who walk over them on the surface) They hang afar from men, they swing to and fro.”

28:5 — OUT OF IT COMETH BREAD — Man cultivates the surface.

TURNED UP AS IT WERE FIRE — Perhaps referring to the earth’s interior as molten, shown by volcanic eruptions.

28:6 — THE STONES OF IT — And in this underneath part are found treasures of sapphires and gold.

28:7 — HATH NOT SEEN — No beast or bird has gone into such depths of earth.

28:9 — HE OVERTURNETH THE MOUNTAINS — As now done in mining and railroading.

28:10 — SEETH EVERY PRECIOUS THING — Men search for every natural precious thing and brings wonders to light. But with all his skill he cannot find wisdom.

28:11 — BINDETH THE FLOODS — By building dams or sea walls.

28:13 — NEITHER IS IT FOUND — No miner, for all his skill can find wisdom among the precious things he brings out of the earth. God alone knows its place (vs. 23) and when He wrought the structure of His creation He linked wisdom with the fear of the Lord, understanding with departure from evil.

28:20 — WHENCE THEN COMETH WISDOM — If there is a place to find all other precious things, where can one find wisdom?

28:22 — DESTRUCTION AND DEATH SAY — One end, the end of man’s way, teaches by experience that the course leading to it was wrong, that God’s commands here were wisest. But wisdom is not found in destruction and death, she is not there.

28:23 — GOD UNDERSTANDETH THE WAY — God alone knoweth it for His works proves He knows wisdom.

28:24 — FOR HE LOOKETH — His vision includes all things.

28:25 — TO MAKE THE WEIGHT FOR THE WINDS — Perhaps to give force or power to an invisible thing; or possibly that cold air being heavier than hot air is the cause of our winds, trade winds, tornados, etc.

HE WEIGHETH THE WATERS — Perhaps the vapors which form clouds. (Psa. 135:7)

28:28 — THE FEAR OF THE LORD, THAT IS WISDOM — By the description we see this is not earthly wisdom (James 3:13-18) not the knowledge of nature, of science, etc.; but the wisdom from above, viz.—knowledge of God. See Job 12:9-13.

TO DEPART FROM EVIL IS UNDERSTANDING — Zophar here makes the fear of God and His judgments the basis of universal wisdom. God thus points man to wisdom.

29:1 — AND JOB CONTINUED HIS PARABLE — As if he had been interrupted by Zophar. (27:7)

29:2 — OH THAT I WERE AS IN MONTHS PAST — Job gives a climax picture of misery. Chap 29 is what Job was; 30:1-15 the contrast, what he has become; 30:15-31 he sinks into a wail of misery.

30:1 — THE DOGS OF MY FLOCK — After this *Moffat* inserts verses 11, 9, 10 of chapter 16.

31:— Job rises and in the most formal manner, falling into a traditional form of oath (vs. 1) disclaims all such sins as he could be suspected of; the form of speech being plastic enough to admit emotional outbursts of horror at the suggested sin, or longing for an appeal to God.

31:5 — IF I HAVE WALKED WITH VANITY — See similar oath of disclaiming in Psa. 7.

31:33 — AS ADAM — As Adam hid in the Garden when he heard the voice of God. If Job had secret transgressions that forced him to keep in hiding from public contempt. The sentence is not finished.

32:— The first five verses of this chapter are prose.

32:2 — THE BUZITE — This leads us to believe that Uz was the land of Uz, the first born of Nahor, Abraham's brother; Bus was the second son. Elihu represents God himself.

RAM — Abraham (?) the name originally was Abram = exalted father. Rashi's note on the passage is curious: "Of the family of Ram: Abraham, for it is said, 'The greatest man among the Anakim (Josh. 14); this (is) Abraham.' " Ewald identifies Ram with Aram, mentioned in Gen. 22:21 in connection with Huz, Buz. (Gesch 1:414). Elihu would thus be a collateral descendant of Abraham and this may have suggested the extraordinary explanation given by Rashi (S.B.D.) Possibly a descendant of Abraham's brother Nahor. (Gen. 22:21)

32:6 — I AM YOUNG AND YE ARE VERY OLD — The decorum of Patriarchal life is broken in upon by the wisdom of youth. Elihu feels fully the bashfulness of a young man interposing in the conversation of elders. But he feels also the fervor of youth, longing to champion the truth. He takes 52 lines to say he is going to speak. A curious zigzag meter reflects his struggles between nervousness and a growing enthusiasm for his cause.

33:6 — I AM ALSO FORMED OUT OF CLAY — "Behold, I am toward God as thou art." (A.R.V.) Elihu's words were as wise as any of those spoken by Job's comforters—probably wiser. But they were merely human wisdom, so far as we can discern. (Z. '14-53; R.5403)

33:13 — HE GIVETH NOT ACCOUNT OF ANY OF HIS MATTERS — Elihu shows Job that he had been reasoning in part from a wrong premise — that he must not expect to fully comprehend all the ways of one so far above him, but must trust in God's justice and in His wisdom. (Z. '14-52; R.5402)

33:14 — GOD SPEAKETH ONCE, YEA TWICE — The Hebrew words literally are: God speaketh one, two—as though He speaks with a kind of repetition, stroke upon stroke, word upon word. (Isa. 28:10) Men do not regard the constant witness of divine truth. (B.S.M.)

YET MAN PERCEIVETH IT NOT — Elihu here reaches his real argument, that calamity is a warning and admonition of God to keep men humble before Him and save them from destruction. Continued the thought in verses 29-30.

33:16 — HE OPENETH THE EARS OF MEN — In the thunder tones of the day of trouble. (B153)

33:17 — WITHDRAW MAN FROM HIS PURPOSE — Here we have the first detailed definition of the divine purpose for reclamation of man from sin and death and the fact that this is to be accomplished by God Himself providing the Redeemer and Teacher to lead men back to Him. Elihu has a theme which revolves around four words in two couplets—soul and grave, life and death, repeated five times (vss. 18, 20, 22, 28, 30). This refutes the

arguments that God does not care. He is and has always been ready to respond to the slightest opening for the entrance of His words and power. Will be particularly so in the Kingdom. (Isa. 65:24)

33:23 — A MESSENGER WITH HIM — He shows the one thing necessary to man's recovery from the power of death, and his restoration to divine favor.

ONE AMONG A THOUSAND — A rare one.

TO SHOW UNTO MAN HIS UPRIGHTNESS — "To declare His own righteousness for man." (Z. '14-52; R.5402)

33:24 — UNTO HIM — Unto man. (Z. '14-52; R.5402)

God's wisdom and justice cannot be impugned. The sentence of death is justly upon all men through father Adam. But God has provided us a Redeemer, Christ Jesus; and he, in harmony with the Father's plan became a man, and then gave himself a ransom price for all by paying the death penalty for Adam. As soon as the Bride is complete this Mediator will stand forth to declare his righteousness as for or applicable to everyone who will accept it.

33:25 — RETURN TO THE DAYS OF HIS YOUTH — Then will follow restitution, physically, those for whom the mediator stands shall be restored to a perennial youth, in which death and decay will find no place. They shall find acceptance and communion with God in joy and peace, and He will restore them to the original perfection, lost in Eden. (Z. '14-53; R.5403)

33:26 — RENDER UNTO MAN HIS RIGHTEOUSNESS — A.R.V.: "He restoreth unto man his righteousness;" *Young*: "He returneth to man his righteousness."

33:27 — HE LOOKETH UPON MEN — Margin: "He shall look upon men, and say, I have sinned . . ."; *Leeser*: "He then should assemble men around, and say . . ."; He will chant it before men and say, "I have sinned and perverted the right, and it was not requited me. (So *Leeser*: "Yet have I not received a like return") He has redeemed my soul from going into the pit and my life that it may be brought to the light." So an acknowledgement that God is just (Z. '14-53; R.5403) and that the restitution was unmerited will be required.

33:29 — OFTENTIMES WITH MAN — *Moffatt*: "Now God does this over and over again, twice, thrice, for men, to bring them back from death into the sunshine of life."

33:32 — SPEAK, FOR I DESIRE TO JUSTIFY THEE — Elihu appeals to Job and pauses for an answer, but none comes. Job's silence evidently nettles Elihu.

34:2 — HEAR MY WORDS, O YE WISE MEN — Elihu then appeals to the three friends and hopes to unite them and all other men of wisdom and understanding with himself in protest against Job, whom he describes as drinking scorn like water, and adding a rebellious spirit to sin. (vs. 37) But he cannot draw any notice from them. They have finished their argument.

34:14 — UPON MAN — Margin. Upon him.

SPIRIT — "*Ruach*" — spirit of life.

BREATH — "*Neshamah*" — breath of life.

34:15 — PERISH TOGETHER — Showing that man and beast have a similar spirit of life and breath of life. For the same thought, see Psa. 104:29.

34:29 — WHEN HE GIVETH QUIETNESS, WHO THEN CAN MAKE TROUBLE — Elihu seeks to draw a line in the criticism of Job, agreeing with neither Job nor his friends, but endeavoring to be moderate in his position. He defended the Almighty claiming that if God had not so ordered, Job's adversities could not have come upon him. To Elihu it seemed clear that God had a hand in Job's experiences. Satan could not have sent all these calamities unless God had permitted it. Neither man nor angel of whatever rank could thwart the divine will. God, not Job, had the authority to decide what should be done. God alone had to order all of life's affairs. The Christian may well draw a lesson from Elihu's question. Though the words are not inspired they are very wise. We can recognize the truth they contain—that when God purposes to give peace, the whole universe will be in obedience to His law, and none can make trouble. If we have difficulties, persecutions, trouble, of any kind we should look to God. We should say: "This thing could not happen to me unless the Lord permitted it." We have come under special divine care. God has promised that all things shall work together for good to us who are His children. The lesson of trust is one of those difficult lessons for us to learn and apply—to realize that all of life's experiences are under divine supervision and that nothing can happen to us but what is for our highest good. This is not now true for the world, but merely of God's family. By and by God will make all things work out blessings for the world. (Z. '14-53; R.5403)

While the world is troubled more or less, yet many enjoy a measure of peace or rest from worry. Yet they are unaware of the great truths we enjoy and are in blindness, ignorance, superstition, error through Satan's delusions. They have a feeling of security and ease, through the blinding

influence of error and falsehood. Those who come into relationship with God, are therefore sometimes awakened from false security. Then they gain the true peace and rest of heart. (Matt. 11:28-30) No true rest can be gained otherwise. The Lord's people have a rest and peace of mind through the knowledge of the Lord's plan, the knowledge of His justice, mercy and love and a blessed realization that He is our God. All these things give us rest and peace of mind. God's children have a peace that the world knows not of and can neither give nor take away. And when the trials are all over the Lord will make up for all the troubles of the present, for all His children have suffered. (Z. '14-53; R.5403)

34:32 — TEACH THOU ME — We should look first to see if we can discern any wrong doing in ourselves which might properly bring chastisement. We should have joy in the Lord. But perhaps we have not been living close enough to the Lord. Yet these clouds do not necessarily mean that we have not been so living.

34:37 — MULTIPLIETH HIS WORDS AGAINST GOD — Elihu looks to the three friends, but they give no sign.

35:4 — AND THY COMPANIONS WITH THEE — This is directed against the friends as well as against Job.

35:5 — BEHOLD THE CLOUDS WHICH ARE HIGHER THAN THOU — Doubly slighted, Elihu can yet, from a single glance at the sky, draw an inspiration that strengthens him to confront both his adversaries.

35:9 — THEY CRY OUT BY REASON OF THE ARM OF THE MIGHTY — The blindness of sinful men who complain of the sufferings but refuse to read the lessons.

35:16 — HE MULTIPLIETH WORDS WITHOUT KNOWLEDGE — Here also there seems to be a pause, but both Job and the friends ignore Elihu.

36:21 — TAKE HEED REGARD NOT INIQUITY — From this point the signs of an approaching storm become visible in the sky and Elihu's words seem to be inspired by the changing heavens.

36:27 — MAKETH SMALL — *R.V.:* "Draweth up."

THEY POUR DOWN — *R.V.:* "They distill in rain from his vapor."

36:32 — WITH CLOUDS HE COVERETH THE LIGHT — *R.V.:* "He covereth His hands with the lightning and giveth it a charge that it strike the mark."

36:33 — THE NOISE THEREOF SHEWETH CONCERNING IT, THE CATTLE ALSO CONCERNING THE VAPOUR — “The storm which cometh up” (*R.V.*) With youth’s keen responsiveness to nature he eagerly drinks in every detail of the growing change. The brilliant atmosphere begins to show ominous signs of change. Through his words we are able to see the gradual rise of the whirlwind. We have spreading of clouds, small drops of water, such lightning and mutter of thunder as makes the cattle stand expectant of the storm “that cometh up.” Then some heavier crash makes Elihu tremble (37:1) and his heart move out of its place. Now beasts go to their dens as the thunder roars with a voice of majesty (37:8) and the lightning reaches the ends of the earth. (37:3) It is a tempest of all the winds of heaven. Elihu and his companions have to endure the sultry sweep of the south, under which their garments are too warm (37:17), and the icy breath of the north which mingles snow with the mighty rain. (37:9, 10) The thick storm cloud balances itself as it descends and wraps all in a darkness that appalls even Elihu. (vs. 19)

37:14 — CONSIDER THE WONDROUS WORKS OF GOD — The storm has become a whirlwind, the whole scene is wrapped in thick darkness, broken by flashes of lightning.

37:20 — SURELY HE SHALL BE SWALLOWED UP — Supernatural brightness mingles strangely with the darkness of the storm.

37:21 — THE WIND PASSETH, AND CLEANSETH THEM — At last comes a transition beyond even tempest. The whirlwind, in mystic fashion, spreads the thick clouds round the horizon, like a curtain shutting in Holy ground. From the cleared (cleansed) sky come flashes of intolerable brightness. (vs. 21) Lastly in that northern quarter from which Hebrew figure looks for the advance of divine judgments is seen a “terrible majesty” of “golden splendor”; and the roar of the whirlwind has become an inarticulate voice.

37:22 — FAIR WEATHER COMETH OUT OF THE NORTH — *R.V.*: “Out of the north cometh golden splendor.” The north must not be taken as of the north wind cleansing the skies, but of the north as in prophetic imagination the quarter specially associated with the divine abode (Pleiades) or the direction from which the God of Judgment makes His appearance. The friends take this glory, golden, yet too bright to look upon as the visible glory of God. (See Isa. 14:13; Ezek. 1:4; Jer. 6:1; 1:13-14; also Hab. 3:3-6)

38:3 — FOR I WILL DEMAND OF THEE, AND ANSWER THOU ME — This answer is often supposed to be an indignant denial of Job’s right to question (or inquire of) the ways of God. That this is not its significance a single consideration is sufficient to show. Such denial of the right to questions had been the position of the friends. Job had resisted and

questioned. Yet in the epilogue God declares that the friends had not declared of Him the thing that was right, as His servant Job had. Nor can this be met by the suggestion that Job had made submission, whereas the friends had not, and were therefore under divine displeasure because of their misinterpretation of Job's visitation. The friends had not been called upon for submission. It is impossible to interpret the epilogue except as a pronouncement on the side of Job, however much there may be of rebuke for his wilder utterances. Unless then we say that the divine intervention pronounces on one side and the epilogue on the other, it cannot be that the former is a denial of the right to question. No part of the divine intervention refers to them, nor bears on their case.

38:4 — DECLARE IF THOU HAST UNDERSTANDING — We have here not an outburst of angry rebuke, but an elaborate and unique poem, with a strong tone of thought, supported by a wealth of details; and the answer of a God who reasons with His creatures; here is shown an all pervasive sympathy, embracing the vastnesses that strain the imagination, but penetrating also to the smallest things and things most remote from human interest.

38:5, 6 — Joints in the casing stones of the Great Pyramid. "Hear what Mr. Flinders Petrie has to say of those grand casing-stones as made by them, and examined after an existence of 4,000 years by the science of modern times. The eastern joint on the northern casing stones is on the top 0.020, 0.002, 0.045 (of an inch only) wide; and on the face 0.012, 0.022, 0.013, and 0.014 wide (of an inch); and the mean variation of the cutting of the stone from a straight line, and from a true square is but 0.01 (of an inch) in a length of 75 inches up the face, an amount of accuracy equal to most modern opticians' straight edges of such a length. These joints with an area of some 35 sq. ft. each, were not only worked as finely as this, but cemented throughout. Though the stones were brought as close as 1/500 of an inch, or in fact in contact, and the mean opening of the joint was but 1/50 of an inch yet the builders managed to fill the joint with cement despite the great area of it, and the weight of the stone to be moved—some 16 tons. To merely place such stones in exact contact at the sides would be careful work; but to do so with cement in the joints seems almost impossible'." (*Our Inheritance in the Great Pyramid*, Part 1, page 20, Chapter 2)

Coffer in Great Pyramid—Mr. F. Petrie discovered that the coffer must have been sawed out of the solid granite, however superlatively hard that rock may be and however unknown and impossible to modern civilization such process may have been until the epoch of the French Exhibition of 1878 A.D., when were produced black diamond drills capable of working through almost any kind of stone. Now the sawing of the outside of the Coffer must have been done, Mr. F. Petrie concludes, by bronze saws, 8 or 9 ft. long, set with teeth of sapphires. While the cutting out of the material of the hollow

must have been accomplished by tubular drills of the same hard metal, with the same still harder jewel teeth, and rotated with such immense force under enormous vertical pressure that the teeth have actually found in some cases to have cut continued and regular spiral lines, as the drill descended with comparative rapidity into the solid granite rock. (*Ibid.* page 112, Part II)

38:22 — TREASURES OF THE SNOW . . . TREASURES OF THE HAIL

— See “How Nouri saw the Ark,” *San Francisco Examiner*; June 29, 1892; June 28, 30, page 3, July 1, 1892, page 3. Probably refers to the Mastodon, ice bound, frozen with grass undigested in his stomach, and even unchewed grass in mouth. (F28) Also discovery of the Ark, probably buried under snow on mountain.

38:23 — WHICH I HAVE RESERVED AGAINST THE TIME OF

TROUBLE — These are to be revealed in the time of trouble, to give man the tangible proofs, that the Bible record is true. Like the Pyramid.

Noah’s Ark—*Chicago Tribune*, August 13, 1883: “London, August 9. A paper at Constantinople announces the discovery of Noah’s Ark. It appears that some Turkish Commissioners appointed to investigate the question of avalanches on Mount Ararat, and suddenly came upon a gigantic structure of very dark wood protruding from a glacier. They made inquiry of the inhabitants. These had seen it for six years but had been afraid to approach it because a spirit of fierce aspect had been seen looking out of the upper window. The Turkish Commissioners however are bold now, not deterred by such trifles and they determined to reach it. Situated as it was among the fastnesses of one of the glens of Mount Ararat, it was a work of enormous difficulty, and it was only after incredible hardships that they succeeded. The Ark was in a good state of preservation, although the angles (observe, not the bow or stern) had been a good deal broken in its descent. They recognized it at once. There was an Englishman among them who had presumably read his Bible, and he saw it was made of the ancient gopher wood of Scripture, which as everyone knows grows only on the plains of the Euphrates. Effecting an entrance into the structure, which was painted brown, they found that the admiralty requirements for the conveyance of horses had been carried out, and the interior was divided into partitions 15 ft. high. Into three of these, only, could they get, the others being full of ice; and how far the Ark extended into the glacier they could not tell. If however on being uncovered it turns out to be 300 cubits long it will go hard with disbelievers in the Book of Genesis.”

The Gopher wood, of which the ark was built is generally supposed to be the Cypress, famous among the ancients and frequently mentioned in scripture. It is remarkable for durability. Instances are related of doors and posts made of this wood which had lasted 1,100 years. Remembering also that Mount Ararat is covered with perpetual snow and ice more than 3000

ft. below its summit, and that an earthquake which shook it in the beginning of the present year (1883) broke loose tremendous quantities of ice, burying under the avalanches whole villages, we cannot but think that the foregoing article is not so unreasonable as might at first appear. (Z. '83-9-2; R.525)

38:31 — PLEIADES — See note on Job 9:9.

BANDS OF ORION — See note on Job 9:9.

38:32 — CANST THOU BRING FORTH MAZZAROTH — Mazzaroth probably corresponds with the “chambers of the south” of Job 9:9. This clearly means the twelve constellations of the Zodiac through which the sun appears to pass in the course of a year, and which are poetically likened to the Inus or Chambers of Tabernacles in which the sun rests on his annual journey. These twelve constellations God brings forth each in his season, in antithesis to His guiding Arcturus (the great bear) always visible in its circuit round the pole. See “Planets” 2 Kings 23:5.

ARCTURUS WITH HIS SONS — Hebrew = *Ash* (lit. an assembly) is probably not the actual star Arcturus but the neighboring constellation of the Great Bear, or Dipper. *A.R.V.* “Canst thou guide the bear with her train?” The thought is: Canst thou guide the great assembly of northern stars, which follow their course round the Pole, like the wheels of a chariot driven by a swift charioteer round a race course?

38:35 — LIGHTNINGS THAT THEY MAY GO AND SAY — Possibly a prophecy of wireless telegraph. This verse was sent by wireless to Bro. Russell on his return trip from Europe while he was on shipboard.

39:27 — THE EAGLE — Eagle is a type of the spirit begotten ones, Jesus and his church, from the peculiarities mentioned in the following verses.

MOUNT UP — Step by step to greater spiritual heights. (2 Cor. 3:18; Rom. 12:2; Heb. 6:1)

AT THY COMMAND — Through obedience to God’s Word. (John 17)

ON HIGH — Her dwelling place. (Psa. 91:1; Isa. 57:15)

39:28 — ON THE ROCK — On Jehovah. (Deut. 32:4)

42:3 — WHO IS HE THAT HIDETH COUNSEL WITHOUT KNOWLEDGE? — This sentence looks like an echo from the storm, as if it were retreating, breaking up. From Job’s first words the storm begins to retreat, in harmony with Job’s submission; and such retreat of the storm can be powerfully indicated by the breaking out of the characteristic words,

each time sounding more in the distance. They may be to remind Job of the whole answer, and show his folly and make him realize the majesty of God and his own littleness. **42:4 — I WILL DEMAND OF THEE, AND DECLARE THOU UNTO ME** — See comment on verse 3.

42:6 — I ABHOR MYSELF — Job conscious of innocence as regards the contention of the friends, had passionately desired to come into the very presence of the Judge. His desire is granted, but in the purity of that presence the whiteness of innocence abhors itself in dust and ashes.

42:7 — AS MY SERVANT JOB HATH — This shows that the bold faith of Job, which could appeal to God against the justice of God's own visitation was more acceptable to him than the servile adoration of the friends who sought to distort the facts in order to glorify God.

This verse (beginning with the beginning of verse 7) is written in the prose style, the poetry having ended with verse 6. (*A.R.V.*)

42:12 — SO THE LORD BLESSED THE LATTER END OF JOB MORE THAN HIS BEGINNING — Just double what he had in the beginning! (Job 1:3)

42:13 — ALSO SEVEN SONS — Complete numerically. Just as many sons and daughters as he had at the beginning. That is how Adam's race will be redeemed and the earth filled with the proper number, just as God originally intended. Also if Job represents Adam's race, the seven sons may represent the restitution class, restored race. No special names given to the sons.

THREE DAUGHTERS — Given special names, evidently for a purpose. They may represent the Bride of Christ (see names) taken out from humanity.

42:14 — JEMIMA — Means "Dove," a name applied to the Church in Song of Solomon.

KEZIA — Cassia.

KEREN-HAPPUCH — Means "Jar of Ointment" (horn of paint). But why three daughters? They were developed in the last three of the seven thousand year days. Seven thousand years will complete the restitution work.

/ 1 / 2 / 3 / 4 / 5 / 6 / 7 /

Daughters of God

PSALMS

The Psalms are arranged in five books: chapters 1-41, 42-72, 73-89, 90-106, and 107-150. This division is from very ancient times. It is thought to be in imitation of the Pentateuch. Each book ends with a doxology. The word "Praise" is used 208 times in the Psalms. 208 bones in the human body.

1:3 — LIKE A TREE — See Isa. 61:3; Jer. 17:5-8.

RIVERS OF WATER — Doctrines of truth in God's word and the divinely appointed channels through which they come.

FRUIT — For these fruits see Gal. 5:22, 23.

LEAF SHALL NOT WITHER — Hence an evergreen tree represents life everlasting is sure to any one who will always keep in the above condition.

WHATSOEVER HE DOETH SHALL PROSPER — Because "the steps of a good man are ordered of the Lord." "Commit thy works unto the Lord and thy thoughts (plans, purposes) shall be established." (Prov. 16:3; Psa. 37:23)

2:1 — HEATHEN RAGE — Margin says "tumultuously assemble." The heathen = nations or Gentiles, the irreligious. Will tumultuously gather to strive for liberty and blessings in their own strength, not knowing the divine plan of the Kingdom.

THE PEOPLE — Nominal Christendom, the favored people of God will be deceived into expecting that **they** will be able to convert the world and bring in the Messianic Kingdom. They are waiting for a few million to be poured into the missionary treasury to effect the world's conversion and to insure God's will being done on earth as in Heaven. (N-9-7-13) As the Socialists hope to accomplish peace and equity by legal methods. The question is asked—why do such conditions exist? Why are the people striving thus, forgetful of God and His promises? The reason is shown in vss. 2-4.

2:2 — THE KINGS — Includes financial kings and captains of industry as well as political chieftains.

OF THE EARTH — These wise men of the earth have grasped the situation only in part. They perceive the blessings and riches rolling in upon the world through human invention and are fortifying themselves in luxury

and power beside the golden streams they have corralled. Thus have they set themselves. (See Isa. 5:8, 9)

THE RULERS — The ecclesiastical rulers and princes are affiliated with them. Together they take counsel. Their next step will be to put their counsels into practice. (N-9-7-13)

2:3 — BREAK THEIR BANDS ASUNDER, AND CAST AWAY THEIR CORDS — The spirit of hope and liberty set forth in the Bible is the divine restraint, the bands and cords of our text. The just commands of God, man's duty to man. The kings cast aside these restraints!

2:8 — ASK OF ME — Jesus did not ask to receive the heathen at the beginning of the Gospel Age, or before his second advent, because he knew the Father's plan to be a different one and the more excellent way, and he delighted to do the Father's will; he was well contented with the divine times and seasons and had no wish for change in this. He has been content to wait and place that request in its due time, in harmony with another feature of the divine plan—the selection of the Church. So with the true followers of Christ; as soon as they ascertain the glorious plan of salvation, they find it to be soul-satisfying, and greatly preferable to any plan of their own. It is the undeveloped Christians whom the Apostle calls “babes in Christ,” who are continually praying to the Heavenly Father for a change of the divine program, imagining that their wisdom and their love in respect to the heathen are superior to those of the infinite Creator.

Nearly all Christians have had their experience with such ignorance and we are glad to suppose that the heavenly Father laid not the sin of such presumption to their charge, but rather sympathetically appreciated our interest in the Heathen, though He must have deprecated our ignorance, or lack of reverence, headiness, high-minded assumptions of more than infinite wisdom, or our mistrust that He was not able to do the work in the best way. (N-7-18-09)

THE UTTERMOST PARTS OF THE EARTH FOR THY POSSESSION — “His dominion shall be from sea to sea and from the river to the ends of the earth.” (Zech. 9:10) This is the “purchased possession,” (Eph. 1:14) the “first dominion.” (Mic. 4:8)

2:9 — BREAK THEM WITH A ROD OF IRON — Force will be used then (the breaking refers to the time of trouble) not merely moral suasion. Force will be employed in putting down the reign of evil. Satan will not merely be requested to desist from deceiving the world, but will be bound for 1000 years and be unable to deceive the nations. Mankind will no longer be invited to accept Christ and to give their hearts in obedience to him, but will be compelled to obey. (See Psa. 45:3-5; 66:3; Rev. 2:27) Offers of grace

will no longer be held out with rewards of faith attached; instead the whole earth shall be filled with the knowledge of the Lord. (Isa. 11:9)

2:10 — BE WISE . . . BE INSTRUCTED — Take heed and warning from the words of this Psalm. Receive instruction from the Lord. Be wise and yield willingly while yet there is time.

O YE KINGS — Kingdoms of Christendom, all rulers and judges and princes of earth.

2:11 — SERVE THE LORD WITH FEAR — Serve Him with reverence and fear to disobey. Serve Him by dealing justice and mercy, and help the poor and needy. (Psa. 92:2-4) If they did this it would prevent anarchy. But selfishness and pride have gotten so firm a hold on men that they will not do this, as shown in verses 2 and 3.

2:12 — WHEN HIS WRATH IS KINDLED BUT A LITTLE — Those of the nations which freely and heartily accept Messiah's rule will be correspondingly saved from the breaking process. "When His wrath is kindled but a little"—before the time of trouble is fully upon you in all its terror.

BLESSED ARE ALL THEY THAT PUT THEIR TRUST IN HIM — Those who follow the instructions of this Psalm and wait patiently for Him and obey Him and trust Him will be wonderfully blessed.

4:2 — HOW LONG WILL YE TURN MY GLORY INTO SHAME? — How? By disobedience, defiling His work, changing its use from that for which it was created to some other; by misrepresenting the Heavenly Father; by degrading His image, covering the earth with shame instead of with glory. All God's works before Adam, during the six creative days, was to His glory. All worked in perfect order, but when on the seventh day God created man, man turned His glory into shame. Now God rests and works for man. (*Bro. Hollister*)

6:5 — DEATH — "*Maveth*" = (from prim. root - to die; or causative - to kill) = death.

GRAVE — "*Sheol*" = grave. *Hades*, or the world of the dead (as if a subterranean retreat). From "*shael*" — to inquire. (*Strong's Conc.*)

17:8 — APPLE — Heb. = *Ishon* — little man; the same word is in Deut. 32:10; Psa. 17:8; Prov. 7:2; the corresponding English word is pupil, from the Latin *pupillus*. In Zech. 2:8 the Heb. = *baw-baw*—something hollowed out, as the pupil. In Lam. 2:18 the Heb. = *bath* — daughter, used figuratively.

18: — THE DIVISIONS OF THE PSALM —

Vss. 1-3	Introduction and Praise;
Vss. 4-6	The Gospel age course of the Church in sorrow and humiliation;
Vss. 7-15	The wrath of God in the time of trouble;
Vss. 16-24	The deliverance and glory of the Church;
Vss. 25-36	Reward according to heart intention, God our strength and shield;
Vss. 37-42	Victory of the Church over the world, flesh, and Devil;
Vss. 43-50	Rule of the Church over the world and her enemies.

The Psalm is about how the Church with her Lord Jesus shall rule all nations.

18:1-3 — I — David is in this Psalm a picture of the feet members of the Christ, or the Christ at its deliverance.

WILL LOVE THEE — The response of a grateful heart full of deep appreciation of God's love and goodness. So the Church will love Jehovah to all eternity, love Him far more than can the angels or mankind, because they have tried Him and learned His character.

O LORD, MY STRENGTH — They have all learned that their overcoming has not been in their own strength of will, but in God's strength, they have been strong in the Lord and in the power of His might.

18:2 — THE LORD IS MY ROCK — Firm solid foundation, which will not give way, and which can be trusted.

AND MY FORTRESS — Place to which we can flee when in danger, and which will protect us. Many have refuges to which they can flee, "holes in the rocks," but which will not protect them. But this one cannot fail. "They that put their trust in Him shall never be confounded."

AND MY DELIVERER — We recognize Him as the one whose power delivers us.

MY GOD — My mighty one, the one I have put my trust in.

MY STRENGTH — Or rock (margin) in the sense of the strength which we may have when we realize that He is in back of us. We fear nothing.

IN WHOM I WILL TRUST — From what we have learned we will put our trust in no other, neither self, nor man, but in God alone.

MY BUCKLER — A protection fitting around the body. So through His word, which is our “shield and buckler.”

AND THE HORN OF MY SALVATION — The power by which I shall be saved. He is our life giver, Father, the power to uphold us all through our course.

AND MY HIGH TOWER — A means of warning of danger. These expressions show that God is every conceivable protection to us, all sufficient, in every time of need, and never failing.

18:3 — I WILL CALL UPON THE LORD . . . WORTHY TO BE PRAISED

— Hence we will call upon Him when we need help. For He is worthy in all ways to be praised, and so shall we really find salvation.

18:4-6 — The Gospel Age course of the Church in sorrow and humiliation.

18:5 — THE SORROWS OF HELL COMPASSED ME ABOUT — Picturing the fact that the Church, like Christ, will seem to be engulfed and overcome by her enemies and wiped out.

18:6 — MY VOICE OUT OF HIS TEMPLE — The true Church. The relief will come through Christ, in connection with the temple class. “I will raise them up at the last day.”

MY CRY CAME BEFORE HIM — She cries to God and puts her trust in Him and the time for the deliverance of the Church has come.

18:7-15 — The wrath of God in the time of trouble.

18:7 — THEN — When the deliverance of the Church takes place.

THE EARTH — Society shaken.

THE FOUNDATIONS ALSO OF THE HILLS — The real principles and methods upon which the present lesser governments are run, oppression, selfishness, the groaning mass of people; these are shaken and loosed and made plain so that the governments fall.

BECAUSE HE WAS WROTH — The day of vengeance.

18:8 — WENT UP A SMOKE OUT OF HIS NOSTRILS — Anger.

FIRE OUT OF HIS MOUTH DEVOURED — Consuming trouble upon the world, destroying all iniquitous institutions.

COALS WERE KINDLED BY IT — Coals of fire, the embers kindle and ignite which will set on fire the present order of things.

18:9 — BOWED THE HEAVENS — The second presence of Christ, his return to earth.

18:10 — AND HE RODE UPON A CHERUB — One of God's four attributes is particularly exercised—justice, a just recompense for all the evil and the neglected light. (Rev. 18:24; Jer. 51:49)

DID FLY UPON THE WINGS OF THE WIND — Picturing the swift, sudden judgement that will come. (Rev. 18:18, 8; 1 Thes. 5:3)

18:11 — DARK WATERS — The truth which comes with Jesus' second presence is darkness to the world. (Rev. 16:10; Isa. 60:2)

18:13 — THE LORD ALSO THUNDERED — The seven thunders among the ecclesiastical heavens.

GAVE HIS VOICE — “The voice of the Lord rendering recompense to His enemies.” (Isa. 66:6)

HAIL STONES — Truth (water) congealed in a hard form. The truths now revealed will act as such a storm on its enemies, for it will show up their falsity and the foul error of their doctrine. See the seven last plagues.

AND COALS OF FIRE — That will burn and consume the evil and error in society, will start the elements burning.

18:14 — ARROWS — See Psa. 45:5. Truths and their spirit.

SCATTERED THEM — Scattered his enemies, so that they could not work well together. As at the first advent the enemies of the truth will soon be squabbling among themselves, after they have outwardly united.

AND HE SHOT OUT LIGHTNINGS — Diffusions of knowledge on various subjects.

AND DISCOMFITED THEM — Routed them and put them to confusion.

18:15 — CHANNELS OF WATER WERE SEEN — Waters represent truth; Channels represent instruments or agents used to give out the truth. Satan and the nominal church have given out error for truth and the world will then, now that the God given channels have been filled largely with the mud of human tradition, reject it and overthrow it.

AND THE FOUNDATIONS OF THE WORLD WERE DISCOVERED

— It will be made plain that the present world, religious and social, is founded on selfishness, and thus its foundations will be dis-(un)-covered, and its evil and wrong and injustice be shown up, that it is not worthy to remain. (Psa. 82:5; Heb. 1:10; 12:26, 27)

AT THE REBUKE — At God's voice (Heb. 12:26; Isa. 2:4; Mic. 4:3)

18:16-24 — The deliverance and glory of the Church.

18:16 — HE DREW ME OUT OF MANY WATERS — At the second advent of Christ the deliverance of the church will take place. This is the David class, and pictures their deliverance in the early part of the trouble, in the dawning of her morning. Many or (margin) great waters represent the tumult of the people. As Jesus was delivered over by the ministers and the mob to his death, so his feet members may soon be given over to death by the ministers and their following, "for the good of the cause."

18:17 — STRONG ENEMY — Satan.

18:18 — IN THE DAY OF MY CALAMITY — In the day when the Church is in the flesh, beset with trials and difficulties, then her enemies try to hinder her and block her way.

BUT THE LORD WAS MY STAY — But they put their trust in the Lord and now look back and are exceeding glad they did.

18:19 — LARGE PLACE — Roomy place. The present truth and the liberty and blessing it brings. (Isa. 33:20, 21; Joel 2:24-27)

HE DELIGHTED IN ME — The Lord delights in the Little Flock, because she is the image, exact copy of His Son. (Psa. 87:2; 149:4; 132:13-16)

18:21 — FOR I HAVE KEPT THE WAYS OF THE LORD — Striven to do His works and ways, to practice them.

18:22 — I DID NOT PUT AWAY HIS STATUTES FROM ME — I did meditate on His word and thoughts and did not reject them for my own or the plans of another.

18:23 — I KEPT MYSELF FROM MINE INIQUITY — From my weaknesses and my besetments of the world, flesh and Devil.

18:24 — ACCORDING TO THE CLEANNES OF MY HANDS IN HIS EYESIGHT — Showing the faithful loyalty of the Little Flock with Jesus.

Their righteousness has been one of will, heart, intention, and they had the imputed robe of Christ to cover them. According to their righteous intentions and earnest efforts (hands).

18:25-36 — Reward according to heart intention; God our strength and shield.

18:25 — WITH THE MERCIFUL THOU WILT SHEW THYSELF

MERCIFUL — The merciful love mercy, notice that trait in God and are drawn by it.

WITH AN UPRIGHT MAN THOU WILT SHEW THYSELF

UPRIGHT — Similarly, the perfect (*Young's trans.*) or the upright have a capacity for appreciating perfection and justice and see it in God and are drawn by it.

18:26 — WITH THE PURE THOU WILT SHEW THYSELF PURE — The pure see this of His character; stands out prominently to them.

WITH THE FROWARD THOU WILT SHEW THYSELF FROWARD

— To the perverse (*Young's trans.*) God seems always to be thwarting their plans and to be in their way. "Thou thoughtest I was altogether such an one as thyself." (Psa. 50:21) "A man's idea of God is a fair index of his relationship to God." (*Z. '80-9-7; R.139*)

18:27 — AFFLICTED PEOPLE — The Church.

HIGH LOOKS — Vaunting ambitions of Satan and his emissaries.

18:28 — FOR THOU WILT . . . ENLIGHTEN MY DARKNESS — Thou wilt enlighten my mind through the light of the Holy Spirit. (Ex. 37:17-24; Psa. 19:18; 119, 130; Eph. 2:18)

18:29 — TROOP — Troop of opposers.

WALL — Obstacles thrown in our way to stop our progress.

18:31 — ROCK — Sure foundation.

18:32 — STRENGTH — Courage to do His will.

MAKETH MY WAY PERFECT — Leads me in the narrow way that leads to perfection, the way of the perfect in heart.

18:33 — MAKETH MY FEET LIKE HIND'S FEET — Swift to run in the narrow way, to do His will.

SETTETH ME UPON MY HIGH PLACES — Places of honor in His service, to do His people good.

18:35 — THY GENTLENESS HATH MADE ME GREAT — Thy humility and gentleness has made me ashamed of myself and set me to copying thy true greatness.

18:37-42 — Victory of the church over the world, flesh and Devil.

18:43-50 — Rule of the Church over the world and her enemies.

19:1 — THE FIRMAMENT SHEWETH HIS HANDIWORK — It is said that the plan of God is written in the stars and in their relations one to another.

19:2 — NIGHT UNTO NIGHT SHEWETH KNOWLEDGE — The wonderful power and wisdom and order manifested in the stars, shows at least God's infinite wisdom and power.

19:3 — WHERE THEIR VOICE IS NOT HEARD — *Leeser*: "There is no speech, there are no words, their voice is not heard."

19:4 — LINE — *Leeser*—"Melody" represents the testimony of their order and harmony and perfect workings, testifying to the same of God.

IN THEM — Amongst the heavenly host of angels etc. The literal heavens are here used as a picture of the religious ruling powers of the Millennial Age.

IN THEM HATH HE SET A TABERNACLE — A dwelling place. "I go to prepare a place for you" among the "many mansions." A condition representing glory, honor and immortality of the divine nature.

THE SUN — The Sun of Righteousness (Mal. 4:2, 3) which shall rise with healing in its beams. The Christ glorified.

19:5 — WHICH — "And he." (*Leeser*)

BRIDEGROOM — Jesus, the husband of the Bride, the head of the body.

COMING OUT — To accomplish the work of the Millennial Age.

HIS CHAMBER — From heaven to come to earth? ("Whom the heavens must retain." Acts 3:21)

REJOICETH — "I delight to do thy will, O, my God."

STRONG MAN — “All power is given unto me in heaven and in earth.”
Matt. 28:18

TO RUN A RACE — *Leeser*: Run his course—accomplish the work of the Millennium. “His work is before him.” (Isa. 40:10; 62:11)

19:6 — HIS GOING FORTH IS FROM — From the beginning to the end of the Millennium, when Christ will deliver up the Kingdom of the Father.

HEAVEN — The spiritual ruling powers. Or as the literal sun covers the whole earth in its course, so the Sun of Righteousness will shine over the full extent of the earth and over the whole race. (Psa. 72:8)

THE HEAT THEREOF — Influence and power (cleansing influence). It will penetrate into every nook and corner of the world and of the hearts of men, cleansing them and rooting out every form of evil and evil influence.

19:7-11 — These verses refer us to the superior glory of God’s special written revelation of Himself (above that of the stars), given through His inspired agents, the prophets and apostles. This testimony not only declares the existence, power, and wisdom of Jehovah, with a silent intimation of His goodness and grace, but with overwhelming force it bears to the thoughtful mind the convincing testimony of all His glorious attributes and of His love toward us in Christ. Other agencies may lead to temporary and partial changes of course and action, but nothing else equals God’s revealed truth for producing a change of character. (*Z. ’18-155; R.6259*)

It is because other converting agencies and powers are so often used that there are so many glossed over characters, nominal Christians, as compared with the few whose entire beings are turned and fully consecrated to the Lord. People may be converted from savagery to civilization by a general knowledge, or from intemperance to sobriety by a study of the advantages of the latter over the former or from dishonesty to honesty by learning that honesty is the best policy. But none of these are soul conversions. Only God’s Truth can produce soul conversion, as our Lord indicates in John 17:17.

19:7 — LAW — “*To-law*” — a precept or statute, espec. the Decalogue or Pentateuch. (From “*yaw-saw*,” a prim root to flow as water, i.e. rain, trans. to lay or throw; espec. an arrow, to shoot; fig. to point as with finger, aiming; to teach). Margin reads doctrine.

TESTIMONY — “*Ay-dooth*”; — (feminine of “*ayd-concr.*” a witness, abst. testimony; spec. a recorder, i.e. a prince) = testimony, evidence.

The testimony is not doubtful but clear and positive, making wise the single-hearted who have no will or plan of their own which they wish the Lord to adopt, but who seek the Lord's will only.

19:8 — STATUTES — “*Pik-kood*” — prop. appointed, i.e. a mandate from God; (plural only, coll. for the Law) (from *paw-kad*, a prim. root, to visit; by impl. to oversee, muster, charge, care for, miss, deposit). Margin reads purposes.

The statutes, His appointed plans, are right, rejoicing the heart. God's glorious plan of the ages rejoices the hearts of all who have come to a knowledge of that blessed arrangement.

COMMANDMENTS — “*Mits-vaw*”; a commandment whether human or divine. (Coll. the Law) (From “*tsaw-vaw*,” a prim. root, to constitute, enjoin). Margin reads precepts.

The commandments, precepts or teachings are pure and clear, showing us the unmistakeable cause and end of righteousness and of unrighteousness.

19:9 — FEAR — “*Yir-aw*”; fear, moral reverence. (fem. of *yaw-ray*, fearing, moral reverent, from *yaw-ray*, a prim. root, to fear; caus. to frighten; moral. to revere). The fear or reverence is a pure and lofty sentiment based on love and gratitude not upon a servile recognition of tyranny or power and this proper fear will endure forever and will lead the possessor to everlasting life.

JUDGEMENTS — “*Mish-pawt*”; prop. a verdict, spec. a sentence, or formal decree; divine Law; abst. justice, including a particular right or privilege. (From “*shaw-fat*,” a prim. root, to judge, i.e. pronounce sentence; to vindicate or punish; by exten. to govern; pass. to litigate).

Judgements. Once when following the teachings of mistaken teachings and catechisms, we thought of the judgements of the Lord, His “eternal decrees,” only with horror, supposing that they provide for the salvation of but a mere handful of our race and the everlasting misery of the masses. But what a change of sentiment has come since our eyes of understanding have opened to the Truth. Now God's decrees are sweet to our taste, we appreciate them greatly. Moreover, the thoughtful servant of God who meditates on God's decrees, judgements is warned thereby and in remembering and obeying them there is great reward. (*Z. '18-155; R.6259*)

19:10 — THAN MUCH FINE GOLD — The lust of the eyes.

THAN HONEY AND HONEYCOMB — The lust of the flesh.

19:11 — IS THY SERVANT WARNED — Warned against the influence of pride, these give the true wisdom. Eve was tempted along these three lines, so was Jesus, so is the Church. (See Matt. 4:1-11; 1 John 2:16; Gen. 3:6)

GREAT REWARD — Those who keep these will get all that Eve sought to get before God's due time, and more, and will have every sense and their whole nature satisfied in a legitimate, wholesome way in harmony with God. (See Rev. 2:7)

19:12 — HIS ERRORS — His own errors. Not the sins before our consecration, and for our sins afterward Christ's merit is amply sufficient to atone. But the Lord requires of us that we shall take note of our imperfections and apply to Him for specific forgiveness. This will tend to keep us humble, assist us in keeping in remembrance the horrible pit of sin from which we were lifted by the gracious merit of our Redeemer. These experiences will also be helpful to us by drawing us to the throne of grace more frequently that we may obtain mercy and grace to help in time of need. (Heb. 4:16) (*N-11-7-09*) We are not able to judge or discern our own sins and errors by our faulty judgments. But must have divine assistance to know them and fight against them. "It is a wise man who knows his own faults."

SECRET FAULTS — Faults secret from others and known only to the Lord and to ourselves, or faults secret from ourselves but well known to others. The heart in harmony with the Lord and the principles of righteousness will more and more desire full perfection, full victory over the weakness of the flesh and will strive hard for it. We must "cleanse ourselves from all filthiness of the flesh (body) and spirit (mind, will); perfecting holiness in the reverence of the Lord." "Then He will be faithful to cleanse us from all unrighteousness." (2 Cor. 7:1; 1 John 1:9) See washing in the Laver.

19:13 — KEEP BACK — By thus correcting and disciplining us. "I will guide thee with mine eye."

PRESUMPTUOUS SINS — Pride; wanton exposure to danger as in Jesus' second temptation; like Moses smiting rock, when told only to speak to it: to Lord it over God's heritage, presuming to take place and authority not bestowed by the Lord. To dictate to the Lord. (*N-11-7-09*) Satan's sin is presumption. Typified by the strange fire offered by Nadab and Abihu.

DOMINION OVER ME — Blind us and influence all our actions. Let not pride or avarice or envy, hatred, malice, etc. have dominion over me, rule me and make me their helpless slave. "Whosoever committeth sin (willingly) is the servant of sin." (John 8:34) Their dominion over us would

mean ultimately the second death. Let thy Spirit rule in my heart, not the spirit of selfishness. “Thy will not mine be done.”

UPRIGHT — Perfect in character, at the mark. At the end of our course we will be ready for the Kingdom. “If ye do these things ye shall never fail.”

THE GREAT TRANSGRESSION — From deliberate intentional sin, from anything worthy of second death. (*N-11-7-09*)

20: — Perhaps Jesus here may be soliloquizing, or some of the Divine purposes or qualities are personified and speak thus.

20:1 — **HEAR THEE** — Answer thee. Did the Lord answer Jesus in the garden? John 11:42. (*Z. '21-166*)

DAY OF TROUBLE — That upon Jesus in Gethsemane when in “strong crying and tears” he faced the most momentous problems in his existence. It would not be inappropriate to stretch the application to the whole period of his humiliation (3-1/2 years) and to the humiliation of his body and the closing Time of Trouble of the Gospel Age and to apply the final setting upon high to the exaltation in the Kingdom. But it is simplest to apply it to our Lord Jesus himself.

21: — This is a coronation Psalm of Israel. In all probability written for David’s own coronation; but being a “Psalm of David’s” it has a bearing upon David’s Son and Lord. Its subject matter is connected with Psalms 20:4. (*Z. '21-166*)

23: — Beecher wrote: “It is the nightingale among the Psalms. It is small, of a homely feather, singing shyly out of obscurity, but it has filled the air of the whole world with melodious joy.” Spurgeon said: “This is the Pearl of Psalms, whose soft and pure radiance delights every eye.”

23:1 — **MY SHEPHERD** — This is a cry of joy and deep appreciation. “Other lords have had dominion over us, but now thou art our leader.”

Jehovah is the over-shepherd, the Great Shepherd, and Jesus the under-shepherd, (Heb. 13:20; 1 Pet. 2:25; John 10:11), as Jesus has appointed under-shepherds.

The work of shepherding is not exercised toward the world. Jesus does not shepherd goats or wolves, but only sheep. The special care is taken of the Flock of God (Acts 20:28). Originally the Jewish nation constituted this flock and David recognized himself as one of the sheep. Israel was not chosen because better than the rest of mankind but God made an exception of that people for Abraham’s sake. So God made Israel His sheep. As they

obeyed He blessed them and whenever they went astray He chastised them and brought them back again under His care. But the special application is to the spiritual seed who were to reign over the natural seed; all the chiefest of God's promises are to spiritual Israel. God had a still more particular care over spiritual Israel. Hence we understand that the speaker is Jesus, and all his consecrated body-members are also represented in the speaker. (Z. '14-198, 199; R.5490)

There is a distinction implied between sheep and wolves. See note on John 10. The world likes to be considered strong and well able to defend themselves and their rights. On their escutcheons we never see a sheep portrayed. We see lions; the eagle with its outspread wings and sharp claws and beak; dragons, bears, serpents—everything to indicate rapacity, ferocity, cunning desire for conquest. The Lord passes by all these strong, fierce nations—the lion, eagle, bear and has called out a new nation altogether distinct from these. God has chosen for the members of this nation few in number—those who are sheep-like in disposition and who desire to come into His fold. For these He has provided a particular way in which to enter this fold. He does not have bears, tigers, wolves nor birds of prey in His fold. God does not recognize such. They are not to be fed and cared for as He cares for His sheep. If therefore we would claim the promise of this beautiful Psalm we must make sure we are of sheep-like disposition and desirous of being led by the true Shepherd.

We are to be careful to note there is only one shepherd who is able to care for our interests and who can safely be trusted with them. A strange shepherd would lead the sheep astray, would lead them into difficulties, disasters and dangers. For this reason we do not trust everybody who wears the garb of a shepherd. There is but one shepherd that we can trust. (Z. '14-199; R.5490)

Wayward sheep. Alas not all of the sheep have full confidence in the shepherd, fully resigned to no will but His. Some are continually getting into trouble, because they neglect the green pastures and cool waters, the refreshing of the Truth found in the Word of God because goat-like they sometimes wander off into the desert, straying far from the Shepherd, attempting to feed themselves on the indigestible things of the present life, on which no spiritual nature can thrive. (Z. '14-91; R.5426)

NOT WANT — Destroy disappointment by restricting desire to that blessed will of God, which can never fail to be accomplished.

Those who are proper sheep will submit their wills to the Shepherd's will, and trust wholly to His guidance, and so doing are relieved of that anxious craving so common to the children of the world and which is never satisfied, but the more it gets the more it wants. The Lord's sheep appreciate

the heavenly things more than the earthly, and their wants in this respect are more than supplied when they accept by faith the divine assurance. (Phil. 4:19) They have given up every earthly interest in exchange for the heavenly, and realizing their own insufficiency and lack of judgement they are trusting to the Lord to grant them such experiences and leadings, trials, difficulties, blessings, etc. in this present life as will be for their highest good, and as would work out for them a share of the glorious things to which they have been called. The wants of this class are not of the kind after which the Gentiles seek, and for which they are anxious and strive. Jesus has satisfied. (Psa. 84:11; 34:9, 10) (Z. '03-412; R.3269)

23:2 — GREEN PASTURES — Although the experiences of the Lord's sheep include many trials in the parched wilderness of sin, yet He graciously gives them restful experiences in oases of divine favor. These are not always accompanied with immunities from trial as the world would view the matter, but certainly are seasons of rest and refreshments, to such an extent that the Lord's people may truthfully say they have the peace of God which passeth all understanding ruling in their hearts, in spite of outward trials, perplexities and adversities. Which of the Lord's sheep has not found such green pasturage of spiritual refreshment in his private devotions and studies of divine things? Which of them has not had similar refreshment and rest and nourishment from the Master's provision that His sheep shall not forsake the assembling of themselves together, for the study of the Word, for prayer, for testimonies of the Lord's goodness and mercy. Sheep which have no enjoyment in such blessings and refreshment have reason to question their faithfulness in following the shepherd. And sheep, finding such opportunities decline to use them, thus give evidence of lack of harmony with the shepherd's gracious intentions and wisdom. (Z. '03-412; R.3269)

HE LEADETH ME — In various ways the Shepherd speaks to His flock of sheep and lambs. His written words treasured up in the heart mark the way of truth continually. His special providences further shape the peculiar course of each individual; and the abiding presence of His Holy Spirit makes manifest every intrusion of any other spirit which seeks to beguile and lead astray. The true sheep will carefully listen for the faintest accents of the voice of the Shepherd, i.e. he will treasure up His words in his heart, he will study His providences and he will cultivate that communion and personal fellowship with the Lord, which are his privilege. They may not have much learning and humanly speaking they would not be able to grapple with the sophistries of error. But being so well acquainted with the Master's voice, they quickly perceive that other voices are the voices of strangers and they will not follow them, for they are loyal and obedient to the Shepherd only. (Z. '02-365; R.3116)

STILL WATERS — Contrasted with the rushing torrent of the mountain slope, not still in the sense of stagnant, but rather smooth flowing. The great Shepherd leads in from the strife of worldly ambition from the greatness and power and riches and honor highly esteemed among men, but does not lead us to stagnancy, rather to spiritual ambitions which bring with them a restfulness and refreshment of soul obtainable from no other source. The streams of truth and grace are living (life-giving) but comparatively quiet waters. (Z. '03-412; R.3269)

God's ways are not noisy boisterous, boastful, but are quiet unassuming, meek, patient and yet most powerful. He does not sound a brass trumpet before Him. He is active, busy, accomplishing results quietly.

Let us discriminate, discern His voice, with its truthful accent, so different from the voice of error. True sheep will not follow strangers, for they know not the voice of strangers. They do not like its money ring, or its worldly ambition ring, or its priestcraft tone, or its contradiction of the divine message and method. (Z. '03-412; R.3269)

23:3 — RESTORETH MY SOUL — Not a restoration of bodily or physical health, but of soul, being. The Lord's precious saints have been weary and faint and troubled, even Jesus. Applying this to the Christian's experience the restoring of our soul would correspond with our justification to life. All our lives were forfeited under Divine sentence and by faith a complete restitution or restoration of soul is granted the believer that he might have something to offer in sacrifice to the Lord, (Rom. 12:1) holy and acceptable, and in this sacrificial service we may walk in the footsteps of our great Shepherd who laid down his life for the sheep. Thus the true sheep are led in right, proper paths, advantageous to their spiritual development, though frequently trying and difficult to them according to the flesh. (Z. '14-91; R.5426)

HE LEADETH ME IN PATHS OF RIGHTEOUSNESS — (See comment on Psa. 23:2—Leadeth Me.) He causes me to learn, even by my own stumblings and difficulties to learn to appreciate the desirableness of his ways and the undesirableness of every other way. All his ways are perfect, righteous. He leads us not contrary to our wills but in harmony therewith to prove what is the good, next the acceptable, and finally the perfect will of God. (Rom. 12:2) (Z. '14-91; R.5426)

FOR HIS NAME'S SAKE — Not for our own sakes or worthiness but through the Lord's grace, that His name might be glorified in the minds of His creatures. He wants them all to know the joys and soul satisfaction of peace with Him, that they may have fulness of joy, partake of His joy.

23:4 — VALLEY OF THE SHADOW OF DEATH — The whole world is walking in this valley. Mountain tops of life and affection, were left by the race 6,000 years ago. In the broad road the whole human family is still walking, and though the shepherd leads His flock upward and in the reverse direction from the course of the world, yet according to the flesh they are still in the world, in the valley of the shadow of death. However, the true sheep hearing the voice of the Shepherd have learned to be neither careless nor indifferent as are some, nor to be in fear, doubt and perplexity as are the majority. (Z. '03-412; R.3269; Z. '14-91; R.5426)

FEAR NO EVIL — If they have full confidence in the Shepherd, they know that He will permit them to have no needless experiences and none which will be to their injury; but He will overrule all for their good. (Z. '14-199; R.5490)

Because the Lord's favor is with them, He is with them, on their side and has shown His favor in the redemption price already paid. With us in His Word of promise, His assurance that death shall not mean extinction of life, but merely until the resurrection, an undisturbed sleep in Christ. What wonder these can walk through the valley of the shadow of death, singing and making melody in their hearts to the Lord, calling upon their souls with all that is within them to praise and magnify His holy name who loved us and bought us with the precious blood, and called us to joint heirship with His Son our dear Redeemer. (Z. '03-412; R.3269) (Psa. 91:10; 121:7)

THOU ART WITH ME — The Lord's fellowship.

THY ROD — The crook of the Shepherd to correct and punish or chastise, to keep us in the right way. (Heb. 12:10; Psa. 119:75-77)

THY STAFF — The crook used to assist the sheep out of difficulties, to defend it from its too powerful enemies. (Z. '03-412; R.3269)

COMFORT ME — The true sheep learn to love the providence of the shepherd and are comforted by them. Knowing the shepherd's power and his watchful care, they realize that all things work together for good to them because they are his sheep. (Z. '03-413; R.3270) (Psa. 94:19; 119:54, 50, 75-77, 92, 93; Lam. 3:22-26; 2 Cor. 1:4)

23:5 — PREPAREST A TABLE — The picture here changes to that of a mighty Lord preparing a sumptuous feast for his humble friend. We as the Lord's people are accepted of him, counted as friends and made to sit down to a bountiful feast. All religious people make more or less claim to spiritual food—the various parts and factions of Christendom specially boast they have much advantage every way and that their tables are spread with divine truth, promises, etc., food from which they claim to receive their strength.

But what a variety of these tables there are and how different are the viands doctrinally, the food on most of them seems to have been spoiled in the preparation. Some of it is sad, some sour and much of it is musty. For the most part it originated in the Dark Ages and the dear friends who sit down to these tables, find that they have little appetite for such food, and we do not blame them. Rather we would attract their attention to the generous bountiful supply of divine truth which the Lord himself is dispensing to the household of faith, things new and old, but all of them pure, sweet, delicious, grand. This table is open to all those who love the Lord with all their soul and strength, better than they love houses or lands, parents or children, husband or wife, lodge or society, or sectarianism or self. (Z. '03-413; R.3270)

IN THE PRESENCE OF MINE ENEMIES — From Satan and all the wicked spirits in high places mentioned by the Apostle. (Eph. 6:12) Enemies that surround us on every hand. (Z. '03-413; R.3270) While beset by Satan and sin, we are sustained by the Lord's abundant provision for every necessity. (Z. '02-366; R.3116)

ANOINT MY HEAD WITH OIL — The anointing of the head of the guest was a part of the hospitality of olden times. The antitype is the outpouring of the Holy Spirit upon all this class, the body of Christ, of which he is the Head, Chief, Shepherd, Leader. (Z. '04-413; R.3270)

MY CUP RUNNETH OVER — The fulness of the cup running over has a double meaning. It is a cup of joy and one of sorrow and in both respects it overflows. He who would partake of the Lord's joys must also partake of his sufferings, his cup; we must suffer if we would reign with him. But we count the sufferings of the present as not worthy to be compared with the glories which shall be revealed in us and so we rejoice in tribulation, and as the tribulations overflow, the rejoicing also overflows. Rejoice and again I say: Rejoice. (Z. '03-413; R.3270; Z. '14-91; R.5426)

23:6 — GOODNESS AND MERCY SHALL FOLLOW ME — Mercy = Lovingkindness. (R.V.) The goodness and mercy which we anticipate beyond the veil has its beginning here already and is thus to be appreciated. Whoever knows nothing of the joys of the Lord in the present time, will evidently not be prepared for the joys of the Lord in the Kingdom, whatever blessings and joys he may attain to under the Kingdom during the Millennium. This joy is not a momentary matter connected with their first acceptance of the Lord and their consecration to Him. The goodness and mercy of the Lord is not to be looked back to as a thing of the remote past, but is to be recognized and appreciated as a thing of the present. Day by day God's goodness and mercy follow us, refresh and strengthen us, bless us. (Z. '03-414; R.3270) (John 15:11)

I WILL DWELL IN THE HOUSE OF THE LORD — The highest hope to which we may aspire is that of final union with our great Shepherd, our Heavenly Father and the good Shepherd, His Son, in the heavenly state, in our Father's house on high, one mansion or plane of which is intended for the Little Flock, separate and distinct from the mansion provided for the Restitution class of the Millennial Age. The end of all our highest ambitions will be attained and far more than realized, when we shall be like our Lord, see him as he is and share his glory in the Father's house. (Z. '03-414; R.3270; Z. '14-91; R.5426) (Psa. 27:4)

FOREVER — Surely by God's grace I shall ultimately gain the Heavenly Kingdom and the glorious things which he has promised to those who love Him. The few who can thus enter fully into sympathy with Paul (Heb. 10:21, 22) and David in their expressions of full assurance of faith have a great joy, a great blessing, a great rest of heart which none others possess. (Z. '14-90; R.5425)

Beecher wrote: "It is the nightingale among the Psalms. It is small, of a homely feather, singing shyly out of obscurity, but it has filled the air of the whole world with melodious joy." Spurgeon said: "This is the Pearl of Psalms, whose soft and pure radiance delights every eye."

24: — This Psalm seems to have been used by David when he brought the Ark into the city of David. (Z. '15-137; R.5680)

24:2 — ESTABLISHED IT UPON THE FLOODS — God is founding his new order of things in the midst of the seas of discontent, among those who are not established, and in harmony with God—the restless masses. (Z. '15-137; R.5680)

24:3 — WHO SHALL ASCEND — God invites us to ascend into his Holy Hill, Holy Kingdom, and to be established in His Holy Place—in the spiritual divine nature. (Z. '15-137; R.5680)

24:4 — HE THAT HATH — He stipulates that none can be of this class except upon certain conditions—a pure, honest heart and clean hands, righteous living to the best of their ability. (Z. '15-137; R.5680)

NOR SWORN DECEITFULLY — These are all expected to swear allegiance to God. This is styled their covenant with Him. (Psa. 50:5) Jesus was the first of these Covenanters, and all of the Church must walk in His steps, if they would be with Him in His holy Kingdom. These must not lift up their soul to falsehood nor swear deceitfully. God will require of them all they have covenanted with Him. Only such will receive the blessing of the Lord and only to such will his righteousness be imputed through Christ. Never more than today has this lesson needed to be impressed. How many

confess that though they have made a covenant of sacrifice and vowed to the Lord, they are not considering this nor keeping their vows. How many confess they are speaking falsely in respect to their creeds, denying privately what they have publicly declared to be their faith. Surely such a course must be reprehensible in God's sight. (Z.'15-137; R.5680)

24:7 — THE KING OF GLORY — Jehovah will be there representedly in Christ, perhaps these words originally referred to the entering of the Ark into the city of David. (See 2 Sam. 6:1-19)

SHALL COME IN — This is a declaration (vs. 6) that the children of Israel are those who seek the Lord and who request that the King of Glory come in, even the Lord mighty and powerful, able to deliver from sin and from the power of sin—death. We are still waiting for the entrance of this King of Glory in the full sense. (Z.'15-137; R.5680)

32:1 — TRANSGRESSION — “*Peshah*” — rebellion.

FORGIVEN — “*Kaphar*” — hid, concealed.

WHOSE SIN IS COVERED — Note the distinction between the iniquity and the sin. The word “iniquity” carries with it the sense of lawlessness of wickedness; while the word “sin” has merely the thought of transgression, and many of our transgressions are wholly without iniquitous intention. Believers who are seeking to escape from sin, that sin should have no more dominion over them, are forgiven the moral obliquity connected with the sin, which they now no longer sympathize with, but hate; and the sin itself, while not blotted out, is covered. So therefore if any should return to sin “as a sow to her wallowing in the mire,” he removes the covering of sins and falls back where he was before, “having forgotten that he was purged from his old sins.” (2 Pet. 2:22; 1:9) (Z.'98-124; R.2294) See Acts 3:19.

A man who realizes his transgression forgiven, and sin covered must have great peace and joy toward the Lord and blessing beyond description. He may, however, at the same time carry the marks of those forgiven sins in his body to his dying day; and he may perhaps be troubled with aches and pains and various diseases as a result of sins that are forgiven, to his dying moment. The sins therefore are not blotted out all that while, though they are forgiven. The marks of them are seen in his flesh, in his mind or in whatever way they have blemished him. St. Peter tells us that our sins are to be blotted out fully at the second coming of Christ. (Z.'15-153; R.5690)

SIN — “*Khaintaw*” — miss, come short.

32:2 INIQUITY — “*Awwone*” — perversity, crookedness.

32:5 INIQUITY — “*Khattawth*” — an offence, from “*Khawtaw*” — miss, come short.

TRANSGRESSIONS — “*Peshah*” — rebellion.

THOU FORGAVEST THE INIQUITY — Iniquity is “*awvone*” — perversity, crookedness.

OF MY SIN — Sin is “*khattawth*” — an offence, from “*khawtaw*” — miss, come short.

33:2 — AND AN INSTRUMENT OF TEN STRINGS — The great harp of God with ten strings is the Word of God with its ten fundamental doctrines: 1) Creation; 2) Condemnation; 3) The Law; 4) Ransom; 5) Justification; 6) Consecration; 7) Election (or joint-heirship); 8) Resurrection; 9) Restitution; 10) Second Death.

Out of this harp comes the Song of Moses and the Lamb, it is the harp of Rev. 14:2; 15:2; 5:8. The Bible is not a fiddle upon which any tune can be played, but is a harp; and only certain ones who have taken the proper lessons in the school of Christ can play upon that harp. See Ezek. 33:32. David was a noted player upon the harp and the antitypical David can play well upon the harp of God.

33:14 — FROM THE PLACE OF HIS HABITATION — God will look down from Heaven upon men in the full sympathetic action to bless in the dawn of the Millennium. He will then, through Christ, behold and lift up. Yet he has had sympathy.

45:1 — MY HEART IS INDITING A GOOD MATTER — “Swellleth with a good speech” (*Leeser*) “Overfloweth” (*R. V.*)

I SPEAK OF THE THINGS WHICH I HAVE MADE TOUCHING THE KING — “I say ‘My works shall be for the King’ ” (*Leeser*) King represents Jesus in his Millennial glory.

45:2 — GRACE IS POURED INTO THY LIPS — This well pictures Jesus’ condition of humiliation when as a man he was shown to be pure in heart, absolutely loyal to Jehovah, and in this respect fairer than all the children of men, all of whom were sinners and out of the way. The grace of his lips is manifested in the message he left us. Never man spake like this man. (Jno. 7:26; Luke 4:22)

THEREFORE GOD HATH BLESSED THEE FOR EVER — Because of his faithfulness, loyalty, and the grace which he manifested, the Father glorified him, raised him from the dead to a position far above angels, to the

divine nature, with its glory, honor, and immortality. God blessed him forever, his exaltation is perpetual. The church, gathered after his exaltation, having shared his suffering and reproach, will be raised in the first Resurrection to share his glory, honor, and immortality and share his Millennial work.

45:3 — WITH THY GLORY AND THY MAJESTY — Christ, head and body here takes to himself his great power to reign.

45:4 — BECAUSE — In the cause of.

AND THY RIGHT HAND — Symbol of the divine power which we exercised at the inauguration of the Kingdom, through Christ (Rev. 2:27)

TEACH THEE TERRIBLE THINGS — This is a noble inspiring picture of divine power as it shall go forth in due time to bind Satan and liberate all the slaves of sin and death. He shall not reign for the oppression of the world, nor to enslave the people, but the power of the kingdom will be exercised in the cause of truth, meekness and righteousness. (Isa. 26:9; 28:17; Psa. 105:7) This will necessarily mean a reign of force, very different from the Gospel Age and the invitation to righteousness. His righteous dealings will then be abroad in the earth. His power so exercised will mean his forceful opposition to error, pride, and all evil. No longer will men be invited to abandon sin, the punishments for sin will be prompt and vigorously applied. The world, now deaf to God's goodness, will learn righteousness in another way: by being made to feel a judgment, a punishment for every wrong deed or word. By the end of the Millennium the testing will be so crucial that even the favorable entertainment of a disloyal thought as respects God and His righteous rule, will lead to the second death. The Lord's fierce anger will burn hotly from the very beginning of the Millennium against all unrighteousness, so that it may be thoroughly removed.

45:5 — ARE — Should be "shall be."

ARROWS SHALL BE SHARP IN THE HEART OF THE KING'S ENEMIES — This does not refer to Jesus' dealings with his Church, for we are not his enemies. These are not literal arrows shot forth by Christ to cause the world to fall literally wounded with the arrows literally in their hearts. But as in Psa. 64:3,4, the arrows of Jesus are the words of his mouth. (also Psa. 57:4; 58:7; Jer. 9:3) But as a bitter fountain sends out bitter waters, so a pure fountain sends out sweet waters, so Jesus' words are not bitter but forceful words of truth and grace; (Rev. 19:15; Eph. 6:17) the message he will send forth and which shall prosper (Isa. 55:11). His rebuke will smite into the hearts of his enemies (Isa. 11:4) and they all shall fall down under him. It will be a blessing for the people, when his sharp arrows

shall smite them, when his judgments as a hammer shall break the hard, stony hearts (Jer. 23:29). For he wounds to heal (Hos. 6:1) This expression is similar to that in Luke 19:12-27. (See also Acts 2:37; Isa. 61:1; Luke 4:18) (From *Providence Sermon* Psa. 64:3-5)

THE PEOPLE FALL UNDER THEE — Here the sharp arrows of divine truth are represented as slaughtering the hosts of error. This terrible carnage will mean a great blessing for the Lord smites to heal, and when His word cuts to the heart, the effect is to destroy the enemy. Unless the enemies of the Lord be thus brought into subjection, to Him nothing will remain for them but the final extinction mentioned by St. Peter. Acts 3:23. (Z. '07-204; R.4052)

45:6 — O GOD — “*Elohim*” — Christ. *Leeser* says “Thy throne, given of God” (Jehovah).

FOR EVER AND EVER — “*Olam*” + “*ad*”.

SCEPTER — Right or authority to rule. Jesus obtained this right to rule, in a righteous, just, fair manner, not by force or fraud or deception as has Satan and many earthly kings. He proved first his worthiness to rule, that he would use that rule for the blessing of others and not for self.

45:7 — LOVEST RIGHTEOUSNESS AND HATEST INIQUITY — Jesus proved this in that he was willing to die to establish righteousness and destroy evil; that he could not be persuaded or bullied into doing evil; evil that he abhorred and loathed as productive of nothing but sorrow and trouble, disease and death; he would rather suffer than injure others. So before all men and angels he has proven that he is worthy to be intrusted with unlimited power and authority. Therefore, God hath highly exalted him above all others. If we desire to be with him we too must abhor evil; be willing to suffer in our flesh rather than let it have dominion over us; or to suffer from outside that righteousness may be established in the earth; willingness to endure mis-understandings and persecutions that evil by showing its hatred and malice and murderous spirit may cause all to shun it.

OIL OF GLADNESS — The joys and deep satisfactions of the full possession of the Holy Spirit, its graces, its fruits and its reward. The joy of victory over sin and evil and death in ourselves, and the rejoicing that all who desire may share that victory and rejoice in the freedom of the Sons of God, and evil be altogether destroyed.

THY FELLOWS — The church. What a wonderful favor to the thus accounted his brethren (Heb. 2:11-18) He is the head over the church in all things.

45:8 — ALL THY GARMENTS — Character. All the testimonies of thy character (actions under trial) speak of sweetness gained through bitter trials patiently endured until victory and relief came.

MYRRH — From Greek meaning myrrh. A fragrant, bitter, aromatic gum-resin, issuing by incision and sometimes spontaneously from the trunk and larger branches of a shrub growing on the Abyssinian coast, “Balsamdendron myrrha.” It is light and brittle, does not melt when heated, burns with difficulty, and yields oil by distillation. Hebrew: *mowr*—as distilling in drops, and also as bitter.

ALOES — A genus of juicy, herbaceous plants, growing in warm countries. They have fleshy leaves, with a juice of intense bitterness.

CASSIA — “*Quetsiyah*” = (as peeled) may be the costus plant. An Indian composite plant called *Aploxtaris lappa* which grows on the mountains of the Cashmere valley where the aromatic root is dug up in autumn and exported to China to be used as an ingredient in the incense of the temples. It is specified as one of the articles of Syrian commerce (Ezek. 27:19) These, myrrh, and cassia were used in the anointing oil. So here is given a picture of perfection through suffering.

IVORY PALACES — Dream palaces, as the highest ideal, very costly. Ivory house built by Ahab (1 Kings 22:39) mentioned also Amos 6:4 (Ivory beds). See Amos 3:15; Solomon’s ivory throne (1 Kings 10:18; 2 Chron. 9:17); see also 1 Kings 10:22; 2 Chron. 9:21; Cant. 5:14; 7:4; Ezek. 27:6, 15; Rev. 18:2. Certainly heaven itself is the place of all our dreams, the most beautiful palace, to be thought of. Hence the hopes and promises of heavenly things made our Lord glad. See *FM 283, 356, 360*.

See note Ex. 30:30.

45:9 — QUEEN IN GOLD OF OPHIR — Queen of Sheba, a type.

45:14 — VIRGINS HER COMPANIONS — The custom of old times was when a wife was taken, the father would present with her a maid, servant, sometimes more than one, and these would accompany their mistress and be associated with her. Now, if a bridegroom were alluding to his family, while he would include as a part of his family or household her maid-servants. So in the Family of Christ—while the Bride is the Body of Christ and joint heir with him, yet the virgins her companions will be members of his general family, or household, honorable servants, but not the Bride. (*Z. 10-245; R. 4655*)

UNTO THEE — Unto Christ.

46: — Psalm 46 is really a song of three verses, after each of which comes the triumphant refrain. The refrain should come after verses 3, 6 and 10, dividing the Psalm into three stanzas, each of which presents its own distinct picture (as **Moffatt**). (See A. J. Farnsworth, “*A Psalm that has made heroes.*”) Thus verses 1-3 form the first stanza, of which the key note is supreme confidence in Yahweh (Jehovah) who is the refuge and strength of his people in times of intense trouble and danger, and because of his very nearness there is no cause for fear even though disaster of great magnitude may threaten. (Eph. 6:10-12; John 14:23)

“Encamped upon the hills that surround Jerusalem is the proud victorious army from the East. He cries ‘Beware lest Hezekiah persuade you saying Jehovah will deliver us . . .’ (Isa. 36:18-21). Thus the contemptuous challenge is delivered, and there is no reply, both king and people stand within the walls silent. What answer can be given? What can they say who are more than outnumbered? What defense is theirs who are gripped as in a vise? How can a man retaliate when he is gagged and bound and dying of wounds? Can he defy the giant who stands over his prostrate form?

“All is not so hopeless as it seems. A power is near which only faithful hearts can feel, and faithful hearts are there. There is a voice which speaks in clear tones, unperceived indeed by the Assyrians, but heard within the walls of Jerusalem. God is in the midst. His servants know that he is near. He is watching and never sleeps. His help is sure. Though the mountains shake with the rushing of the hostile swollen stream, there are in Jerusalem humble brooks of divine succor to make the city glad. Jerusalem cannot fall while God is there. He is strong to deliver. With reassuring voice His prophet cries—‘Be not afraid of this blasphemy. Sennacherib shall not come into this city, nor shoot an arrow there . . .’ (Isa. 37:33-36) ‘The king hears, and his counsellors take courage . . .’

“Then comes the night when the arm of God reaches forth. He smites the invaders where they lie, ‘like the leaves of the forest when autumn hath blown, that host on the morrow lies withered and strawn. The might of the Gentile, unsundered by the sword, hath melted like snow in the glance of the Lord.’

“The camp is silent. At last some of the defenders venture without the walls and enter the quiet tents. What a sight meets their astonished eyes! The Assyrians lie prostrate in death, stricken as with a pestilence, overwhelmed by the desolation of the God of Jacob. Until now Hezekiah has said concerning the Assyrian herald and his words, ‘Answer him not.’ But he has spoken in the ear of the Lord, and God has answered him. Now he will speak in gratitude and praise to his deliverer. It is not unreasonable to suppose that for his thanksgiving of the gifted men of his day, (perhaps Isaiah himself wrote this noble ‘song.’)

“It is said of Martin Luther that he made use repeatedly of Psalm 46, as a source of encouragement in time of trouble and the Psalm forms the basis of his famous hymn, ‘Ein fest Burgist unser Gott.’ Second stanza now begins (vss. 4-6). After the word “Selah,” and the refrain which should be at end of vs. 3.

“Now the scene changes. The trembling earth and moving mountains, the troubled sea, amid which is developed the confidence of a perfect and fearless trust; give place to a river and its tributaries, bringing joy and refreshing to the city in which God Himself dwells. Here is a glimpse of the Church of God (collectively) and the child of God (individually), surrounded by perils and threatened on every hand, yet resting in the serenity of a faith which never falls, and a hope that never grows dim, and waiting for that help which is sure to come.

“Outside the ‘city’ the nations continue to rage. The kingdoms of this world vainly endeavor by treaties and threats, to bolster up their rapidly crumbling authority; the restless waves of human hopes and aspirations break upon the rocks of selfish aims and Satanic deception.

“Then comes the climax—God speaks! The tumult ceases, the elements are hushed, the kingdoms fade away. For a moment there is silence, a silence that can almost be felt, and then a burst of thanksgiving—‘The Lord of hosts is with us; the God of Jacob is our refuge. Selah!’

“At this point the Psalms third and final stanza (vss. 8-10) carries us forward into a new era. The raging turmoil of strife and passion has died away, the evil institutions of Satan’s kingdom, including war and all unrighteousness, lie broken and shattered on the ground. While a chastened and bewildered people, freed now from the influences of the great adversary, exclaim—‘Behold the works of the Lord.’ Many of them whose hearts are already tuned to righteousness will say as in Isa. 25:9, ‘Lo this is our God!’

“To those who are still unready to accept the changed order of things, (and these will no doubt be many at the beginning), a new and iron discipline of divine authority will be applied, as our Lord, with his church now glorified, assumes control, and as the mouthpiece of the Heavenly Father, issues, not an invitation but a command—‘Be still, and know that I am God. I will be exalted among the nations, I will be exalted in the earth.’ And then once more, as an echo of past glory, will resound the cry—‘The Lord of Hosts is with us; the God of Jacob is our refuge. Selah!’” (*Dawn*, June, 1959)

46:1 — GOD IS OUR REFUGE AND STRENGTH — Gen. 15:1 “I am thy shield and thy exceeding great reward.” God is fully master of the situation in that He could at any time overthrow all opponents.

A VERY PRESENT HELP IN TROUBLE — *Leeser*: “A help in distresses very readily found.” (See Isa. 55:6, 7)

46:2 — THEREFORE WILL NOT WE FEAR — Fear is the great torment of the majority of our race, the lash which the adversary often uses to drive away from God those who need His sympathy and love and succor. “Perfect love casteth out fear . . . he that feareth is not made perfect in love.” (1 John 4:18) “Their fear toward me is taught by the precepts of men.” (Isa. 29:13) All but the Lord’s people will fear then. (Jer. 20:10) (*N-4-10-’10*)

THOUGH THE EARTH BE REMOVED — Though the present social order be entirely overthrown. (*D46*)

MOUNTAINS — Kingdoms.

CARRIED INTO THE MIDST OF THE SEA — Overwhelmed in anarchy. (Luke 21:36; Isa. 24:19-21) (*D46*) (See Psa. 94:3, 4)

46:2, 3 — “Let us suppose the vast oceans, constituting three-fourths of the earth’s surface, to represent the masses of mankind, unsettled, unattached, without property, with little hope or prospect, with illimitable longings, but no power to satisfy them, ‘without God and without hope in the world.’ (Isa. 57:20; Luke 21:25; Rev. 27:1)

“Let us consider the land behind us and before us to represent society, fixed, established, desirous of peace, having something which it does not wish the sea class to wash away. As in the sea we find shallow and great depths, so on the land surface we find low marshy places, higher places, and mountain peaks and each of these various levels or heights may properly represent to our minds various degrees of prosperity or adversity (deeps). The mountain heights would represent the Princes of society, merchant princes, bankers, as well as political powers. As from time to time immemorial there has been a conflict between the sea and the land, the sea sometimes in a storm violently attacking the land and seeking to capture it; so between the two classes here represented; the sea class, helpless and without property is envious of the earth class—those who in the present social order seize and possess the chief blessings.

“Consider also the sky, the heavens, as symbolizing something still higher than either the sea or the land, symbolizing the ecclesiastical power or influence which more or less dominates all classes, and from which and through which come the showers of blessing, refreshing, and the gracious sunlight of blessing. Upon the sea class these were comparatively wasted; but upon the land class, or those socially organized, these blessings from the sky are represented in the fruits, flowers, and vegetables, which bring joy and comfort, and the streams of water, which bring refreshment to those

living on the earth—to the social world. In the sky, the heavens, shine not only the sun, representing the Gospel light and grace; but also the moon, representing the law dispensation; and there shine also the bright stars, representing the teachers and guides of humanity.” (*Sermon*, Bro. Russell)

46:3 — WATERS — Peoples. (Rev. 17:15)

THEREFORE ROAR AND BE TROUBLED — The noise and clamor of the masses in their awakening and growing discontent. The disputings of contending factions.

MOUNTAINS — Kingdoms.

SHAKE — Tremble for fear and insecurity.

WITH THE SWELLING — The rising ride of anarchy, its threatening and rising power.

46:4 — THERE IS A RIVER — God’s word—a fountain of truth and grace.

THE STREAMS — The smaller amounts of truth given now from the Old and New testaments to and through the church, before the truth is spread world wide. (The doctrines and truths of the Bible.)

THE CITY OF GOD — The kingdom of God, the church, even now in its present embryo condition, before its exaltation to power and glory.

THE HOLY — The Sanctuary class, the church, wherein the Most High is pleased to dwell. (John 14:23; 1 John 4:12)

46:5 — GOD SHALL HELP HER AND THAT RIGHT EARLY — (*Leeser*)
“At the dawning of her morning” which is when she has passed through her night time “in which no man can work” and which preceeds the Millennial morning.

46:6 — THE HEATHEN RAGED — Heathen are Gentiles. “Raging,” angry voices arise from public meetings and from private meetings of the lodges of labor and capital and through the columns of the press as much as permitted. In Europe the press is muzzled and so for some time past. In England and France there is fear of tumult through the public press “raging” and everything possible is done to restrain it. But the Scriptures assure us that all effort to suppress the tumult and the angry voices will fail. (*N-4-10-’10*)

THE KINGDOMS WERE MOVED — Here it explains the symbols of vss. 2 and 3. The earth (society) is not yet melted, though we sometimes say things are getting pretty “hot.”

HE UTTERED HIS VOICE — “He will speak to the people in His anger,” retribution. (Psa. 2:5; Zeph. 3:8; Joel 2:11; Amos 1:2; Isa. 42:13, 14) “Whose voice then shook the earth.” (Heb. 12:19, 26) Speak for their correction and reproof.

THE EARTH MELTED — 2 Peter 3:10. See note Psa. 97:5.

46:7 — THE GOD OF JACOB IS OUR REFUGE — These will have peace and comfort and patience because they know the outcome, God has told them. They have faith in God and are willing to accept whatever His providence may send. “He will hide them in His Pavilion.” (Psa. 27:5; 31:20)

46:10 — BE STILL, AND KNOW THAT I AM GOD — This is the still small voice of 1 Kings 19:11-13, after the wars and earthquake and fire. (*Z. '04-249; R.3414*)

48:2 — THE NORTH — Satan, originally Lucifer, (Isa. 14; Ezek. 28) conceived an ambition to exalt himself to “sit on the sides of the North,” to be like the Most High. His ambition was for self-exaltation; Christ’s ambition was to please (and exalt) the Father and do good. Likewise the class called to be Christ’s associated in the Kingdom have a similar purpose and Spirit to their Lord and head. They are moved not to promote their own selfish interests and to gratify their fleshly propensities, but to lay down their lives in carrying out God’s purpose and plan. This is the class which will receive preeminence over all other classes, all other stations in earth or in Heaven. With their Lord they are to receive glory, honor, and immortality. They will be exalted far above angels and be granted the Divine nature as has been their Master and Forerunner. Such is the great promotion (Psa. 75:6, 7) which God purposes to give His true saints of this Gospel Age, and this promotion can be received from no other quarter than from God Himself. (*Z. '15-186; R.5710*)

For other tests on “the North” as a symbol of spiritual power see: Psa. 75:6, 7; Isa. 14:12-17; Ezek. 1:4; Zech. 6:6; Job 26:7.

49:19 — THEY SHALL NEVER SEE LIGHT — i.e. Before death overtakes them. Light represents knowledge of the Truth.

50 :— See *Z. '05-312; R.3647*.

50:1 — MIGHT GOD — Jehovah, “*El elohim*” = the might of the mighty.

THE LORD HATH SPOKEN — Through the glorified Christ, head and body, called the earth to repentance, righteousness, and eternal life.

FROM THE RISING OF THE SUN UNTO THE GOING DOWN

THEREOF — From the rising of the “Sun of Righteousness,” (Mal. 4) to its setting (by giving up the kingdom to the Father), from the beginning to the end of the Millennium.

50:2 — OUT OF ZION — The Heavenly phase, the Christ.

THE PERFECTION OF BEAUTY — See Psa. 48:2; 45:11.

GOD HATH SHINED — Isa. 60:1, 2. God’s character will be revealed to all by the church, in its beauty, showing the perfection of His wisdom, justice, love and power.

50:3 — OUR GOD SHALL COME, AND SHALL NOT KEEP SILENCE —

During the reign of sin and evil and death He has kept His silence, but will then speak in wrath and vex them in His sore displeasure. (Eccl. 8:11, 12; Isa. 57:11-13; Psa. 2:4, 5)

A FIRE SHALL DEVOUR BEFORE HIM, AND IT SHALL BE VERY TEMPESTUOUS ROUND ABOUT HIM — The time of trouble at the second presence of Christ, God’s “Day of Vengeance.”

50:4 — HE SHALL CALL TO THE HEAVENS — The high, or religious, ruling powers.

AND TO THE EARTH — The masses of men.

THAT HE MAY JUDGE HIS PEOPLE — His professed people, Christendom. This judgment is now in progress and accounts for the merciless criticisms of the Nominal Church by the world. He will be the supreme Judge. (D75)

50:5 — GATHER MY SAINTS TOGETHER UNTO ME — The gathering of the elect church in the harvest. (Matt. 13:30; 24:31) This indicates also the separating of the saints from the rest.

A COVENANT WITH ME BY SACRIFICE — By consecration. Rom. 12:1. A gathering into oneness with their Lord and with each other, and out of fellowship with mere professors, tares.

50:6 — AND THE HEAVENS — The religious ruling powers in the Millennium, the Christ. Perhaps also the literal heavens as in Psa. 19:1.

FOR GOD IS JUDGE HIMSELF — Through Christ. (Micah 5:4)

50:7 — HEAR, O MY PEOPLE — Those who claim to be my people by a solemn covenant.

O ISRAEL — Nominal Spiritual Israel.

Verse 7 and the following verses of the Psalm sum up charges brought against God's nominal people, while vss. 14, 15, 22, 23 interpose a word of wise counsel for those who will receive it.

50:8 — BURNT OFFERINGS — Free will offerings such as benevolent works. But such works cannot commend them to God in that day of Judgment. (See Matt. 7:22, 23) They have been false prophets, teaching for doctrines the commandments of men (Matt. 15:9). For their own erroneous theories they have claimed divine authority, and gone about to establish their own schemes of righteousness, not themselves to God and His plan. (Z. '05-312; R.3647)

50:9 — I WILL TAKE NO BULLOCK OUT OF THY HOUSE — God declares His independence of their works, and intimates His perfect ability to accomplish the blessing of the world according to His own plan without their assistance. Am I in need of your wisdom or works or in any way dependent upon your gifts? No! "Offer unto God thanksgiving and pay thy vows unto the Most High." (vs. 14)

50:14 — OFFER UNTO GOD THANKSGIVING; AND PAY THY VOWS — What have any of us to offer that we did not first receive from Him? Which should therefore be thankfully received and used in accord with His plan. It is therefore an obligation for such to pay their vows and fulfil their covenant. (Z. '05-312; R.3647)

50:15 — AND CALL UPON ME IN THE DAY OF TROUBLE: I WILL DELIVER THEE — Because in fulfilling such a Covenant of consecration there is much of reproach and persecution from the world to endure. (Z. '05-312; R.3647)

50:16 — BUT UNTO THE WICKED — Those who bear the name of Christ in vain, who claim to be God's children, and to be led of His Spirit, but whose actions show that they hate instruction and cast God's words behind them. The wicked here are not people of the world as in vs. 7 this testimony is against those who claim to be God's people, they are the Covenant-breakers. What right have such Covenant-breakers to declare the plan of God? None. Such unfaithful and wicked servants are hindered by their errors from seeing truths now due. Having been unfaithful to the measure of Truth received they are not permitted to know and cannot declare the deep things of God. (Psa. 97:11) (Z. '05-313; R.3648)

50:18 — WHEN THOU SAWEST A THIEF, THEN THOU

CONSENTEDST WITH HIM — Made common cause with the thieves and robbers who strive to teach men to climb up some other way than of God's appointment, whose whole course is in opposition to God and His truth, while they proclaim themselves His representatives and ambassadors. Such will not be held guiltless (Ex. 20:7) (*Z. '93-149; R.1528*) (Titus 1:15, 16)

For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men who hold down (Greek, *katexovtwv* = to hold down or suppress) the Truth in unrighteousness. (Rom. 1:18) This is what the various ecclesiastical systems have been guilty of for centuries past. They have taught their own false doctrines and claimed for them the divine authority of God's word. In doing so they have unjustly suppressed the truth. They cast God's words behind them whenever that word was brought to testify against them. (*Z. '05-313; R.3648*)

All who do not guard the Truth and the flock of God against the encroachments of error, who bid false teachers God-speed or who commend wolves in sheep's clothing to God's little ones are wickedly consenting with thieves and robbers. (*Z. '05-313; R.3648*)

PARTAKERS WITH ADULTERERS — Such a compromise with the spirit of the world is scripturally defined as adultery. For this reason Babylon the Great (Papacy) is termed a harlot and mother of harlots (various similar systems that sprang from her.) (*Z. '05-313; R.3648*)

50:19 — THOU GIVEST THY MOUTH TO EVIL — Such is the course of all who in unrighteousness suppress the Truth.

50:20 — THOU SITTEST AND SPEAKEST AGAINST THY BROTHER —

The unfaithful always take the attitude of persecutors of the faithful. They cannot answer the Scriptural proof of the message of the faithful and so resort to reviling their character, as they did of Pastor Russell.

50:21 — KEPT SILENCE — Up to the present harvest time and because I kept silence and permitted this evil to run and prosper thou thoughtest . . . etc. that I was consenting with thee to thy evil ways. But not so, for a purpose I permitted you to run your course and make your real character manifest. But I will reprove thee . . . etc. Hence the present investigations and exposures of creeds and growing unrest in various sects of Christendom. (*Z. '05-313; R.3648*)

50:23 — OFFERETH THANKSGIVING — Thankfully received the reproof and applies his heart to instruction.

GLORIFIETH ME — As a faithful and consistent believer in the Truth he honors me.

ORDERETH HIS COURSE ARIGHT — Conforms his life and teachings to the light received. How solemn and weighty the admonition and how worthy of the most thoughtful and prayerful consideration of all who name the name of Christ! Only those who gratefully receive the message of Divine Truth and faithfully pay their vows to the Most High, will stand. (Z. '05-313; R.3648)

51: — It is said that Voltaire, the infidel, once attempted a burlesque of this Psalm, but became so awed by its solemn tone that he threw down his pen and fell back dazed on his couch, full of remorse. Bishop Hall, commenting, says, “How can we presume of not sinning, or despair for sinning, when we find so great a saint thus fallen, thus risen?” (Z. '15-139; R.5681)

51:3 — FOR I ACKNOWLEDGE MY TRANSGRESSIONS: AND MY SIN IS EVER BEFORE ME — These words of honesty assure us that the king was overtaken in some kind of fog which for months obscured his mental vision; earth-born clouds and fleshly weaknesses arose like a veil between his soul and the Lord, shutting out the light of the Lord's countenance. (Z. '15-139; R.5681)

63:1 — O GOD — Jehovah as contrasted with other gods.

THOU ART MY GOD — An expression showing the joy of heart and the satisfaction of one who has found God's true character, and has a blessed sense of rest and trust and full satisfaction in Him. My mighty one, my source of strength, my strong tower.

EARLY WILL I SEEK THEE — So as to have thy fellowship as soon and as long as possible, and that as little of evil as possible will be learned, to be later uprooted. Many of the world will wish they had not heaped up iniquity in their character, for they will have to root it all out. See Eccl. 12.

MY FLESH LONGETH FOR THEE — The earnest longing of the Christian heart for a deeper fellowship with God, for more of this spirit, and to know Him better. This is the new will longing for its proper developed and perfected condition and surroundings.

IN A DRY AND THIRSTY LAND — The present social and religious condition of Christendom. God's people by the dry and barren condition of Christendom are driven to Him for truth and for refreshment, and are refreshed by Him as by a fountain of living water.

WHERE NO WATER IS — Truth. See Isa. 59:13-15.

63:2 — TO SEE THY POWER . . . SO AS I HAVE SEEN THEE IN THE SANCTUARY — The earnest longing of our hearts to see God face to face, in the reality of His perfection of power and glory, as we shall see Him in the first Resurrection. As we have been before the second veil, offering incense at the golden altar we have by faith looked beyond through the rent veil and seen by faith the antitypical ark and cherubim and shekinah glory, and these glimpses have entered into our hearts and made us long for closer fellowship and to see the realities. (David had asked by the urim and thummim—see 1 Sam. 23:9, 2; 30:7—himself inquiring of the Lord.)

63:3 — BECAUSE THY LOVINGKINDNESS — Favor, approval, fellowship. God has a kindness of nature and disposition (Rom. 2:4), a loving kindness that is general, that goes out in one sense of the word to all His creatures (Psa. 145:9) intelligent and the unintelligent, both. (Psa. 104:27, 28; Matt. 5:45). But there is a special loving kindness, a special love which He reserves for those who have lovable qualities of heart, such traits of character as would permit Him to love them, just as every good person loves every other good person who is good and noble hearted. (*Z. '14-118; R. 5440*)

IS BETTER THAN LIFE — This class has reached the condition where they have a most deep appreciation of God's love and favor and approval, realizing that His favor is better than to enjoy our life here on the earth even if everything went smoothly; they would rather die than willingly grieve their heavenly Father, and so they faithfully lay down their lives daily in His will, that they might have more of His fellowship and favor, and be more largely used to help others of the hungry to know how good our God is.

MY LIPS SHALL PRAISE THEE — Out of the abundance of the heart, and we will bring our whole being "all that is within us" to praise His name as we are able.

David had a taste of the loving-kindness of God in his own experiences. When he was anointed of God he knew he had found favor in God's sight. Later when he did things that were wrong God punished him in love, for David desired to do God's will. Therefore King David declared that life without God's loving-kindness would be worth nothing to him. He would not care for a life cut off from the Lord.

We of all people in the world have the loving kindness of God manifested toward us. We have His exceeding great and precious promises, we are the recipients of His special love and the more we appreciate this love and these glorious promises and the bountiful provisions of His grace, the more our hearts respond in gratitude the more His lovingkindness becomes a reality to us, and the more we are ready to lay down our lives in His service. It was thus with Jesus. He preferred the Father's favor above all else. This

lovingkindness of God is not a favor respecting future hopes and prospects only but is the blessed possession of the present life. Gradually these come to prize the communion and fellowship of the Lord to such a degree that any interruption of it produces misery of soul. It brings an aching void that nothing else can fill. God is the sun of our soul. (Z. '14-119; R.5441)

63:4 — THUS WILL I BLESS THEE WHILE I LIVE — We who have come to realize our Father's unspeakable favor to us as better than this present life with all it could have to give, we who have joyfully laid upon His altar every earthly good thing, every hope and ambition, every power of our being, rejoice to tell the good tidings to others, of salvation. We rejoice to sound forth the praises of Him who hath called us out of darkness into His marvellous light. The message is too good to keep. If we could not proclaim it, it would be as a burning fire shut up in our bones, so we must tell it. And we are willing that the telling shall cost us trouble, money, misunderstandings, and persecutions of friends (former), and possibly the breaking of home ties. We are willing it shall cost us the frown of the world and of organized churchianity.

The prophet spoke prophetically of the Church of Christ. None but those who walk and talk with God would esteem His favor more precious than their earthly life. If we ask the average nominal Christian to weigh this matter and tell us if he would exchange this life for the favor of the Lord, putting in one side the balance all the good things, hopes, ambitions, family ties, social position, churchianity, esteem of men—and putting in the other side of the scale God's favor, he will hesitate and usually decide in favor of the things of this life. They do not highly appreciate God's favor, God's character has been misrepresented to them. Those who have come to see the loving kindness of our God, and His mercy, if they are the children of God at all are being put to the test. If they are merely glad to find out there is no place of eternal torture, and that God's loving plan includes the whole human race, their hearts are not touched with responsiveness by this manifestation of His great love. They like the nine lepers will go on their way rejoicing but do not return to give Him the glory or offer themselves in service to Him. We are in the great day of proving. Will we be able to stand the test? (Z. '14-119; R.5441)

I WILL LIFT UP MY HANDS IN THY NAME — Hands = powers, abilities. These feel so deeply thankful and appreciative for God's wonderful favor that they with all their hearts declare that henceforth, as long as God gives them breath, their powers and abilities shall be devoted to the service of God to do His will and to publish His glorious character. Lift up = the heave offering; while I live = the wave offering.

63:5 — MARROW AND FATNESS — Margin = Fatness and fatness! The richest of God's blessings now, and by and by the reward of the High

Calling, satisfaction in His likeness. Favor upon favor. These have full assurance of faith in God's promises.

AND MY MOUTH SHALL PRAISE THEE WITH JOYFUL LIPS —

And this service shall be a delight to them, it will be a joy to them to sacrifice and suffer to praise Him with all their heart and voice. They will not complain. Are not we glad that we consecrated!

63:6 — AND MEDITATE ON THEE IN THE NIGHT WATCHES — These will delight to think upon God's character and plan in their spare moments, in the silence of the night and at the opening and closing of day, and they will meditate, study His character, and strive more to copy it, and study His word. Whenever they do so they will be filled with joy and peace.

63:7 — THEREFORE IN THE SHADOW OF THY WINGS WILL I REJOICE — Because they have found God's grace sufficient and have tried His power to aid and by it have come off victorious and hence realize that He is mighty to save.

SHADOW — Protecting and guiding and saving power.

WINGS — The Old and New Testament. These instruct and guide and keep us in the strait way, and guide our feet in the ways of peace and we will rejoice and rest in these. (Isa. 30:21, 15) His love and power.

63:8 — MY SOUL FOLLOWETH HARD AFTER THEE — As close upon Him as we are able to. Walk after the spirit; with eagerness, and longing to be with Him.

HARD — Swiftly.

THE RIGHT HAND UPHOLDETH ME — His mighty power to sustain and comfort us. (Psa. 91:11; Isa. 42:1)

63:11 — KING — Jesus.

65:9 — Leeser: "Thou has thought of the earth, and waterest her abundantly; thou greatly enrichest her (a picture of the Millennium); the brook of God (the River of truth and life Rev. 22:1, 2) is full of water (truth): thou preparest their corn (He now is and has been during the Gospel age, preparing the bread for the world, which came down from Heaven, the Christ, see Joshua 1:11 and notes) when thou hast thus prepared her (by watering the truth)."

66:6 — HE TURNED THE SEA INTO DRY LAND . . . THERE DID WE REJOICE IN HIM — The Lord has brought us out of the world; delivered

us from the great taskmaster Satan; guided us through the wilderness journey; fed us with the Manna from Heaven; brought forth for us water of life from the rock of ages smitten for us that we may drink and live; washed our feet from the dust of the wilderness way, to protect us from all danger and harm. If natural Israel had great cause for rejoicing, thankfulness and praise, what should be our attitude for all the marvellous manifestation of His love and care for us? Truly, as no other people on earth can we praise God? (Isa. 63:7-9) (Z. '14-216; R.5500) (See Poem Z. '14-216; R.5501)

67:6 — THEN SHALL THE EARTH YIELD HER INCREASE — About three years ago a Virginia farmer found one abnormal bundle of 120 stalks of wheat from one root, the offspring of one grain of wheat. Under the name of miracle wheat this is now being developed slowly in various parts, the average yield appears to be about 1200 grains from one kernel. This very year this same peculiarity was discovered in oats—a bunch growing wild by the roadside. The same divine providence is guiding our chemists to economical methods of extracting nitrogen from the atmosphere for the feeding of the soil. (Z. '10-279; R.4674)

On the Dietrich place near Philadelphia of 15 acres three or four crops per year are grown. A gentleman near Los Angeles raised one bunch from one grain had 118 stalks, six to eight feet high, heads were five inches long, four grains to a shuck and yielded 3,536 fold.

68:11 — WORD — This “word” or message seems to be the message of the Lord through Bro. Russell at the evening of the harvest, connected with the payment of the penny in the 11th hour parable (Matt. 20) the Pastoral work. *Leeser* = “happy tidings.”

COMPANY — *Leeser* = “Female messengers; R.V. = Women.” *Young* = “Female proclaimers.” Seems to refer to the sisters, especially in the Pastoral work, who are put first. They carry the truth to the homes and loan the “*Studies*.”

68:12 — KING OF ARMIES — Those who control the present selfish order, both ministers of nominal church and the leaders of the present world.

SHE THAT TARRIED AT HOME — Those who because of household duties could not go, or the ill or infirmed; but whose hearts yet longed to serve and do something. These shall share equally with the workers, and can encourage them by prayers, etc. (1 Sam. 30:23-26)

68:13 — THOUGH YE HAVE LAIN AMONG THE POTS — R.V. note—“Will ye lie among the sheepfolds (classes of nominal church), will you be idle while . . .”

THE WINGS OF A DOVE COVERED WITH SILVER, AND HER FEATHERS WITH YELLOW GOLD —

“With the wings of a dove (peace messengers) covered with silver (truth) and feathers (or *Leeser* = “pinions shining with flaming gold.”) Will you keep idle and quiet when you have such a glorious message and such grand tidings—when such wonderful precious opportunities are slipping by?

68:14 — WHEN THE ALMIGHTY SCATTERED KINGS — Scattered the rulers of the present order.

IT WAS WHITE AS SNOW IN SALMON — *Leeser* = “When even in darkness shone light pure as snow.”—The light of the truth for the workers and all saints while darkness rests over the rest of the world.

68:33 — HEAVENS OF HEAVENS — The Hebrew way of saying “the highest heavens” or the highest of the heavenly conditions, the divine nature. (The Father, Son and the Church.) (See Psa. 148:4; Eph. 4:10; Heb. 7:26; Eph. 1:3,20; 2:6; 3:10); “Song of Songs” is a similar expression. (See also Deut. 10:14; 1 Kings 8:27; 2 Chron. 6:6; 6:18; Neh. 9:6; Job 22:12)

69:22 — LET THEIR TABLE BECOME A SNARE . . . LET IT BECOME A TRAP — God’s favors and blessings always sooner or later become a trap and a snare to those who are not in the right condition of heart. Light makes error and sin manifest. Ultimately all will show of what spirit they are. As the goodness of God hardened Pharaoh’s heart, but leads others of better mind to repentance. See Rom. 9:27; 11:9; 1 Cor. 10:6 notes.

72:6 — HE — Christ head and body.

SHALL COME DOWN LIKE RAIN — Truth and blessing and refreshing, restoring mankind.

UPON THE MOWN GRASS — The human race under the curse. Cut down. (See Psa. 103:15, 16; 90:3-7; 37:2; Isa. 40:6-8; 1 Pet. 1:24) “My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as showers upon the grass.” (Deut. 32:2) (For a like figure see Dan. 4:14; *B94*)

AS SHOWERS THAT WATER THE EARTH — Society in the Millennium, reinvigorating it, as established upon another basis, love instead of selfishness.

72:16 — THERE SHALL BE AN HANDFUL OF CORN — The 144,000 grains from the one grain, Jesus Christ. The first fruits unto God from among men.

Leeser = “Abundance of corn in the land” and so *R.V.* May refer to the crop rather than to the grains sown.

IN THE EARTH — These have been planted in the likeness of Jesus death, were buried with him in baptism into death.

UPON THE TOP OF THE MOUNTAINS — *Leeser* = “Upon the top of the mountains its fruit shall shake like (the trees of) Lebanon.”

THE FRUIT — The world of mankind, the crop raised of the 144,000 grains. (See John 12:24; Rev. 22:2)

AND THEY OF THE CITY SHALL FLOURISH LIKE GRASS OF THE EARTH — *Leeser* = “And (men) shall blossom out of the city like herbs of the earth.”

74:2 — WHEREIN THOU HAST DWELT — The church class.

74:3 — ALL THAT THE ENEMY HATH DONE WICKEDLY IN THE SANCTUARY — *Leeser* = “The enemy hath ill-used everything in the Sanctuary.” How Babylon has misused the sacred truths (vessels) and utensils, etc. of the true tabernacle, and warped all the precious doctrines.

74:4 — THINE ENEMIES ROAR ON THE MIDST OF THY CONGREGATIONS — Speak loudly and lord it over the flock. The enemies = hirelings shepherds. Congregations = the gatherings of thy people.

THEY SET UP THEIR ENSIGNS FOR SIGNS — Their ensigns = standards, evolution, creeds and false doctrinal standards, for the true ones, to mislead and deceive the people.

74:5 — A MAN WAS FAMOUS ACCORDING AS HE HAD LIFTED UP AXES UPON THE THICK TREES — *R.V.*: “They seemed as men that lifted up axes upon a thicket of trees.” Driving Christians into infidelity, destroying their faith and making many despair.

74:6 — BUT NOW THEY BREAK DOWN THE CARVED WORK THEREOF — They are destroying as fast as they can the whole church structure of faith in God’s word, the Ransom, etc.

74:7 — THEY HAVE CAST FIRE INTO THE SANCTUARY — Tried to destroy utterly the true church and consume it, that they may have things their own way, as in vs. 8.

74:9 — WE SEE NOT OUR SIGNS — The signs of the conversion of the world hoped for by so many, or the signs of God's coming to judge the world.

THERE IS NO MORE ANY PROPHET — We do not hear God's word preached in the churches as earnestly and faithfully as we did 50 years ago.

NEITHER IS THERE AMONG US ANY THAT KNOWETH HOW LONG — Christian people are despairing of getting any light on the matter, or any relief, and put not much trust in any preacher. However there is a prophet among them if they will only seek and not faint.

74:11 — PLUCK IT OUT OF THY BOSOM — See "Voices of the three signs."

76:10 — THE REMAINDER OF WRATH SHALT THOU RESTRAIN — So during this period of Satan's liberty, he has not been permitted to frustrate the divine plan or intention, but unconsciously has cooperated with it and served it. Without his blinding influence, the Jewish rulers would not have crucified our Lord (Acts 3:17; 1 Cor. 2:8). Likewise had it not been for the delusions of Satan the Church would not have been persecuted, the way of glory, honor and immortality and joint-heirship with Jesus would not have been made the "narrow way" and the Saints, the "Jewels," whom the Lord is now selecting, would not have been polished and fitted and prepared for the glorious places to which the Lord has called them. (N-5-9-'09) The subduing of the earth has been accomplished by "convict labor," the labor of man under the death sentence. (See Gen. 3:17)

77:18 — HEAVEN — "*Galgal*" = a wheel, whirlwind, dust (as rolled), from *galal* = to roll.

84:3 — THE SPARROW HATH FOUND AN HOUSE . . . SWALLOW . . . LAY HER YOUNG — Even as the sparrow hath found a house; and the swallow a nest for herself, where she may lay her young—(so have I found thine altars, O Lord of Hosts my King and my God.) (Leeser) (D652)

84:5 — BLESSED IS THE MAN — "Happy is the man whose strong confidence is in thee, whose heart reflecteth (wholly) on the paths of (righteousness)." (Leeser)

84:6 — PASSING THROUGH THE VALLEY OF BACA MAKE IT A WELL — "Passing through the valley of weeping make it a place of springs. Yea the early rain covereth it with blessings." (A.R.V. and D653)

BACA — "*Baka*" = Mulberry Trees (from *bakah*, a prim. rt. = to weep.) A valley in Palestine = weeping, the weeping tree.

THE RAIN ALSO FILLETH THE POOLS — The out-pouring of the Millennium blessings after the time of trouble has ended. (Z. '92-143; R.1331)

85:1 — BROUGHT BACK THE CAPTIVITY OF JACOB — This Psalm may have two applications (several). First: when the Israelites were delivered from Babylon by decree of Cyrus. The people rejoiced in this manifestation of the turning away of disfavor and the return of favor. Their pardon of their transgressions was shown by the return of favor. But this was not complete, “for the blood of bulls and goats can never take away sin.” And they were afterwards again overthrown. Their deliverance was typical. (Z. '11-380; R.4894) The complete application is to their return under Christ at his second advent (Rom. 11:25-29; Isa. 40:1,2; Jer. 31:31-34; Heb. 8:8-11) Then the covenant which will forgive their sin and blot it out, will be made. (Acts 3:19)

85:2 — THOU HAST FORGIVEN — Because atoned for. Put behind his back. (Isa. 38:17)

THOU HAST COVERED — By the merit of Christ, pointed to by the atonement sacrifices and completed in Millennium, New Covenant.

SELAH — The complete application is to their return under Christ at his second advent. (Rom. 11:25-29; Isa. 40:1, 2; Jer. 31:31-34; Heb. 8:8-11) Then the covenant which will forgive their sin and blot it out will be made. (Acts 3:19)

85:3 — THOU HAST TURNED — Typically at return from exile in Babylon. But completely at setting up of Kingdom. (Lev. 26:41-46; Hos. 3:4, 5; Zech. 6:8)

85:4 — TURN US — “Return to us” (*Leeser*). But the people also will be turned in heart.

85:6 — REVIVE US AGAIN — In the Millennial morning. (Hos. 6:1-3; Rom. 11:25-28)

MAY REJOICE IN THEE — No longer rejoice in idols or selfish practices. Rejoice in the realization of His abiding love and care over His people. In the knowledge of his character, in the unchangeableness of His promises.

85:8 — I WILL HEAR — Obedience had been learned in the captivity. Have we learned to hearken and obey through things we have suffered?

HE WILL SPEAK PEACE — In due time, when the work of this age is over. In the kingdom, as in Psa. 46 to the world. He now speaks to us of the peace we may now have, and of the rest by and by. (Zech. 14:11; Zeph. 3:9; Psa. 29:11; Hag. 2:9; Isa. 48:16-19)

LET THEM NOT TURN AGAIN TO FOLLY — A warning from previous experience. (See Ezek. 18.) Let us not turn back again to sin and the old things. (2 Pet. 2:20-22)

85:9 — THAT GLORY MAY DWELL IN OUR LAND — The ark with its Shekinah glory had disappeared and the hope was for the full return of God's favor, and presence among them, represented by the Shekinah glory. The antitype of this will come with the Kingdom. (Ex. 40:34, 35; 2 Chron. 5:13, 14; 1 Kings 8:10,11; Rev. 15:8)

85:10 — MERCY AND TRUTH . . . RIGHTEOUSNESS AND PEACE — (Isa. 32:15-17) Love and power working together in harmony, after justice has been satisfied.

85:11 — OF THE EARTH — The earthly phase of the Kingdom.

DOWN FROM HEAVEN — The heavenly phase of the Kingdom.

85:13 — SET US IN THE WAY OF HIS STEPS — The work of the Millennial Age. "Make (level) the way by its steps." (*Leeser*)

89:2 — HEAVENS — *Strong's Conc.* #8064. The common word for heaven. "*Shamayim*" or "*Shameh*" — from an unused root meaning to be lofty, the sky.

89:6 — HEAVEN — *Strong's Conc.* No. 7834. "*Shachaq*" — powder (as beaten small), by analysis, thin vapor; by extension, the firmament; translated cloud (Psa. 36:5); small dust (Isa. 40:15); heaven (as here) and sky (Deut. 33:26). Same word in vs. 37. Translated "sky" in the *R.V.* See Psa. 77:28 for another word.

90:12 — APPLY OUR HEARTS UNTO WISDOM — "So that we may attain a heart endowed with wisdom." This will be fulfilled at the end of the Millennial Age.

91: — The theme of this Psalm is in the first verse. Verse 1-13 refer to the Little Flock and is addressed by Jesus in the spirit of prophecy to the church. Verses 14-16 are a statement of Jehovah concerning Christ and the Church. (See *Z. '04-75; R.3331; and Z. '11-437; R.4926.*)

91:1 — HE THAT DWELLETH — Not those who go in for a little while, but those who make that their dwelling, at rest there, his natural place, hence not the Great Company, only the Little Flock.

THE SECRET PLACE — Typified by the Tabernacle, no one but the Priests had access there, so only the faithful spirit begotten one, the Little Flock are in this secret place; he who dwells in the spirit-begotten condition, that keeps the new mind in control. This is God's secret place, and is a mystery to the world. Jesus' life was a mystery, so is ours if we follow him. Man of such talent!

SHALL — Emphatic, no uncertainty about, sure.

ABIDE — Lodge (pass the night time of the Gospel Age). In the night things are indistinct, but there is a light in this secret place (Candlestick) while outside all is darkness. This night is the Passover night and we are girded as pilgrims and partake of the Lamb.

UNDER THE SHADOW — Typified by the cloud covering the Tabernacle (note Ex. 40). In the heat of trial and temptation we will need a shadow and will find it in God, and "no man can pluck them out of my Father's hand."

91:2 — I WILL SAY — Jesus speaking to the Church.

OF THE LORD — Jehovah.

MY REFUGE — God was Jesus' refuge and fortress. Jesus for our comfort and lest we should be discouraged tells us some of his experiences.

A refuge is a place to flee to when things become too hard for us, like a cyclone-cellar in western places. The Lord is our refuge, and sometimes we feel too weak for the temptation that is come; we flee to him and he will protect us. Jesus would probably not have been able at the beginning of his ministry to endure what he was able to endure at the end. The Father gave him what he needed to fight the fight of faith and come off victorious. He went to the Father for refuge and was strengthened, comforted, and thus the Father became also a fortress to him.

MY FORTRESS — A fortress is a place where one goes to be strengthened. So if we go to Him for refuge, God will not allow anything, so long as we are faithful, to overthrow us, but will give us every protection we need, so that under increased trials we will be strengthened and be enabled to come off more than conquerors. We will find our Father a refuge in all our trials and a fortress to strengthen us for everything He wants us to

do. The Lord tells us how good and faithful the Father was to him, and urges us to taste and see that the Lord is gracious.

IN HIM WILL I TRUST — *Leeser* — “I will say of Jehovah, who is my refuge and my stronghold, in whom I ever trust.”

91:3 — SURELY HE SHALL — *Leeser* — “That he will surely.” Oh! What certainty there is in this assurance! These are the words of one who had tried and tested God’s care and provision, and found him. Oh! so comforting and strengthening. And as a lover of men He urges us to put our trust in Him and He will deliver us.

SNARE OF THE FOWLER — Fowler = one who catches birds. Satan is the great fowler and the birds are the Lord’s people. Fishes live in the water, animals on the land, but the birds are far above the world, and fitly represent the Lord’s people. (See Isa. 40:31; Psa. 11:1; 124:7; Jer. 5:26 margin; Prov. 1:17; Isa. 33:17; Prov. 6:5; 7:23; Isa. 46:11; Amos 3:5.)

a) Birds have more liberty than other creatures. So the children of God have the unbounded liberty which Christ gives; not liberty to sin, nor to work merely for ones self, but liberty from thralldom of sin and self. The amount of liberty a bird has depends on the plane of its flight. If high, there will be nothing to obstruct its flight or view. If low, the tree tops and buildings will be in its way, and it can neither fly so freely nor see so far. If plane be still lower, the fences etc. are in its way and it has not much more liberty than the animals and is in danger of many snares. So the liberty of the Christian depends on the plane of his flight. We should “mount up on wings (old and new testaments) like eagles” and our strength and freedom will increase. If our plane of thought and life is thus high we will not be in such danger of snares, or of obstructions to clear sight; but the nearer we come to earth the more danger of snares and obstructions; and we may allow ourselves to get so low as to have but little more liberty than the world.

b) Birds can see farther than other creatures. “Thine eyes shall see the King in his beauty, they shall behold the land that is very far off.” (Isa. 33:17) We can see that land now very near, though the world can see nothing of it. As a bird flying high in the air might say to a little dog on the ground, “I see over yonder a most beautiful valley and river.” And the dog answers, “I don’t believe it, I cannot see any river. There is no river there or I could see it as well as you. I think you’re lying, and if I had you down here I’d bite your head off.” So the world refuses to believe the glad tidings.

Satan is not so much a fisherman or a hunter. He is not seeking those beneath the world, nor yet for those who are of the world, for these are already under his power. But he is after the birds, those who are beyond his power.

Snare = system of false teaching and doctrine. A snare has two parts 1) the snare proper, 2) the bait. The bait is the amount of truth in any of these systems, and some have more bait than others. Mormonism has but little bait and so does not catch many. The error of the system is the snare. The snare is usually hidden but the bait is in open view. So the truth in these systems are pressed to the front in full view, while the error often is not seen until the bait is swallowed. Satan catches birds to put them in a cage. The organization is the cage and is based on the snare. For instance—When one accepts the Christian Science doctrine he has swallowed the bait and is caught in the snare, but when he joins the Christian Science Church he is in the cage. There are many cages, and having become free let us not go back into any one of them. Keep in the narrow way, for it contains no snares. The snares are set by the way side. There are many stones and obstructions (seeming) in the narrow way and many turn aside to seek easier and smoother paths and fall into these snares.

NOISOME PESTILENCE — Pestilence of destruction. (*Leeser*) See margin (Heb. wordy). Not from physical disease, but from the moral and spiritual pestilence of destruction—from the sinful propensities of the old nature, which in unguarded moments are liable to assert their mastery and overwhelms the souls of those who are not abiding under the protection of the Almighty, not dwelling in His secret place; and from spiritual pestilences of false doctrine, which with subtle sophistry, destroy the faith of the unwatchful; such as Christian Science, Spiritualism, and various no-ransom theories, which bid fair, both from present prospects and from prophecy ere long to become epidemic. The world will be filled with error and lies, but God's people will if faithful, surely be kept from these. Psa. 31:19, 20; 27:5; Isa. 26:20; Job 5:21.

91:4 — HE SHALL COVER — The picture is that of the mother hen, who, when the hawk (Satan) is about, clucks for her brood, calling them under her shadow, under her wings, under her special protection. Corresponding to the cluck of the hen in this picture is the "Vow," or solemn resolution to great faithfulness of living, in harmony with our original vow in that of thought, word or deed. (*Z. '09-4; R.4304*)

HIS FEATHERS — God's providential acts. The soft downy feathers under the mother hens wings serve to keep the little ones warm. Our Heavenly Father's love and care and protection are His wings and feathers shielding us from harm; keeping us warm. (*Z. '14-109; R.5437*)

HIS WINGS — Old and New Testaments. (Rev. 12:14) The eagle is sharp sighted and far sighted, and when God sees danger for us He gives us warning of it. Eyes = symbol of God's wisdom.

HIS TRUTH — Not any truth, but His Word.

SHIELD AND BUCKLER — Shield = faith in His word; Buckler = loyalty as servants of His word. (Eph. 6) If any of Satan's arrows pierce our shield they will be broken by the buckler, so we will not be utterly stumbled. Must strengthen our faith (make shield thicker) and more careful servants (tighten our buckler) till we are able to withstand all the adversary's darts. Be watchful and zealous and loyal. Jesus found God's word all this and longs to have us realize it too. Our benefit from it will depend upon our trust in His Word. See Psa. 61:3-5. Let us appropriate, meditate upon and store up the truth in mind and heart, that we may withstand error and evil in every form.

91:5 — TERROR BY NIGHT — Fear. The dark night of the time of trouble, wherein no man can labor, so great will be the terror and tumult and persecution. (Isa. 21:12; John 9:4) We will not fear this (Psa. 46) because of God's promises of care and deliverance. (Luke 21:34-36; 1 Thess. 5:1-5) Dark Ages, too.

ARROW BY DAY — Bitter words of persecution by opponents of truth. (Psa. 64:3) The present time is called day "in comparison with the night coming." (John 9:4; Heb. 3:13) God's people see which way the arrow is coming and know how to avoid it, because instructed by the Word.

91:6 — PESTILENCE THAT WALKETH IN DARKNESS — The moral and spiritual pestilence that spreads and makes its victim among those who are ignorant of the truth or have been unfaithful to it and hence unworthy of it and therefore lack the divine protection and are subject to the strong delusions of error. (2 Thess. 2:11) Those who have gone into outer darkness, are attacked by this.

THE DESTRUCTION THAT WASTETH AT NOONDAY — *Leeser*: "nor for the deadly disease that wasteth." Pride. The disease being the result of the pestilence making many in danger of second death. Undermining the faith and hope of many, while to others it is noon day, when the light of divine truth is shining clearer than ever before. Noon day represents full light in the heart of the consecrated, the time when full and sufficient knowledge is reached, making them fully responsible. If we fall away after we receive full light there remaineth only second death.

91:7 — AT THY SIDE — Those all about us, many of those acquainted with us.

AT THY RIGHT HAND — Our closest friends, the testing will be so severe and heart searching that if we hold onto forbidden things it will cause us to fall, and the heart condition of each one will be shown up. "Every secret thing brought to light." The men with the slaughter weapons will be working. Ezek. 9. Thousand will fall to one will stand. Many who for a time ran well, will fall away.

BUT IT SHALL NOT COME NIGH UNTO THEE — The class of verse one, because they are of the very elect and watch and are faithful.

The fall here is not a moral deflection into vulgar sin, but a falling away from the truth once delivered to the Saints, a falling into Higher Criticism, Infidelity, Theosophy, New Theology, Christian Science.

91:8 — SHALT THOU BEHOLD — As a result of obedience to the warning call (“Vow”), numbers of us have been drawn very close to the Lord, under the shadow of his protecting care, where no harm can come nigh us, and where only with our eyes shall we see the reward of the wicked (unfaithful) who refuse this refuge, and who will stumble in this evil day and be snared and taken by the great fowler (Satan and his demon hosts). (*Z. ’09-4; R.4304*)

God’s faithful ones will thus see the result of hypocrisy, false swearers, (Mal. 3:5; Ezek 44:9) and the unfaithful, and it will be a warning to those laboring to keep the old will dead.

91:9 — BECAUSE THOU HAST MADE — How do we make the Most High our habitation? “He that dwelleth in love dwelleth in God and God in him.” “If we love one another God dwelleth in us.” By attaining and keeping the mark of perfect love. By dwelling in Him we can view things from this standpoint, and “perfect love casteth out fear.”

91:10 — NO EVIL BEFALL THEE — This applies to the New Creature, not to the flesh. All things that happen to us are necessary (Rom. 8:28) without these we could not fulfill our calling, therefore they are not evil. These refer only to the Little Flock, not to the Great Company. Some evils will befall them. It was an evil on their part that they neglected the Lord’s word and privileges of the High Calling. This coldness brought them into a condition which must be made right. They loved father or mother or houses or lands or something else more than they did their covenant with the Lord and so they lose their crown. But the Little Flock have kept nothing back, out of love and devotion. Things may happen disastrous to their fleshly interests, but they realize they “are not in the flesh but in the spirit.” (See Heb. 2:10; Rom. 8:28; Psal. 207:11) (*Z. ’11-58; R.4767*)

No evils of the kind mentioned in earlier verses and any other seeming evils will be overruled for our good. Jesus here addressing the New Creature. Plenty of seeming evils have befallen the Lord’s people, but these, if properly received, only strengthen the New Creature. (Rom 8:28)

NEITHER ANY PLAGUE — False doctrines and the last plagues of Revelation. These seeming evils are not evils to the New Creature. The evils come to the flesh and the New Creature gets the good from them. It knows how to separate the bitter from the sweet. It is made stronger by the things it

endures. It feeds on things that would destroy the flesh. There goes out from this dwelling a fumigation that keeps us immune. The reason why is stated in verse 11.

91:11 — ANGELS — Messengers, not spirit being messengers, but human messengers, for God has not given spirit messengers the authority to teach His truth, but uses human beings to do this.

CHARGE OVER THEE — A charge concerning thee. God will raise up some faithful pastors and teachers who “will watch for your souls as they that must give an account.” (Heb. 13:17) If we test all by the Word we will not be led astray. One of the effects of this was the Vow. Also the love studies in the Towers. We may expect others soon. Let us watch for these.

WAYS — To keep them in all their word, thoughts and actions, in harmony with the doctrines, precepts, promises, exhortations, prophecies, history, types of God’s Word. In all thy ways acknowledge Him and He shall direct thy paths. (Prov. 3:6) God will not let any of his people go into outer darkness without full warning, so if any go it will be through wilful neglect of his advice.

91:12 — THEY SHALL BEAR — See the *Comments*.

91:13 — THOU SHALT TREAD — Thus borne up in the hands of God’s faithful messengers, guarded by their vigilant watchfulness, and under the consistent protection of the Most High, God’s trusting, faithful children will triumph over every device of Satan, either to over-power or beguile them—whether he boisterously goes about as a roaring lion or a serpent—like he stealthily lurks about to insert his venomous poison.

LION AND ADDER — Papacy and its underhanded power and influence. Satan.

YOUNG LION AND DRAGON — Protestant Federation and its less skilled and secret trickery and influence, more open.

TRAMPLE — Overcome completely. Though they will destroy our flesh, yet we shall triumph over them, and the serpent will be crushed. The dragon represents civil powers.

91:14 — HE HATH SET — Fixed (*Leeser*); fixed his chief love upon God, unalterably, determined to be loyal to Him above all else. This shows what God is seeking to develop in us, perfect love. Love to God first, to Jesus and the brethren, to the neighbors and to our enemies. We cannot love Him fully without loving the rest and without having a character like God’s.

DELIVER HIM — It will be impossible for Him to desert us. He could do nothing else but deliver us, and He will do it gloriously and all our enemies shall know. (Rev. 3:9) To the divine nature.

SET HIM ON HIGH — To rule and reign with Christ and have the divine nature. The very position that Satan desired.

KNOWN MY NAME — Learned my character, knew it by entering into it and developing a like character, like His image. (Eph. 4:24; Col. 3:10) An intimate acquaintance with God.

Name has five uses: appellation, nature, character and office, and honor.

(1) appellation = as Mary, John, Jesus, etc.

(2) Nature = “I am Jehovah, that is my name,” self-existent one, ever-living one, immortality;

(3) Character = “My name is blasphemed among the Gentiles.” “Holy and reverend is his name”;

(4) Office = “His name shall be called Wonderful, Counsellor, Mighty God, etc.”

(5) Honor = “I will give him a name that is above every name.”

91:15 — WITH HIM IN TROUBLE — It is worth while falling into trouble to have such company. He helps us in our weaknesses and sanctifies them and makes troubles blessings to us and we have the constant assurance that He loves us, though the flesh does not realize it. How this assurance refreshes and strengthens us! If this is what I must pay to have this blessed, sanctifying, sympathetic company, continue it, I will gladly pay it.

DELIVER HIM — He delivers us here from worry and care and snares of evil and will completely deliver us in the First Resurrection. He will not forsake us in trouble as the world does.

HONOR HIM — Not only here, but will in the resurrection raise us to the highest plane in the universe, ownership with Him in Christ, seated with Christ in the throne, creation of new worlds. (Eph. 2:7) The more loyal we are to the Father now the more debased before men. God wants us to learn humility now, so that when He exalts us we will not become proud as did Satan. The heroes in the next age will be those who fought the good fight of faith and witnessed a good profession, and everyone in the Little Flock will be known by name and heralded throughout the world. (Psa. 87:5)

91:16 — WILL I SATISFY HIM — Complete satisfaction in the end.

Immortality. (Isa. 53:11; 54:7, 8, 11, 12; Psa. 17:15) He will shew us what He is able to do for us, by giving us the experience. Jehovah takes us out of the world and into His council chamber and tells us by trouble, secrets which He tells no one else. The church will never be left in darkness in respect to what God wants done. The Bible contains several thousand promises, and they are veritable treasures. The Church's share is for us if faithful, and each one is a check on the Bank of Heaven, signed by Jehovah, to be cashed there. Let us be loyal in denying ourselves and doing His will, and practice, to spread and suffer for His Word and thus we shall be under the protecting care of the Almighty.

97:1 — THE LORD REIGNETH — This began to be true when our Lord Jesus, having returned to earth to set up his Kingdom took unto himself his great power to reign. Yet not until his Kingdom has been fully established in the earth will his glorious Kingdom be fully recognized. (Z. '16-339; R.5989)

LET THE EARTH REJOICE — The prophet bids us discern in this work of judgment an abundant cause for rejoicing and gladness. See Psa. 96:9-13; 98:1-9. Indeed there is great cause for rejoicing not only among the saints, but in the whole earth; and it is the privilege of the saints to tell the glad tidings to all who will hear. But whether men hear or forbear, let us tell it out, and by and by when the great afflictions of this judgment hour seal instruction upon the hearts of men then the blessed testimony will be as healing balm. They will see that He who smote them in His wrath and scourged them in His hot displeasure is also merciful and gracious and unwilling that they should perish, but rather they should turn unto him, obey His counsels and live. (Z. '16-339; R.5989)

97:2 — CLOUDS AND DARKNESS — The prophet David is specially referring to the present time from 1878 onward down to the full inauguration of the Kingdom. How true it is that the storm clouds are all about us in the day of the Kingly presence of Jehovah's great representative, the executor of His great purposes. Daily the darkness of gloom and perplexity deepens on every side for those not acquainted with Jehovah's purposes. (Z. '16-339; R.5989)

HABITATION OF HIS THRONE — Why is this day of His presence such a time of trouble and distress of nations? Because righteousness and justice are the habitation of His throne and He is judging the nations and weighing them in the balance. Justice is being laid to the line and righteousness to the plummet. (Isa. 28:17) Ere long the equitable principles of His government may be established in all the earth.

97:3 — A FIRE — See comment on verse 2 "clouds and darkness."

BURNETH UP HIS ENEMIES — All the wilful and persistent opposers of His righteous course shall be cut off, destroyed in the second death, burned up, “devoured with the fire of His jealousy.” This work of judgment and consequent time of trouble being a necessary preparation for the glorious Reign of Righteousness that shall immediately succeed it and all being wisely directed by the High and Holy One, who is too wise to err and too good to be unkind.

97:4 — HIS LIGHTNINGS — Not the brilliancy of the “Brain Age,” but the increase of knowledge foretold by Daniel 12:4. How apt is this figure. Truly like lightning flashes in the midst of the gloom and perplexity of this cloudy day, come to men the remarkable glimpses of the great principles of truth and righteousness in contrast with which the present disorder is so manifest! A flash of lightning from the Throne disclosed here one error and there another, and there another. Soon the whole world will be aroused. It is remarkable that these lightning flashes are continually calling attention to the Word of God, to the Golden Rule, to the equal rights and privileges of human brotherhood, to the faultless character and loving, self-sacrificing disposition of Jesus Christ to the Law of Love in contrast with the Law of Selfishness everywhere prevailing. By the sudden and now increasingly frequent flashes of light which issue from the storm clouds that surround the invisible spiritual presence of our glorious King. These principles of the Word are being illuminated and brought to the front for the consideration of all men. They are discussed not only in the daily press but in our periodicals, in the official labor organs, in stores and factories, in counting rooms, market places, public gatherings. Even heathen nations are discussing them and contrasting both the daily lives of professed Christians and the present course of the professed Christian nations with the character and teachings of the great founder of the Christian Religion, extolling the latter and ridiculing the former. (*Z. '16-340; R.5989*)

ENLIGHTENED THE WORLD — In the day of His preparation. See Nahum 2:3.

THE EARTH SAW AND TREMBLED — For fear and insecurity. (Luke 21:26) As a result of God's lightning flashes there is great commotion everywhere manifest. Never before have such conditions prevailed. There are ominous mutterings of dissatisfaction and unrest and the whole current of popular thought is set in a revolutionary direction. The lightning flashes are revealing the corruption in the world, the dishonesty in high places and showing men that they are living far below the dignity of manhood. But how to right things they are not able to see, and the conflicting ideas, voices, theories and threats, reveal the facts which the prophets foretold; for the nations are angry, the heathen (Gentiles) rage, and the whole earth trembles from the din of a worldly conflict and from the blows which even now are beginning to rouse the world. (*Z. '16-340; R.5989*)

97:5 — THE HILLS — The less high, less autocratic governments.

MELTED LIKE WAX — They still retain their form, but as the earth (society) gets hotter, they yield to its requirements, little by little coming down to the popular demand.

97:6 — THE HEAVENS — The New Heavens of the Millennial Age. (A323)

97:7 — CONFOUNDED BE ALL THEY THAT SERVE GRAVEN

IMAGES — Some, heedless both of the world's distress and of the voice which speaketh from Heaven, will still boast themselves in their idols. See Heb. 12:25. St. Paul addresses those words to those who know the Lord's voice and recognize it, warning them against at any time refusing longer to heed it, when he speaks in wrath and judgment. But also there are some who although they recognize the voice of the Lord, refuse longer to obey it. They turn from Him who speaketh from Heaven, toward the idols which then wayward hearts set up instead of God. These graven images are indeed the work of their own hands—human philosophies and science falsely so called, of this evil day. And those who reject the testimony of God, when once they have heard, invariably drift into one of the many forms of idolatrous worship now so prevalent, or else drift restlessly from one to another of them. All such shall be put to shame and confusion. Their idols shall be destroyed. (Z. '16-340; R.5989)

WORSHIP HIM ALL YE GODS — “Let all the angels of God worship him.” (Heb. 1:6) (E78)

97:8 — AND ZION HEARD AND WAS GLAD — The true Church. (Luke 21:28) These are the dwellers in the secret place of the Most High, and are provided in these perilous times with a knowledge of the divine plan of the ages, its times and seasons; which enable them to see both the necessity of the present method of divine discipline upon the world and also the peaceable fruits of righteousness which shall result therefrom. In the midst of the storm and battle of this great day of the Lord, they hear the commanding voice of the Lord of armies, and their hearts rejoice, for they have full confidence in His ability to bring order out of the confusion. They realize that in the judgments of this day, it is the Lord who speaks from Heaven, from the high place of authority and control. Therefore they give thanks at the remembrance of his Holiness. (Psa. 30:4) of His Justice, Wisdom, Love and Power and which insure His doing all things well. (Z. '16-340; R.5989)

97:10 — THE HAND OF THE WICKED — The hand of Satan. “Him that hath the power of death.” (Heb. 2:14)

97:11 — LIGHT — Truth. (Psa. 119:105)

SOWN FOR THE RIGHTEOUS — “The path of the just is as the shining light that shineth more and more unto the perfect day.” (Prov. 4:18) They must stir themselves to uprightness of heart and continue in the light, that they abiding in it, may receive it as it becomes due. If they grow slothful and idle the light will pass on and leave them in darkness.

102:19 — FROM HEAVEN DID THE LORD BEHOLD THE EARTH —

To behold the earth from the Heavenly viewpoint is a terrible sight, enough to make the angels weep—sighing, crying, dying everywhere. Some so demented they prefer darkness to light wallowing in the mire of sin and feeding on the apples of Sodom. Some so depraved they love wrong rather than right, others so weak they cannot do what they would, many in jails, penitentiaries, etc.; hundreds of thousands in hospitals, and in insane asylums; thousands of millions already gone down to the tomb, with a few in comparative health, rushing headlong seeking for happiness, or fighting and cheating to amass fortunes, which, dying they must leave. Verily, as God looks down, the Earth must appear to Him as one vast hospital, a cemetery, a mad-house.

102:20 — TO HEAR . . . TO LOOSE — God looked down now with curiosity but with sympathy, upon the entire race of Adam, shackled with sin and under sentence of death, with loving intention. (*N-8-31-13*) (London Tabernacle)

103:1 — BLESS HIS HOLY NAME — A stream of grateful praise, whose gentle and regular waves rise gradually higher and higher, here flows forth from a mind moved to its utmost depths by the blessings, especially spiritual ones, which God has abundantly and from the earliest ages bestowed upon His people. The poet begins by calling upon his whole being to declare its gratitude for the manifestations of God’s favor which he has personally experienced. The words uttered at the beginning of the Psalm reappear in the last line. Between these the Psalmist celebrates God’s gracious and helpful dealings with Israel (vss. 6-10); in their heavenly and paternal character and their relation to sinful man (vss. 11-14); in their trustworthiness for all who hold fast to His covenant and ordinances (vss. 15-18); then the whole world is called upon to praise this heavenly King, who rules over all (vss. 19-22). *Lang.*

103:2 — BLESS THE LORD — The thanksgiving, as a response to the blessing of God is denoted by the same word as the blessing itself.

BENEFITS — The benefits are a word that means literally actions for which one has deserved well. Man is prone to be so forgetful, he needs to be continually reminded. (“*Ghemool*,” an act of service)

103:3 — WHO FORGIVETH — On the basis of the coming Redeemer and Ransom.

INIQUITIES — “*Aw-vone*,” perversities, evils. (Moral evil.)

DISEASES — Not only physical but mental and moral through training which removes them out of our characters. (Rom. 12:2; 2 Cor. 3:18; 1 Peter 1:14-16.)

103:4 — THY LIFE — “*Khay*” (*khahee*). Life = living flesh, (from *kaw yaw*, a prim. rt. — to live).

FROM DESTRUCTION — “*Shakath*,” a pit, chasm.

WHO CROWNETH YOU — With the best things.

TENDER MERCIES — Heaps upon thee these rich favors.

103:5 — WHO SATISFIETH — (Isa. 58:11, Psa. 107:9) Not merely physical but mental and moral and spiritual, inward satisfaction. The apparatus of external means by which life is sustained and invested.

THY YOUTH — This will be fully true in the Kingdom Age, but is now fulfilled to God’s people as they need. (Psa. 84:11, Isa. 40:31)

103:6 — THE LORD EXECUTETH JUDGMENT — Sometimes now, but fully in the Kingdom. (Luke 18:7; Rev. 6:9, 10) Now justice is often delayed for the ultimate good of mankind. (Eccl. 5:8; 8:11; Mal. 3:15, 18) See also Isa. 57:16; 30:18; Hosea 11:8, 9; Jer. 3:23.

103:7 — MADE KNOWN HIS WAYS — Ways to Moses, in the regulations of the Law (Deut. 6:4-9; Lev. 19:18) and in the miracles of deliverance and the manna. The ways of God in human history.

103:8 — THE LORD IS MERCIFUL — See Isa. 30:18; Gen. 15:16. The Lord waits that men may repent of their evil ways. Verses 8-14 are a list of God’s mercies that we should remember.

103:9 — WILL NOT ALWAYS CHIDE — Literally means judge.

103:15 — SO HE FLOURISHETH — See Psa. 141:7; Job 14:1, 2; James 1:10, 11.

103:17 — THE MERCY OF THE LORD — See God's mercies. Note the conditions—to those who reverence Him and practice His commands.

2 Sam 24:14	1 Chron. 21:13	Ex. 34:7, 6
Neh. 9:19, 27-31	Jer. 3:12	Ex. 20:6
Joel 2:15	Psa. 51:1	Num. 14:8, 18
2 Sam. 7:15	Psa. 69:13, 16	Jonah 4:2
1 Chron 17:13	Psa. 89:1, 24, 2, 14	Lam. 3:22, 32
1 Chron. 16:34, 41	Psa. 106:45, 7, 1	Dan. 9:9, 18
2 Chron. 5:13	Psa. 119:41	Psa. 86:5, 15
2 Chron. 7:3, 6	Psa. 103:4, 8, 11	Psa. 100:5
2 Chron. 20:21	Psa. 145:8, 9	Psa. 117:2
Hosea 14:3	Psa. 25:10	Psa. 119:76, 77, 156
Micah 7:18	Psa. 107:1	Psa. 27:6
2 Chron. 30:9	Psa. 118:1	Psa. 79:8
Hosea 2:9	Psa. 136:1-end	
Luke 6:36	Heb. 2:17	2 Cor. 1:3
Rom. 12:1	Luke 1:50, 54, 72, 78	Rom. 11:30, 31
Eph. 2:4	Titus 3:5	James 2:13
James 3:17	1 Peter 1:3	James 5:11

103:19 — THE LORD PREPARED HIS THRONE — Through the ages He has prepared to pour out mercy in His Kingdom; the great white throne. Rev. 20:11.

103:20 — YE . . . THAT EXCEL IN HIS STRENGTH — The heavenly angels, mighty, heroes. Heb. 1:13, 14.

103:21 — MINISTERS OF HIS — All his human servants.

103:22 — ALL HIS WORKS — All thy works shall praise thee. Rev. 15:3-4; 5:11-13.

104:16 — THE TREES OF THE LORD — The Christ, head and body.

SAP — Life-giving waters, truth.

THE CEDARS OF LEBANON — Cedars = evergreen trees, typifying ever-lasting life. Lebanon = white; justified, perfect. This also shows the greatness of the Lord and the Church.

WHICH HE HATH PLANTED — See Isa. 61:3. The Hebrew word for cedar (*erez*) comes from an Arabic root, and means "firmly rooted and strong tree." (*S.B.D.*)

107: — Verses 1-9 refer to the Little Flock, especially to Jesus; 10-16 refer to the Great Company; 17-22 to Fleshly Israel during the Gospel Age; 23-32 to the World of Mankind in time of trouble; 33-38 to Millennial Age; 39-42 to the Little Season at the end of the Millennium; 43 to God's Plan.

Jesus and the Church

107:1 — ENDURETH FOR EVER — To a completion—the wrath of God is always just and tempered with mercy.

107:2 — FROM THE HAND OF THE ENEMY — Sin, death, Satan.

107:3 — AND GATHERED THEM — The Little Flock is gathered out of every nation and kindred and people and tongue. (Rev. 5:9)

107:4 — THEY WANDERED — A.D. 539 the Church went into the wilderness condition for 1260 years. (Rev. 12:14)

NO CITY TO DWELL IN — City represents organized government (Heb. 11:10) such as the Millennial kingdom. The Church in the flesh is unorganized, in a wilderness condition. We have Catholic, Baptist, etc., cities; but the Lord's people did not like the mayors (popes) of these cities, nor the policemen (watchers, pastors, teachers). They did not like the streets (thoroughfares, teachings) full of filth and bad smells (Rev. 18:2). They did not like the houses, rooms were small and dark. They would go into the kitchens to see the cooks (theological professors) mix the food (Matt. 24:41) and it turned their stomachs; into the dining rooms and all tables were full of vomit and filth (Isa. 28:8; Ezek. 8:10); beds were too short and covers too narrow (Isa. 28:20); no comfort in any part of the city; chairs (seats of the beasts) were full of briars and pins. They thus found no city to dwell in.

107:5 — THEIR SOUL FAINTED — All down the age they were mourners in Zion (Isa. 61:3; Ezek. 9:4); after hearing a sermon one went away with the spiritual tongue cleaving to the roof of the mouth.

107:6 — HE DELIVERED THEM — By giving them light and strength. The great deliverance will come in the Resurrection.

107:7 — THE RIGHT WAY — The path of righteousness, the "narrow way" to the heavenly kingdom.

THAT THEY MIGHT GO TO A CITY OF HABITATION — Reformation till now. (Heb. 12:22)

107:8 — OH THAT MEN — The world.

CHILDREN OF MEN — The Little Flock.

The Great Company

107:10 — SIT IN DARKNESS — The error of doctrines, false creeds, light of the worldly minded. @SECOND PAR = **SHADOW OF DEATH** — Shadow of Second Death.

BOUND IN AFFLICTION AND IRON — These through fear of (consecrational) death, are all their life-time subject to bondage. This is the Great Company. (Heb. 2:14, 15)

107:11 — THEY REBELLED AGAINST — They rebelled against the words (doctrines and commandments, will) of God, following after worldly things.

107:12 — WITH LABOR — They are brought down to labor (saving souls, begetting). They are with child (Matt. 24:19). We are told by Jer. 51:58 that they will work in the very fire (destruction, trouble) to prop and keep the wall (defense) of Babylon from going down. These are delivered to Satan for the destruction of the flesh, that the Spirit might grow.

107:15 — OH THAT MEN — The Great Company.

107:16 — GATES OF BRASS — Copper. Babylon had one hundred gates of copper (brass). (Isa. 45:2)

BARS OF IRON — Errors and methods used to draw people to Babylon and hold them there, restraining their liberty of thought and action.

Fleshly Israel

107:17 — FOOLS — Fleshly Israel at the time of their trouble. A.D. 70.

107:18 — ABHORRETH ALL MANNER OF MEAT — The doctrines Jesus brought them.

GATES OF DEATH — They went into destruction as God's people, but were not utterly destroyed as a people. (Rom. 11:1, 2, 11)

107:19 — THEN THEY CRY UNTO THE LORD — They cry unto the Lord, blindness passes away, at the second presence of Christ. (Rom. 11:25; 2 Cor. 3:15, 16)

107:20 — SENT HIS WORD — His message by the Ancient Worthies in the Millennial morning and healed them. (Mic. 5:5 and context.)

107:21 — OH THAT MEN — Fleshly Israel.

107:22 — LET THEM SACRIFICE — They will consecrate themselves then, a sacrifice of thanksgiving and with the Ancient Worthies will help others, the kingdom being first set up in their midst. They will be ready to go anywhere and everywhere in God's and Christ's service, thus declaring God's works and plan.

DECLARE HIS JOY — See Rom. 11:11, 14. Fleshly Israel has then been provoked to jealousy, to zeal and emulation. In the Millennial morning they will emulate the zeal of Paul and the Little Flock.

The World in the Time of Trouble

107:23 — TO THE SEA — Universal anarchy.

IN SHIPS — Trusts, labor unions, alliances (Rocks of Rev. 6:15, 16; Isa. 2:19; Hos. 10:8; Luke 23:30) (Chariots of Isa. 31:1) Image of the beast, are the tare bundles, the ships which go down into this condition of anarchy.

IN GREAT WATERS — There is a deafening roaring noise as the waves are beaten upon by the four winds.

107:24 — A WONDER OF THE DEEP — Christ is present, opening up the lighthouse upon all kinds of subjects, both earthly and spiritual. Men use these discoveries selfishly, capitalists lay hold of the secrets of nature, etc. Thus the truths will bind together in selfish ways — a wonder of the deep.

107:25 — LIFTETH UP THE WAVES — The labor classes and common people beat upon by the truths revealed by these stormy winds are broken up into all kinds of waves. The sea goes wild.

107:26 — MOUNT UP TO HEAVEN — The people mount up to heaven and go down to the depth, fight themselves, a veritable sea of anarchy. The work of slaughter will go on, millions will die. Anarchy will engulf the Ecclesiastical systems. Then He speaks, "Be still and know that I am God." (Psa. 46:10)

SOUL IS MELTED — Men's hearts fail them for fear. (Matt. 24:21; Luke 21:25, 26)

107:27 — AT THEIR WITS END — See Isa. 24:20.

107:28 — IN THEIR TROUBLE — See Hos. 5:15.

107:30 — THEIR DESIRED HAVEN — “The desire of all nations shall come.” (Hag. 2:7)

107:31 — OH THAT MEN — The world after time of trouble.

107:32 — CONGREGATION OF THE PEOPLE . . . ASSEMBLY OF THE ELDERS — Then will men consecrate to Christ and the Church, and through them will glorify the Father, and praise Him in the assembly of the Elders (Ancient Worthies).

The Millennial Age

107:33 — RIVERS — Creeds of Protestants. These two are counterfeit and are Satan’s rivers and springs of Ezek. 32:2.

107:34 — FRUITFUL LAND INTO BARRENNESS — In spite of selfishness it has been fruitful of inventions, etc., but man’s plans with these shall fail and be like barrenness.

107:35 — THE WILDERNESS — Christ and the Church in a wilderness condition to be turned into standing waters. The knowledge of God to fill the whole earth sea-deep.

DRY GROUND — Ancient Worthies will be turned into water-springs. They receive water from the standing water (as a reservoir) and deliver it unto the people. In verses 33-35: That which had seemed to men to be rivers and springs will turn to a wilderness and what seemed to men to be useless (wilderness) and dry, will be exalted to be the channels of life and blessing and truth to the people.

107:36 — THE HUNGRY TO DWELL — Those in the world who long for peace and righteousness. There these may dwell and prepare a city. The Millennial Kingdom.

107:37 — YIELD FRUITS OF INCREASE — This has both literal and symbolic fulfillments. Sow the truth that it may yield increase.

107:38 — MULTIPLIED GREATLY — Multiplied mentally, morally and physically. (See *Z. ’09-174; R.4410*)

TO DECREASE — Nothing shall hurt nor destroy.

The Little Season

107:39 — AGAIN THEY ARE MINISHED — The trouble at the end of the Millennium will separate sheep and goats. Satan’s deceptions will probably

come as temptations to get the right to rule for themselves, and to want the Christ to hand over the kingdom. The deceptions will be very subtle and oft repeated, for Satan will have to deal with nearly perfect men.

107:40 — IN THE WILDERNESS WHERE THERE IS NO WAY — The Goat class is here referred to. The wilderness is utter destruction, where there is no way, a void place, a vacuum, second death. Contempt upon princes. Those who have not yet begun to reign, but have the promise of it under certain conditions.

107:42 — THE RIGHTEOUSNESS — The sheep class.

God's Plan

107:43 — THE LOVINGKINDNESS OF THE LORD — Whoso will observe these things shall see God's loving plan. (Sermon, Bro. P. S. L. Johnson, Chicago, 2-12-06.)

110:1 — THE LORD SAID UNTO MY LORD — This verse is directly applied to our Lord by the Apostles (Acts 2:34; Heb. 1:13; Acts 3:22) and by our Lord to Himself (Matt. 22:44)

AT MY RIGHT HAND — He is not literally seated at God's right hand but he has been honored with a superior station, above all others.

MAKE THINE ENEMIES THY FOOTSTOOL — Nor does his second presence hinder or change his relationship; at his second advent, he will still be at the Father's right hand. (Matt. 26:64) At the Father's right hand during the Millennium, the Father through him will subject all things to himself. (*Z. '02-12; R.2935*)

110:2 — THE ROD OF THY STRENGTH OUT OF ZION — The description of the Millennial Kingdom is continued by the Prophet. Zion is the Church primarily. The rod or scepter of authority shall be exercised through the Church by the Lord Jesus, the Head of the Church. (*Z. '02-12; R.2935*)

RULE THOU IN THE MIDST OF THINE ENEMIES — This is the Divine Commission. This is not in any measure fulfilled yet. Jesus when in the flesh did not rule in the midst of his enemies and the Church has not thus ruled. Rather Matt. 11:12.

110:3 — THY PEOPLE — Not the saints of this gospel age, for these are willing before the day of his power. The day of his power is not yet here. Wrong and evil triumph now, the prince of this world rules and is the "god of this world," because our Lord has not yet taken to himself "His great

power to reign” actually. These are therefore the ones who shall in the Millennium become his people. They are the sheep of the parable of the sheep and the goats. As his sheep they will desire to follow in the way of righteousness, truth, holiness; as his people they will not need to be coerced farther, but will be willing, nay, glad to serve Him when they know Him and understand his will. (John 10:16; Isa. 25:9) And all who shall not then willingly be his people shall be esteemed his enemies. (Z. '02-12; R.2935)

THOU HAST THE DEW OF THY YOUTH — As morning after morning comes forth fresh and vigorous as its predecessor, and the sun does not grow old and feeble, so with the Messiah, and so also with those accepted as members of his Body, they will have perpetually the freshness and vigor of youth—glory, honor and immortality which will result from drinking of the brook.

110:4 — THE ORDER OF MELCHIZEDEK — The Messiah’s priestly office is to be of a higher type than the earthly—that his priestly and kingly offices are to be blended and united as in Melchizedek. (Z. '02-12; R.2935)

110:5 — THE DAY OF HIS WRATH — The great day of trouble is generally referred to as the “Day of His wrath,” although under the direct supervision of our Lord Jesus. (Z. '02-13; R.2935)

110:6 — OVER MANY COUNTRIES — These are assurances that the glorious Priest-King will prosper, his reign of righteousness be successful—the assurance being that God will be at his right hand supporting him and bringing matters to a successful issue—smiting down kings and wounding the heads over many countries, subduing all things mightily. (Z. '02-13; R.2935)

110:7 — DRINK OF THE BROOK IN THE WAY — Appropriating the truth (wisdom). It was necessary for our glorious Lord from the Heavenly Courts to drink of the brook of experience and gain wisdom by the things he suffered, and thereby demonstrate his confidence in God. Not that he had ever been disobedient to the Father but that his testing was of such character and such intensity as never before had been brought to him or any other creature. His obedience attested his love to the Father and his faith in the Father’s love and justice, he was approved, he overcame every trial and drank frequently of the brook of wisdom in connection with these sufferings. It is now our time to drink of the brook of experience—to learn the lessons necessary to our preparation for the Kingdom. It is not enough that we have tasted of the brook of experience, that we have learned something of obedience, endured some trials—we must continue drinking until we can gladly say “Thy will, not ours be done.”

If we drink not of the brook in the way we shall not share in the glory to follow. Drinking of the brook does not mean that we sorrow and are disconsolate above others; but those who drink of the brook properly are full of joy. They are enabled in everything to give thanks to God. The hope we have gives a changed coloring, silver-lining, to every dark and troubled subject which comes to us in common with mankind, so that inspired by draughts from the brooks we can sing in the house of our pilgrimage. We want to ask our Lord and Master that he will bless us more and more as with renewed zeal we endeavor faithfully and joyfully to drink of the brook of life's experiences, and gain wisdom therefrom that will fit and prepare us for his service by and by and also in the present time and enable us to show forth his praises in all the vicissitudes of life so to glorify him in our minds and bodies which are his. Let us as we drink; take a lesson from the birds, which, when drinking, repeatedly lift up the head as if giving thereby thanks to God. Let us continually give thanks to God for every taste of life's experiences, every lesson and trial, appropriating them all to our spiritual development. The time for lifting up our heads is drawing near. (Z. '02-13, 14; R.2936)

THEREFORE — The first part of this verse indicates the reason why such great honors and dignities, blessings and authority are conferred. (Z. '02-13; R.2936)

LIFT UP THE HEAD — In ancient times human language was full of figures and symbols. This refers to exaltation. (Z. '02-12, 13; R.2935, 2936)

116: — The Psalm has strong Aramaic coloring to the word forms, set off with a variety of ornaments and by numerous passages borrowed from Psalms composed before the exile, is thought to belong to a late period. Many words and phrases remind us of the Psalms of David. His words must have laid hold in no common degree on the hearts of those who were heirs of his faith and have sustained them in times of sorrow and suffering and nothing could be more natural than that later poets would echo his strains and mingle his words with their own when they poured forth their prayers and praises before God. (*Lang*)

116:1 — I LOVE THE LORD BECAUSE — This is the song of thanksgiving of an Israelite rescued from death. It is indeed mixed with fragments of his yearnings, reflections, complaints and prayers in that time of peril. Penetrated also by the refrain—like utterance, gradually and evermore richly unfolding itself of a vow to proclaim with praises, now, after his deliverance, the name of Jehovah, whom he has invoked in his distress and this he would do as long as he lived, before the whole people, and in the place of God's worship, in Jerusalem. (*Lang*)

116:3 — SORROW OF DEATH . . . PAINS OF HELL — The pangs of death and the grave seized him, so he nearly died. Compassed—thoroughly and inescapably penetrated his being, so no medicine could relieve him.

I FOUND TROUBLE AND SORROW — Neither the peculiar nature of this distress, nor the position occupied by the author, nor the time of composition is discoverable. But evidently he was very sick, like to die.

116:4 — DELIVER MY SOUL — As many do even if they have never prayed before. Faith and hope directed his prayer, and the Lord graciously delivered him. **116:5 — OUR GOD IS MERCIFUL** — Psa. 86:5; 50:14, 15.

GRACIOUS — Isa. 30:18; Jonah 4:2; Psa. 86:15; Neh. 9:31.

RIGHTEOUS — Deut. 32:4; 89:14; Isa. 45:21-25.

MERCIFUL — Psa. 103:8, 9, 13, 14; Ex. 20:6; 34:5, 7; Psa. 145:9; 108:4; Lam. 3:31-33.

Instead of saying directly—"Jehovah answered me," he magnifies those attributes of God, which from the days of His self-revelation to Moses (Ex. 34:6) had been the joy and consolation of every tried and trusting heart.

116:6 — THE LORD PRESERVETH THE SIMPLE — (Heb. *Pethi*.) Those who admit they are unwise and need help, the meek and humble, poor in spirit. **116:7 — RETURN TO THY REST** — The deliverance sent in answer to prayer stills the tumult of the soul, and brings the rest of confidence in God. The home of the soul. (Matt. 11:28-30) There we find sympathy, understanding, refreshing and strength.

THE LORD HATH DEALT BOUNTIFULLY — More than justice required, more than we could reasonably ask or think. Quiet thyself and then enjoy His comfort and strength. No word is more proper with which to close our eyes at night when we go to sleep, nor to close them at death, that long sleep, than this—"return unto thy rest O, my soul." The land of the living is the land of opportunity.

116:12 — WHAT SHALL I RENDER — Here the attitude is that of one thinking how he can repay God for all his lovingkindness and he decides to consecrate. Showing how we must do certain things to be saved, but may consecrate, may sacrifice. It is an invitation not a command. "I beseech you, Brethren. . ."

116:13 — THE CUP OF SALVATION — Remember 1) that this cup comes from the hand of the Lord; 2) that it has been filled for many saints and

beloved ones of God before you; 3) it is not dealt out at random, but that all you are to drink has been carefully measured; 4) it is not a cup of wrath or intoxication, but rather of salvation; and 5) after the cup of affliction comes the cup of rejoicing. (*Lang*)

119:105 — A LIGHT UNTO MY PATH — This is a picture of the path of the just, (justified, Church) the narrow way, the Church being travellers upon it. The traveller has the lamp attached to the toe of his sandal giving light only for each step of the way. (*Sermon*, Bro. Russell)

120: — From here to Psa. 134 each Psalm is a song of degrees.* Showing the pilgrim progressing toward Zion.

120:1 — IN MY DISTRESS — Describing the condition of one longing for righteousness and realizing their own helpless condition, condemned, imperfect. (Isa. 6:5; Prov. 18:21; Jas. 3)

120:2 — DELIVER MY SOUL, O LORD, FROM — Showing a class living among the wicked and yet hating evil and seeking deliverance from it in themselves; the tongue is the cause of much of the iniquity and sin among men. This is the class drawn by the Lord.

120:3 — WHAT SHALL BE DONE — How shall we get rid of the sin and sorrow that we have gotten into? How escape from the pit into which we have fallen; how cleanse ourselves and our tongues? (*Strife of Tongue*) The tongue utters usually what is in the heart. The tongue says hateful things, deceives, suggests wrong, etc. Tongue is at the bottom of much of the evil.

120:4 — SHARP ARROWS OF THE MIGHTY — The messages of truth and righteousness from the Lord's Word (arrows of the mighty one). (Psa. 45:5; 64:1-4; Acts 2:37, 38)

COALS OF JUNIPER — See Isa. 6:5-7. Spirit of Consecration with Christ.

120:5 — SOJOURN IN MESECH — Among godless men, who know not righteousness. (Ezek. 38:12)

TENTS OF KEDAR — Kedar = Ishmaelites whose tents are made of goat skin, and which represent our goat-nature, perverse and wilful. (Cant. 1:5)

120:6 — MY SOUL HATH LONG DWELT — The dissatisfied condition of those who love righteousness when they are among the wicked. Long enough. Soul dwelt = a harmony with sinners and doing their ways, and then a waking and a decision to seek higher aims and fellowship.

120:10 — I AM FOR PEACE — Peace lovers.

THEY ARE FOR WAR — The contentions, the spirit of the evil-doers. The peace lover tries to have others come to peace with God, but they refuse and prefer to be at war with God.

Aben Ezra quotes an ancient authority which maintains that the degrees allude to the fifteen steps which in the Temple at Jerusalem led from the Court of the Women to that of men and on each of which steps one of the fifteen Psalms of Degrees was chanted. Adam Clark (Comm. on Psa. 120) refers to a similar opinion as found in the Apoc. Gospel of the Birth of Mary: "Her parents brought her to the Temple and set her upon one of the steps. Now there are fifteen steps about the Temple, by which they go up to it, according to the fifteen Psalm of Degrees." The most generally accredited opinions however, are that the name "Degrees is connected with—"to go up," or to travel to Jerusalem. The Psalm thus denoted being those which the Hebrews sung when they went up to Jerusalem to keep the yearly feasts. If so the name degrees should be translated:—"goings up" or "ascents." Psa. 127 appropriate to be sung when approaching Jerusalem. (*S.B.D.*, Edit 1890 by *H. B. Hackett*, Riverside Press, Cambridge, Houghton, Mifflin and Co., Boston) "Internal evidence refers these to the period when the Jews under Nehemiah were in the very face of the enemy, repairing the walls of Jerusalem. And the title may well signify 'Songs of Goings up' (as the Hebrew phrase is) upon the Walls. The Psa. from their brevity, being well adapted to be sung by the workmen or guards while at work." (*S.B.D.* p. 122, Vol. 3)

121:1 — FROM WHENCE COMETH MY HELP — The attitude of the truth seeker looking for help from sin and evil. He finds he cannot get help from human organizations; these only cleanse outwardly. (Jer. 3:23) He seeks further help.

121:2 — MY HELP COMETH FROM THE LORD — He recognizes the only source of help, in the Lord. The Lord who was almighty in power and the Creator and life-giver to all. His power is greater than all.

121:3 — NOT SUFFER THY FOOT TO BE MOVED — To slip into ways of darkness unawares, He will guide thee into better and higher ways, "guide our feet in the ways of peace." (Psa. 91:2, 3; Prov. 3:26)

HE . . . WILL NOT SLUMBER — Not be forgetful of interest in us and so we slip aside into danger when He is off-guard.

121:4 — NEITHER SLUMBER NOR SLEEP — The picture of one on watch, if he sleeps the enemy could enter and capture or harm us. But God never sleeps, never relaxes His vigilance over His people.

121:5 — THY KEEPER — Protector, preserver, He supports and gives us life and food and drink (truth).

THY SHADE — Protection from heat (too great and fiery trials) and from drought, giving us rest from trouble and care.

UPON THY RIGHT HAND — Our chief counsel and guide. *Leeser* — “He is on thy right hand.”

121:6 — SUN SHALL NOT SMITE . . . NOR THE MOON — The sun = light of the Gospel, in this the trial day of the Church, which shall not be condemned but will stand and increase in strength. The moon = Jewish Law, this will not condemn us, for “the righteousness of the Law is fulfilled in us who walk not after the flesh, but after the spirit.” We now have peace with God, and Jesus covers our failures.

121:7 — PRESERVE THEE FROM ALL EVIL — As per Psa. 91 and Rom. 8:28. To those in harmony with God all works for their good. (Luke 12:7, 6; 21:18; Matt. 26:53; John 19:10-11)

PRESERVE THY SOUL — “He that believeth on me shall never die.” He will preserve us to everlasting life. (John 10:28, 29; Col. 3:3, 4; Luke 12:4, 5; 1 Pet. 4:19)

121:8 — THE LORD SHALL PRESERVE THY GOING OUT — “The steps of a good man are ordered of the Lord.” “He shall go in and out and find pasture.” (John 10)

FROM THIS TIME — from the time of our decision to consecrate.

122:1 — I WAS GLAD — The joy and delight of the earnest, obedient heart when it sees the offer of the High Calling. It has at last found a way to acceptably serve the Lord and manifest its gratitude and appreciation of his love. Before it had found that it could not do the things that it would and found the way of righteousness a lonely way and difficult.

HOUSE OF THE LORD — The consecrated true Church, the temple of God, which when glorified will be the antitype of Solomon’s temple. David knew only of the Tabernacle.

122:2 — OUR FEET STAND — The decision that henceforth we will take our stand with God's consecrated people and be the class which shall compose the New Jerusalem.

122:3 — IS COMPACT TOGETHER — As in Eph. 4:16. Knit together by bonds of love as fellow-sufferers with Christ, members of the same body.

122:4 — WHITHER THE TRIBES GO UP — The spiritual Israelites now and also "My house shall be an house of prayer for all nations." (Isa. 56:7; Rev. 21:24, 26)

122:5 — THERE ARE SET THRONES — The thrones of the saints in the New Jerusalem, the New Dispensation. (Rev. 20:4; Matt. 19:28, 29; 1 Cor. 6:2) Judging the world. These are the thrones of those who have the sure mercies of David. (Beloved) (Isa. 55:3; Acts 13:34; Psalms 89:1, 28, 49, 35-37; 132:11)

122:6 — THEY SHALL PROSPER — Those now in sympathy with the true church shall not lose their reward and those of her that love her continually shall prosper in the Lord.

122:9 — BECAUSE OF THE HOUSE OF THE LORD — Because of the Church as the house of prayer for all nations. "They shall bring the glory and honor of the nations into it." (Rev. 21:26) Because we are members of it, because of its great purpose and that it will glorify God.

123:2 — SO OUR EYES WAIT UPON THE LORD — The prayer of the saints for deliverance and help; professing their faith and trust in Him, knowing that He is all wise and knoweth best and that they are willing to abide in His will and wait His due time for deliverance, but longing and praying for it.

123:4 — OUR SOUL IS EXCEEDINGLY FILLED — This was the condition of the faithful Israelites in captivity to Babylon. And it has been the condition of many of God's people. The proud and arrogant have driven God's people out of the churches, and these "strangers" have gotten control in many cases. "Woe unto them that are at ease in Zion." (Amos 6:1) Deliverance will come soon to the humble saints. (Psalms 119:75-77)

124:3 — THEN WOULD THEY HAVE SWALLOWED US UP — So with the Saints. If God had not been their preserver, it would have long ago been crushed by their enemies. But, "The Lord is our refuge and fortress, we will not fear what man shall do unto us." (Psalms 46; Hebrews 13:6) This is a song of deliverance.

124:7 — OUR SOUL IS ESCAPED — Satan is the great fowler and we all were under him as a usurper, but the Lord broke the net when we came to Christ and now we are free. See Psa. 91:3.

124:8 — OUR HELP IS IN THE LORD — It is in these depths of trouble and woe and distress, when it seems as if none of our friends could comfort us or understand us, as if no earthly power was a help, and we are driven to God. Then it is that we realize how tenderly He can comfort, how sweet is His sympathy, even as a mother comforteth (Isa. 66:13), a God of all comfort (2 Cor. 1:3, 4). As we are soothed we learn how deeply precious is the fellowship with God, and how great is His power to deliver, how tender and sympathetic is His love (Isa. 63:9), and how His ways are the wisest. Having tried Him in our hour of need, we found Him more than we dreamed and we realize and declare that our source of help is our Father and our guarantee of help in time of need is His character. He as the Creator has all power. It is of His permission that these conditions exist. We can endure.

125:1 — ABIDETH FOREVER — This mentions the lessons learned by the trials of Psa. 123 and the victory in Psa. 124. Those of the Gospel age who fully trust Jehovah will be as Mount Zion, the spiritual phase of the Kingdom, the Kingdom that will not pass away. Others will be like her in that they too, of all other ages, will abide forever. Such cannot be removed because God cannot be removed and will not change. “God’s greatness lies around our imperfections.”

125:2 — THE LORD IS ROUND ABOUT — The lesson learned from our trials that as the mountains were a protecting wall about Jerusalem, so the power of God surrounds and protects His people from the malice of the Adversary, from the power of enemies, from all harm. (Luke 21:18; Psa. 91:3; John 10:27, 28, 29; Rom. 8:31-35-39; 1 Peter 4:19)

125:3 — THE ROD OF THE WICKED SHALL NOT REST — “For the rod of wickedness resteth not on the lot of the righteous” (*Young*) “For the scepter of wickedness...” (*Leeser*)

Rod = *shebet*, from an unused root prob. meaning to branch off; a scion, i.e. (lit.) a stick (for punishing, writing, fighting, ruling, walking); or (fig.) a clan. Seems to have the thought of authority of Satan or power reaching out. Hence the power or authority of Satan shall not rest, (remain?) or be upon the lot of the righteous. God will not suffer him to harm His people. Lest if the Lord desert them, the righteous be compelled to sin.

INIQUITY — *Leeser*, wrong-doing.

125:4 — DO GOOD, O LORD, UNTO THOSE — The Lord can do good safely only to this class, the others would misuse or despise His blessings. Only the righteous can properly use His blessings or appreciate them.

125:5 — AS FOR SUCH AS TURN ASIDE — To those who under trial and temptation yield and get discouraged and give up and go back into sin and iniquity, peace will not be to them, but God will class them with evil-doers who shall be cut off. Having once been in the way of truth and then turn aside from it.

LEAD THEM FORTH — Drive away. (*Leeser*) God will not have them in His universe, for such are not of His spirit. Let us remember this in time of trial.

BUT PEACE SHALL BE UPON ISRAEL — Peace shall be upon all God's people.

126:1 — WHEN THE LORD TURNED AGAIN THE CAPTIVITY OF ZION — Zion had long been in captivity to Babylon and was delivered by 1799 A.D. But many of God's people have been in it much later. The cleansed sanctuary class were by 1846 A.D. Yet even now some of God's people have been in Babylon. When we are delivered by the Harvest message, the vision seemed so glorious that we seemed to be in a dream! Such a plan was revealed to us!

126:2 — OUR MOUTH FILLED WITH LAUGHTER — Then truly we laughed for joy and sung praises more than ever before. The Lord put a new song in our mouth. (Psa. 40:3; Cant. 8:5)

THE LORD HATH DONE GREAT THINGS FOR THEM — *Young*: "Then do they say among nations. 'The Lord did great things with these.'" i.e. The nations say among each other, "the Lord . . ."

126:3 — WE ARE GLAD — We answer. Yes he has done wonders and we delight to tell of it, how glad we are! What would we have done without His aid? Only fainted and given up.

126:4 — TURN AGAIN OUR CAPTIVITY — *Leeser* puts the previous verses "When the Lord bringeth again . . . then shall we be" etc. "Like rivulets in arid land." Like streams having gone dry are refreshed in full.

126:5 — THEY THAT SOW IN TEARS — "Though now ye have sorrow." He that goeth out doing the Lord's will, though it be at a heavy cost of broken heart-strings and unrequited love, and self-sacrifice and sorrow, yet a comfort and blessing in knowing it is God's will.

126:6 — BEARING PRECIOUS SEED — The seed of truth, precious because so costly to obtain and hold onto, and also because he has faith that it will bring a rich fruitage according to God's promise. (John 4:36)

SHALL DOUBTLESS COME AGAIN — Doubtless = a matter of faith, he does not say certainly, though *Leeser* does.

BRINGING SHEAVES — The fruit of his labor and self-sacrifice at the end of the course; "See what the Lord hath given me for my labor and sorrow," rejoicing with songs of triumph. This is our hope.

127:1 — EXCEPT THE LORD BUILD THE HOUSE — There is a real temple and a nominal temple, even as a real church and a nominal church. (Psa. 132:13, 14; 1 Peter 2:4, 5; Heb. 9:11; 11:10; 1 Cor. 3:9; Psa. 102:16) The house that God is building is of eternal stone, fully finished and each properly fitted. The mortar used is love, the plumb line and level is justice and the workman is power and the architect is wisdom. The building is to stand forever.

THEY LABOR IN VAIN THAT BUILD IT — They = those who depart from the Lord and follow their own wisdom. (Isa. 65:11, 12; Psa. 118:22) The individual stones are not properly fitted, and the cement is "untempered mortar" that has no clinging or adhesive power (Ezek 13:10-16), and when the hail and the wind and the flood come the structure will tumble to pieces.

THE CITY — Christendom.

THE WATCHMAN WAKETH BUT IN VAIN — Watchmen = the religious teachers and instructors. The Lord is keeping Zion, her walls are ever before Him. (Psa. 49:16) The Lord is round His people as the mountains about Jerusalem. He is her strong Tower, and her watchmen are guided of the Lord. (Hab. 2:1; Isa. 21:6-10; Micah 4:8; Psa. 61:3; Prov. 18:10). She shall abide and God shall help her right early in her morning. Psa. 46 But the watchmen of Babylon are blind and dumb (Isa. 56:10-12; Jer. 6:17; 51:12; Micah 7:4), and do not warn Christendom of her foes and her danger, but are even secretly admitting the enemies for gain.

127:2 — IT IS VAIN — To worry about the conversion of the world and lament for souls, planning without the Lord's wisdom and seeking to establish the Kingdom before the time, by reform work and good citizenship. Why worry on any subject? Turn it all over to the Lord and let Him do as He will. He is as much interested in man's good as we could be. When we come to Him and inquire about His will for us, He shows us now His plan, and this awakens confidence in Him.

SO HE GIVETH HIS BELOVED SLEEP — Perfect rest and trust in Him without care and anxiety. Leaving the results to Him. Realizing that He loves the world far more than we do.

127:3 — LO, CHILDREN — Children natural also as St. Paul said of Timothy (1 Tim. 1:2; 1 Cor. 4:15; Titus 1:2.) As Jesus said Matt. 24:19. We sow and another waters but God gives the increase. Let us labor to our best and leave the results with God.

127:5 — THEY SHALL SPEAK WITH THE ENEMIES IN THE GATE — They will be able also to help in the work and fight the good fight of faith against the enemies of the Truth, and take up the battle when he lays down. The picture is that of soldiers defending a walled city. Speak = be able to answer all railings and assaults against the Truth.

129:1 — MANY TIMES HAVE THEY AFFLICTED — Looking back over the history of the church, he sees the many attacks of the Adversary and the bitter opposition of the world.

129:2 — YET THEY HAVE NOT PREVAILED — Yet the Lord has kept the saints and they have not been conquered. His preserving power has been with her. (Isa. 54:4-8, 17)

129:3 — THE PLOWERS PLOWED UPON MY BACK — The terrible persecution of the Middle ages, Dark Ages, Inquisition, when the less solid part of the body of Christ was being developed. **129:4 — HE HATH CUT ASUNDER THE CORDS OF THE WICKED** — We rely on the justice of God and His promises of deliverance. These wicked are not the world but those tares and wolves in the church, who persecute the true saints.

129:7 — WHEREWITH THE MOWER FILLETH NOT HIS HAND — Worthless material, reprobate silver. (Jer. 6:30)

130: — A Psalm showing a great trial and perhaps a stumbling therein or lack of perfection. We bemoan our imperfections and trust in the forgiveness of the Lord through Christ's merit.

130:1 — OUT OF THE DEPTHS — In many cases we cry for help out of deep sorrow, with prayer and supplication.

130:3 — WHO SHALL STAND — If He should deal with us according to our flesh (Psa. 103:10, 11) and mark all our failings. (James 3:2)

130:4 — BUT THERE IS FORGIVENESS — We trust in His arrangement for forgiveness through the merit of Christ, who is our advocate. (Rom. 8:34; 1 John 2:1,2) That He may be loved and revered. (Rev. 15:3, 4) "Not for

my goodness but for His great love He keeps me.” That is my only salvation. His forgiving love. Do you ever weary so utterly of failure? Do you ever get so tired of yourself? Then do you ever feel that if others knew they could not love, then realize that God knows us like a book and yet loves us? Marvelously kind, and wonderful! A God of pardons. (Neh. 9:17; Isa. 55:7; Micah 7:18-20)

130:6 — MORE THAN THEY THAT WATCH FOR THE MORNING —

We hope and long for the promised time of full deliverance and rest from all these weaknesses and naggings of the fallen flesh. More = more eagerly, with greater hope and longing. More than any other class (Socialists, Nationalists, etc.) who are looking for the morning of deliverance to come.

130:7 — PLENTEOUS REDEMPTION — Full deliverance in the first resurrection as well as daily deliverance. (Eph. 1:7)

130:8 — AND HE SHALL REDEEM ISRAEL FROM ALL HIS INIQUITIES — (Psa. 103:12; 1 John 1:9; 2:2, 1)

131:1 — NOT HAUGHTY — Not lifted up in pride because God has given us some favors of service, not taking the credit unto ourselves for any good done to others, but as Jesus (Luke 17:10) and Paul (1 Cor. 7:25). See John 5:19, 20; John 14:10.

NOR MINE EYES LOFTY — Not self-righteous or thinking too highly of self. (Rom. 12:3; 1 Cor. 14:37) No holier-than-thou attitude.

OR IN THINGS TOO HIGH FOR ME — Not intruding into the work God has given to others. (Col. 2:18, 19) Not seeking to usurp authority but to know our place and work.

131:2 — BEHAVED — Have myself, self-control.

QUIETED — Kept under the old nature. Not give it any audience.

AS A WEANED CHILD — Developed and able to use a little reason. Can digest a little of the strong meat.

133:1 — BEHOLD — Consider, think about it, that we may have that spirit.

BRETHREN TO DWELL TOGETHER IN UNITY — The beautiful fellow sympathy and bonds of love of the true church. This is the unity of the divine family. (John 17:21; 1 John 1:3; 3:1)

133:2 — IT IS LIKE — Here David shows that the anointing oil, its use and manner of application, is typical of the Holy Spirit that came first upon

Jesus and from him flowed to all the members of his Body; they all are of the one Spirit of love for God and the truth first, and loyalty to him. It came directly upon Jesus: (John 1:32; 3:34; Acts 10:38; 2:27; Psalms 2:2, 7) We receive our anointing only through Him: (Acts 2:33; Eph. 1:13; 2:18; 4:16; Titus 3:5, 6)

133:3 — DEW OF HERMON — Dew typical of Holy Spirit. The dew of the mountain would be pure and clear.

THAT DESCENDED UPON THE MOUNTAINS OF ZION — The Holy Spirit upon the Church. (Deut. 32:2)

THERE THE LORD COMMANDED THE BLESSING, EVEN LIFE FOR EVERMORE — The blessing of eternal life will come to mankind through the church. (Rom. 11:3) She with Jesus is the seed of Abraham. (Gal. 3)

134:1 — SERVANTS — The true church, fully consecrated. “His servants and handmaidens.”

WHICH BY NIGHT — This identifies who is meant. Night = the night of the Gospel Age.

STAND IN THE HOUSE OF THE LORD — As members of the true church, the under-priests, God’s temple. (1 Cor. 3:16,17; 2 Cor. 6:16; Eph. 2:20-22)

134:2 — IN THE SANCTUARY — This is the Sanctuary class. In the Holy next to the Most Holy. In full heart consecration, at the Golden Altar.

HANDS — Powers, energies, talents.

LIFT UP — Keep ready for service or in service.

AND BLESS THE LORD — Praise Him gladly with full heart and joy. Offering the incense at the same time.

134:3 — BLESS THEE OUT OF ZION — Our blessings come by being in and of Zion, and the blessing of all the families of earth will come out of Zion. (Rom. 11:26; Micah 4:2)

137:2 — HARPS — The Bible and its books. The Old and New Testaments.

137:4 — HOW SHALL WE SING THE LORD’S SONG IN A STRANGE LAND? — God’s people cannot sing the New Song of Moses and the Lamb, and still remain in Babylon.

139:13-15 — CREATION VS. EVOLUTION: This is a very striking passage throwing light on the creation of man. Evolution theory declares that the human child, in the process of development before birth, passes through all the evolutionary stages of its animal ancestors. The Word of God says that God planned the structure of man's body before any part of that body existed. There are similarities between the physical frames of men and animals; that is only to be expected since both live under the same outward conditions, and have much the same physical needs. But does not at all mean that one descended from the other, and this Psalm states very definitely that God planned man as a special creation.

Sir Richard Owen (1804-1892), a British Naturalist, Supt. of Nat. Hist. Dept. of the British museum, a fellow of (nearly every) many learned societies in Britain and America and recognized as one of the authorities in this subject said, "The recognition of an ideal exemplar for the vertebrated animals (animals having back bones) proves that the knowledge of such a being as man, must have existed before man appeared. For the Divine mind that planned the archetype (first pattern), also knew all the modifications. The archetypal idea was manifested in the flesh under divers modifications upon this planet long prior to the birth of those animals species that actually exemplify it."

The fact that the animal creation exhibits a constantly ascending scale, leading up to and culminating in man, the crown and glory of the earthly creation, indicates that the knowledge of such a being as man must have existed in the mind of the creator, when the first animals came into being, long before man appeared. Louis Agassiz (1807-1873) an eminent Swiss Naturalist and professor at Harvard University, says in his "*Principles of Zoology*" (1848), "There is a manifest progress in the succession of beings on the surface of the earth. This progress consists in an increasing similarity to the existing fauna, and among the vertebrates, especially in their increasing resemblance to man. But this connection is not in consequence of a direct lineage between the faunae of different ages. There is nothing like parental descent connecting them. The fishes of the Palaeozoic Age are in no respect the ancestors of the reptiles of the Secondary Age, nor does man descend from the mammals which proceeded him in the Tertiary Age. The link by which they are connected is of higher and immaterial nature; and their connection is to be sought in the view of the Creator Himself, whose aim in forming the earth, in allowing it to undergo the successive changes which geology has pointed out, and in creating successively all the different types of animals which have passed away, was to introduce man upon the surface of our globe. Man is the end toward which all the animal creation has tended from the first appearance of the first Palaeozoic fishes." Thus the same phenomena which has been explained by Evolutionists as an evidence of the descent of man from the lower animals, was noticed by scientists years before the Evolution Theory was set forth (in the "*Origin of Species*")

1859) and was realized to be evidence of the creator's orderly methods in creation; first the blade, then the ear, then the full corn in the ear. (Mark 4:26-29) (*B.S.M.* 12-'58)

139:22 — I HATE THEM WITH PERFECT HATRED — As the Lord hates, justly, hating all unrighteousness. *Psa. 119:104; 97:10; 139:21, 22; Prov. 6:16; 8:13; Isa. 61:8; Jer. 44:4; Psa. 119:113, 128, 163; Amos 5:15, 21; 6:8; Zech. 8:17; Matt. 5:4; Prov. 13:5; 28:16; Isa. 1:14; Mal. 2:16; John 12:25; Mal. 1:3; Rom. 9:13; Psa. 5:5; 45:7; Deut. 12:31; Psa. 11:5; Luke 14:26; Rev. 2:6, 15; Psa. 26:5; 31:6; Hos. 9:15.*

139:24 — AND SEE IF THERE BE ANY WICKED WAY IN ME — On the smallest appearance of sin (leprosy) we should subject ourselves to examination. The Lord gives us directions to find just where we stand. By such careful searching we avoid many hard trials. God will tell us kindly and gently. Here David did not trust his own judgment, even though he might not be able to detect any failings he was so anxious to become righteous that he earnestly desired to know his failings. (*Matt. 23:26*)

AND LEAD ME IN THE WAY EVERLASTING — This is the cry of an earnest heart longing to be like the Lord, to get rid of all the weaknesses that unbalance and hinder him from the Lord's fellowship. He longs to be fully perfect and inherit everlasting life.

141:1 — We should not fail to notice the difference between worship and praise which all may render unto the Lord; prayers and supplications which are acceptable only from the Lord's consecrated people and their children while still minors. While God has an interest in the world of man it is not the same interest He has in His Church. (*Z.'15-154; R.5692*)

GIVE EAR UNTO MY VOICE, WHEN I CRY UNTO THEE — The privilege of such prayer is only for the Beloved class, who alone have the privilege of prayer and divine fellowship as sons. (*Z.'15-156; R.5692*)

141:2 — Strangely enough many seem to have gotten the thought that anybody, at any time may rush into the presence of the Almighty God with his requests. The intimation even seems to be that God is unhappy because people do not come to Him thus. Such views of prayer show lack of Bible study, Bible information. The Bible teaches that prayer is a great privilege. Jesus said "No man cometh unto the Father except by me." He indicated the restrictions upon those who would approach the Father through him: They must be his disciples and to become such they must renounce their own wills and accept the will of Jesus; they must lay all upon the altar, otherwise they cannot be accepted, cannot be presented to the Father; cannot be begotten of the Holy Spirit, cannot be styled or treated as sons of God; cannot have the privilege of the Sons of God in the present life—privilege

of prayer, of Divine fellowship, communion, instruction. All these special blessings the Bible reserves for those who have specially, peculiarly become Sons of God. Even in respect to these who have become thus Sons of God, Jesus intimates a danger of losing the privilege of prayer—"If ye abide in me and my word abide in you ye may ask what ye will," not otherwise.

Misinformation on this subject has worked disadvantage to many. The majority, holding intercourse with evil, only occasionally flee to the Lord in some trouble and that without entering into any covenant with Him or receiving any recognition as sons, and without desiring this. If they were rightly informed the effect on their minds would be to stun them. They would awake suddenly to realize they are without God in the world; their affairs not subject to His supervision, but as part of the world they are under the curse and sentence of death.

MY PRAYER SET FORTH BEFORE THEE AS INCENSE — The prayers of God's people rise up before Him as a sweet perfume. (Rev. 5:8) We remember the incense of old typifying the prayers of the Saints, was composed of a mixture of spices, giving forth a peculiarly sweet odor, and nobody was allowed to make that incense except the priests who were to offer it. (Ex. 30:34-38; 37:29) Thus again the Lord shows us that the privilege of prayer, of approaching Him in an acceptable manner, is confined to the antitypical priests, called by St. Peter, the Royal Priesthood. (1 Peter 2:9) (Z. '15-155; R.5692) @THIRD PAR = Be acceptable as incense. See Ex. 30:1; Rev. 8:3. This is the incense altar position. See Psa. 134:2; 1 Tim. 2:8, a sweet perfume. Pleasing to God when offered in His appointed way. (Z. '15-156; R.5693)

141:3 — SET A WATCH, O LORD, BEFORE MY MOUTH — *Young:*
"Watch Thou over the door of my lips."

KEEP THE DOOR OF MY LIPS — These are striving to keep their lips from utterance which would be injurious to others, but helpful to men and honoring to God. (Z. '15-157; R.5693)

The divine aid comes in line with this and assures us that the lips are not at fault, that it is the heart that needs completion of the regenerating work of the Holy Spirit, for "out of the abundance of the heart the mouth speaketh." (Matt. 15:17-20) (Z. '06-79; R.3739)

141:4 — INCLINE NOT MY HEART TO ANY EVIL THING — *Leeser:*
"Permit not my heart to incline after any evil thing." This, to have the heart incline toward evil, would show a willingness that way, and we should rigidly guard against such an inclination. This thought of willingness is also in "practice wicked works." Only the Lord can help us and we should

always be in communication with Him as with our fortress and base of supply.

AND LET ME NOT EAT OF THEIR Dainties — Not fellowship them (as at table, in old custom to eat with one was a sign of friendship); for this would surely mean a step further to fellowship in their evil thoughts. This may also be taken dainties meaning thoughts relished. Let me not think of the thoughts they like to think and feast upon and delight in. For if we do our mind will unconsciously become poisoned and thoughts will go to words and deeds.

How appropriate for these to note to what extent their blessings, luxuries, dainties have come to them contrary to the principles of justice, and the Golden Rule. Whoever intelligently thus prays will surely be examining his life to rectify his business relations, so he may not eat of dainties which come by oppression. (Z. '15-157; R.5693)

141:5 — LET THE RIGHTEOUS — The righteous one here is Jesus Christ. The chastisements would thus come from the Lord, and the one chastised would receive them with appreciation, knowing that the wisdom, justice, and love of God are connected with such reproof. (Leeser: "not break my head" = "my head shall not refuse it.") (Z. '12-66; R.4977)

IT SHALL BE AN EXCELLENT OIL, WHICH SHALL NOT BREAK MY HEAD — Since the Lord's people are right-intentioned, right willed, faith counted for righteousness. They also should be able to give reproof, correction in a manner helpful to those corrected, and for their good, in a way that would bring a measure of comfort, blessing, refreshment, in a manner like excellent or fragrant oil, whose perfume would linger for hours. Here is a valuable lesson. First we should be of those who receive the corrections as of the Lord; glad to be set right if we are wrong in any way. Second we should be of those who recognize that if a reproof be proper to give it should be of a kind not injurious, but spiritual uplifting, refreshing. (Z. '12-66; R.4977)

In order to accomplish this end a reproof should be sympathetic. We should remember that all the Lord's people are fallen according to the flesh, but are New Creatures in Christ, and so must have the mind of the Lord and desire to glorify Him. Any of the brethren giving reproof from this standpoint would recognize that the person reproved would not have bad intentions, and would explain as gently and kindly as possible what are the real facts. A reproof of this kind should not be given suddenly, and the person reproving should judge of the punishment to be given and of the proper time, etc. as of the Lord. It should be done only after very careful consideration and prayer and after having arrived at the conclusion that this is the best possible way

to help the brother or sister. If all reproof were so given it would be much more helpful than is the usual reproof. (Z. '12-66; R.4977)

SHALL NOT BREAK MY HEAD — A reproof should not be disastrous, or crushing, but should be an anointing, a blessing. To crush the head would be to kill the person. The righteous are not in the world to injure or harm others, but for doing good in the world. Those who use their criticism and reproof so as to exercise a crushing effect upon the reprov'd are not righteous. Such should learn how properly to use criticism. (Z. '12-66; R.4977)

See notes on Luke 17:3,4; Matt. 18:15-18, 35. Their prayers are for each other in what seem to be calamities, and all work together for their good. (Z. '15-156; R.5693)

FOR YET MY PRAYER ALSO SHALL BE IN THEIR CALAMITIES — “For even in their wickedness shall my prayer continue.” But it is better as above. *Leeser*: “My prayer is offered in their sufferings.” *Young*: About their vexations.”

141:6 — THEY SHALL HEAR MY WORDS; FOR THEY ARE SWEET — The words of the David class will be heard with comfort and encouragement by those who stumble. For these call attention to the Lord's willingness to forgive and help us. (Prov. 24:16; 1 John 1:9; Psa. 103:8)

141:7 — OUR BONES ARE SCATTERED AT THE GRAVE'S MOUTH — The distress of the church as affecting them even unto death; — like the chips made by the woodcutter, destroying the tree and who considers the chips not worthy to be gathered. (Z. '15-156; R.5693)

141:8 — IN THEE IS MY TRUST — Our trust is in the Lord for our deliverance. We desire His assurances that He is with us and will take care of us.

141:9 — KEEP ME FROM THE SNARES WHICH THEY HAVE LAID FOR ME — Satan is the great fowler who uses snares, and he uses some angels and men as agents. The Lord will deliver all His people.

141:10 — LET THE WICKED FALL INTO THEIR OWN NETS — Satan and all his cohorts will fall into their own snares, as did the Egyptians at the Red Sea. (Isa. 10:24, 26) The gates of hell shall not prevail against the church. (Z. '15-156; R.5693)

148:4 — YE HEAVENS OF HEAVENS — The highest of the heavenly natures or conditions, the divine nature. (See Psa. 68:33.)

YE — Christ and the Church.

149: — See *Z. '14-135; '15-53, 346, 269, 270; R.5451, 5631, 5803, 5762.*

149:5 — LET THE SAINTS BE JOYFUL IN GLORY — Heretofore we had not questioned that this description was the glory of the saints applied to them beyond the veil, beyond the completion of the First Resurrection. But we may not be too sure of such a proposition. We suggest as a bare possibility that a time may come when a part of the Saints will be in glory beyond the veil, and when those on this side the veil in the flesh will enter very fully into the joys of the Lord and into participation in his work. (*Z. '14-135; R.5451*)

LET THEM SING ALOUD UPON THEIR BEDS — A rest of faith—that these saints were at rest in the midst of conditions to the contrary. This could hardly be the case if the reference be to those who have experienced the first resurrection “change.” Theirs will not be a rest of faith, but an absolute entering into rest. (*Z. '14-135; R.5451*)

SING — These saints in glory will be telling the good tidings of great joy—singing, presenting in melodious cadences and messages which none can learn except the 144,000.

149:6 — SWORD — The Word of God (Eph 6). We can scarcely imagine the saints beyond the veil as handling the Word of God. This would seem to imply that the saints described are on this side the veil, using the sword of the Spirit, the Word of God, in connection with the showing of high praise to God—clearing His name for the dishonor attached to it through the ignorance and superstition and darkness of the Dark Ages. (*Z. '14-135; R.5451*)

149:9 — EXECUTE JUDGMENT — Seems to imply that these saints, whatever their condition, will be in authority. For the Scriptural injunction is elsewhere—“Judge nothing before the time.” (1 Cor. 4:5) This Psalm therefore describes the time when they are to do a judging work in respect to the world in general, as well as respect to Israel, God’s people (vs. 7). We may be sure if any commission be given to the Lord’s people to execute judgment this side the veil it would be so explicit as to leave no room for doubt, remembering the divine requirements throughout the age have been that the saints of God shall be subject to the powers that be. Any change from this order to the effect that we should execute judgments upon them, will need to be very positively and clearly understood before being executed. Whether we participate in the work this side the veil or the other, makes no difference to us. (*Z. '14-135; R.5451*)

PROVERBS

1:5 — A MAN OF UNDERSTANDING — “*Shama*” = hear intelligently. (Job 28:28; Ex. 31:33; Deut. 4:6; 1 Kings 3:9; Isa. 11:2, 3; Jer. 3:15; Eph. 1:18; Col. 1:9, 10; James 3:13-18; Psalms 47:7; Prov. 1:2; 2:2; 4:5; 3:13-26; 8:1-10; 21:16, 30; 24:30)

1:20 — WISDOM CRIETH OUT — God thus through the Gospel, and through experience has spoken to man.

1:21 — SHE CRIETH IN THE CHIEF PLACE — Proclamation as a witness for the truth. Only a few men hear, however.

1:22 — HOW LONG — How long will ye love foolish ways and scorn God’s word and statements and warnings and fools hate the truth.

1:23 — I WILL POUR OUT MY SPIRIT — God promises the pouring out of His Holy Spirit, and then will open up their minds to wonders of His truth.

1:24 — BECAUSE I HAVE CALLED — God has sent these warnings throughout the Gospel age, but especially by His servant (C. T. Russell) in the end or harvest-time.

1:26 — I ALSO WILL LAUGH — Warning of the time of trouble and judgment. Their fear is anarchy.

1:28 — THEN SHALL THEY CALL UPON ME — Man in the distress of trouble’s extremity will turn to God, but for a while God will not answer them, because their prayers will be for God to help them keep their own selfish plans from destruction.

1:31 — SHALL THEY EAT THE FRUIT OF THEIR OWN WAYS — Retribution. Have their fill to nausea, of their own plans and purposes, till they are sick of them.

1:32 — TURNING AWAY OF THE SIMPLE — Ease of the simple. (Margin) The selfish ease of the leaders of society, finance, commerce. Simple because they cannot see the gulf of anarchy and trouble before them. (Psalms 2)

PROSPERITY OF FOOLS — Profiteers, undermining the solidity of business principles, the society of their fellowmen, and law and order, breaking it down; amid the laughter of fools; blindly rushing in a drunken revel to their doom.

1:33 — BUT WHOSO HEARKENETH UNTO ME SHALL DWELL

SAFELY — Those who heed the Lord's advice and seek him will be safe.

2:1 — MY SON — Anyone out of the world who having heard the cry of wisdom (chap. 1:20-21) has turned to God and seeks Him with his whole heart. The Son = prospective son, showing a desire for the spirit of sonship.

MY WORDS — Promised in chapter 1:23.

HIDE MY COMMANDMENTS WITH THEE — Let them sink deep into your heart.

2:2 — INCLINE THINE EAR UNTO WISDOM — Willingness to listen and learn, to be taught of God; rid of some self-conceit and self-confidence.

APPLY THINE HEART TO UNDERSTANDING — Study, give up time to its pursuit.

2:3 — YEA, IF THOU CRIEST — Asking for the truth, gaining courage and seeking it even if you know some will call you a fool and shy away from you.

2:4 — IF THOU SEEKEST HER SILVER — Self-sacrifice in consecration to God, to obtain the treasures of wisdom.

2:5 — THEN — When you have so proven your love for the Truth and for God as to go to Him in consecration and are begotten of the Holy Spirit.

2:7 — HE LAYETH UP — Laid up in His Word. (Prov. 22:19; Rom. 15:4; 1 Peter 1:10-12)

2:10 — WHEN WISDOM ENTERETH — *A.R.V.*: For wisdom shall enter. . .and knowledge shall be. . .

2:11 — UNDERSTANDING — Hebrew, *biyn* = to separate mentally, to distinguish. — *Tabuwn* = from above root — intelligence. *Sakal* = to act or be circumspect, or intelligent. Labab = the heart, as the most interior organ.

Greek — *Ouvinui* = to put together mentally, to comprehend. (*ouv* = together, with, + *inui* = send.) *Ouvesis* (from above verb) reasoning, reason, putting together mentally. *Siavoia* = deep thought, from *dia* = through + *vous* = the mind.

4:18 — THE PATH OF THE JUST IS AS THE SHINING LIGHT —

Individually our Christian experience should grow brighter every day, every year, and the end of the path should thus be refulgent with light of

knowledge of the glory of God, of His character, of His plan, of our relationship to Him, of His love and care for us and for the world of men. But of the Church as a whole (those both justified and consecrated), her path has been a shining one, illuminated by word, and now in the end of the age, the early dawn, its illumination is exceeding great.

6:20 — MY SON — House of Sons, the Saints.

THY FATHER'S — Heavenly Father. (Psa. 45:10; Eph. 1:3; John 20:17)

COMMANDMENT — God's commandment is righteousness and justice. (Isa. 56:1, 2; Mic. 6:6-8; Col. 2:6; 1 John 1:7; Eph. 5:15)

THE LAW OF THY MOTHER — Abrahamic Covenant. Law of Abrahamic Covenant is the law of love to self-sacrifice, as Abraham showed in giving up Isaac. (John 15:12) Love should be our motive, motivating principle, which causes us to act. Give out the Truth for loves sake. (Psa. 126:5, 6)

6:21 — BIND THEM CONTINUALLY UPON THINE HEART — Wrap them again and again around the heart, as a string doing up a bundle, that it may be secure and not loosed. How done? By meditation and repetition, thinking upon the promises, prophecies, precepts, etc., of the Word. Every time we dwell upon them we make them and wrap them around the heart.

TIE THEM ABOUT THY NECK — As a locket, so that we may take it up and look at it and remember its pleasures and delights and impress them on our mind that we forget not. (Psa. 27:4; 63:1-3)

6:22 — IT SHALL LEAD THEE — (Psa. 32:8, 9; 25:9, 12; 73:24; 48:14; 121:8)

IT SHALL KEEP THEE — Sweet sleep to the righteous. (Psa. 127:2; Prov. 3:24; Psa. 3:5, 6)

SHALL TALK WITH THEE — These thoughts of the Lord which we have been treasuring up will come to us, and God will thus converse with us. (Psa. 139:17, 18; 40:5; 92:5, 9; 94:19; Amos 4:13)

6:23 — IS A LAMP — Candle to light the way in the dark. (Psa. 119:105; Isa. 62:1; Luke 11:36)

THE LAW IS LIGHT — Enlightening. (Psa. 119:130; 2 Cor. 4:4-6)

REPROOFS OF INSTRUCTION ARE THE WAY OF LIFE — (Psa. 16:11. God's reproofs. Heb. 12:5; Prov. 3:11, 12; Rev. 3:19)

8:1 — DOTH NOT WISDOM CRY? — Wisdom is personified in one who would come from God, having all the authority of God, an earthly manifestation of God, to show men what God is and can be to them.

9:1 — WISDOM HATH BUILDED — The wisdom of God as expressed in Jesus Christ. (1 Cor. 1:24) Referring to the Plan of God, the preparation for the work of the Kingdom. All of God's purposes are centered around Jesus as the Logos. "All the promises of God are in him yea and in him amen." (2 Cor. 1:20)

HER HOUSE — Christ and the Church as the temple of the Living God. (1 Peter 2:4, 5; Rev. 3:12; 2 Cor. 5:1; 1 Cor. 3:17; John 2:19-21)

HER SEVEN PILLARS — Possibly the seven stages of the one Church. (Rev. 1:16, 20) Or the seven stars or messengers of the Church. (Rev. 2:1)

9:2 — HER BEASTS — The beasts or animals of the sin-offering, the bullock and the goat, furnishing the blood to seal the New Covenant—the humanity of Jesus and the Church.

HER WINE — The rich, pure doctrine of the Truth. "Wines on the Lees, well refined." (Isa. 25) The "pure language," (Zeph. 3:8, 9) prepared the message of restitution and the new covenant for all men.

FURNISHED HER TABLE — The food (bread) for the Millennial Age, God's provisions for their growth and development to perfection, through Christ and the Church as the broken loaf. (1 Cor. 10:17)

9:3 — HER MAIDENS — The Great Company as servants of the Temple. (Rev. 7:15; Psa. 45:14)

SHE CRIETH UPON THE HIGHEST PLACES OF THE CITY — (Isa. 62:6, 7) The message of free grace, "whosoever will," as expressed in verses 4-6. "They that erred shall come to understanding." (Isa. 29:24) "The wayfaring man though a fool shall not err therein." (Isa. 35)

11:19 — AS RIGHTEOUSNESS TENDETH TO LIFE SO — Righteousness is a power, a force, which is inherently conducive to life—to continuing life. Evil contains within itself the seeds of its own destruction. It is inherently conducive to death—the complete absence and negation of life. Since all life stems originally from God and can be sustained by God, who is the Creator and Sustainer of all things, it follows that right is that condition of things which allows the perpetuation of that flow from the Creator to creature of life which imparts the quality of everlastingness to the creature. Conversely, evil is an opposing force which tends to hinder or destroy the orderly conduct of God's work, and because it is thus at

variance with the laws on which divine creation is founded, and by which it continues, must eventually destroy itself. So the life governed by evil or influenced by it will become less and less capable of recovery and of maintaining that inflow of life from God which alone can guarantee continuance, and therefore will at last end in death. A man to whom God has given life and the power of living must either come eventually and willingly into harmony or alignment with the arrangements God has made for the eternal continuance of creation or he must reap the wages of disobedience in the loss of even that measure of life he possessed for a limited period, and be reduced to the condition obtaining before he knew consciousness. (*B.S.M.* 9-80)

16:32 — HE THAT IS SLOW TO ANGER — The text refers to a wall such as was formally used, and to a city which had become dilapidated and the wall was broken down. King Solomon gives this as a picture of a human being who has no rule over his own spirit. He is unable to protect himself against evil influences from within or without as a result of having suffered his will to be broken down.

SPIRIT — The mind, the impulses of one's nature. We are to rule our mind our natural impulses. This means that if a thought presents itself to the mind, or if we feel a certain impulse we should be quick to see the nature of the thought or impulse; and if it is not in harmony with the principles of righteousness or with our covenant as children of God we should at once resist it. If we are unable to do this successfully ourselves, as is often the case, the heart should be prompt to lift itself to the Lord for His promised grace to help in time of need. If we feel an impulse toward a certain action or course, we should carefully weigh the matter, decide as to its righteousness or propriety in the circumstances looking to our unfailing source of help and guidance.

Whether our wills are strong or weak, they need direction. To cultivate in oneself a lawless disposition is to cultivate the spirit of anarchy, a spirit of indifference to the rights and interests of others. No human being should live according to what is merely natural to his or her fallen nature. A being created in the image and likeness of God and still retaining some traces of his original Godlikeness should live above the plans of the lower animals which follow merely their natural instincts and passions. Some seem to glory in what they term their high spirit which will always stand up for the "rights." They are not so weak and childish as to let anybody run over them. If they do not like what others do or say, they will tell just what they think of others! They have some force of character! Oh, how the great Adversary and his hosts together with the fallen nature perverse, can deceive and mislead and blind the judgment, that is not guided or instructed by the only true guide, the Word of God! How they can make what is noble and truly strong and God-like appear weak and puerile; and what is weak, base,

selfish and animal appear strong and manly! All should be regulated by some standard, either the civil standard which governs the world or the standard of God. But one might live up to the letter of a law and yet be violating its spirit. The Law of God is the highest standard of law and the Spirit of God's Law is embodied in the golden rule. All recognize this standard as right, and surely God's people should measure all their conduct and their words, yea their very thoughts by this standard. Thus they will be rulers over their own spirit.

The world would say this is too exacting—that they would have more pleasure in doing their own will. But we know that in doing their own will they often get into difficulty. A Christian has covenanted not to do his own will; he has given up his own will and has taken the will of God instead. The more advanced the Christian the more should we expect he would be able to rule his own spirit—"casting down imaginations and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of the will of God as revealed in Christ Jesus." And if we rule our thoughts, our mind, we shall rule our tongue. If the thought were not in the mind, the tongue would not utter it.

There is great danger of saying or doing things under a momentary impulse that our consecrated judgment would not approve, hence the necessity of bringing our thoughts and impulses into subjection. We are to consider what would be the effect of my words and actions upon another. Would it be an injury and cause endless pain for me to say or do this thing, or would it do good? By thus scrutinizing himself and by thus taking himself in hand and ruling his spirit the child of God is thus showing his earnest desire of heart to be pleasing to the Lord and true to his covenant and those who learn to rule their own spirit according to the will of the Father are the ones whom He will be pleased to make joint-heirs with His Son.

How to attain strength of character. At first the individual has not the power to overcome and control himself in everything. But as he learns to exercise self-control in little things more and more doing what he can in this direction, in thought, word and deed. He will gain in strength of character. A certain man who wished to develop his muscles began to practice each day in lifting a calf. He commenced when the calf was very young, and he lifted it day by day for weeks and months. In due time the calf had become an ox. His daily practice had gradually strengthened his muscles; they increased in strength with the growth of the animal until he was strong enough to lift the full grown ox. So if we daily practice self-control, we shall gradually attain a strong character along this line which will be of inestimable value along this line.

Moral strength is infinitely nobler and more to be desired than the greatest degree of physical strength or the keenest strategy. And it is only after we

have conquered ourselves, only after we have become master of our own flesh, only after we have cast out the beam from our own eyes, have subdued anger, malice, hatred and strife in our own hearts, that we are able by means of these severe battles with our weaknesses to assist the brethren and our neighbors, to aid them by our example in overcoming their besetments. To rule our own spirit, mind, disposition, implies a conflict similar in some respects to that of taking a city for no matter where we begin we find entrenched within many armed and opposing powers. They have possession by heredity—they are there as a result of the fall. And if we have passed the days of youth, they are the more strongly entrenched and it requires the greater skill and generalship to route them. But whether one has begun early or late he that would succeed in ruling his own spirit must “war a good warfare.” He must fight the “good fight of faith” down to the very end of this present existence.

If the child of God would be victor in this fight he must not only storm all the fortresses of inherited evils which seems to be a part of his very nature, but having gained possession and taken his seat upon the throne of this symbolic city (his will = the throne) he must thereafter be continually on the defensive for the old enemies are constantly on the alert, and ever and anon seek to regain possession so that he who continues to rule his own spirit is one who has not only routed the enemy (sin) from the throne of his being, but is continually to keep him at bay.

This ruling of ones spirit is by no means an easy task, and as in the illustration, it cannot be done single-handed and alone. Consequently the wise general will invoke all the assistance at his command, remembering Eph. 6:12. These powers of the world, flesh and devil are closely allied and therefore he who plans for a conquest and an established reign thereafter must seek alliance with another and stronger power. This power is offered to all who earnestly undertake this great work. It is none other than the almighty arm of our God who says to those who accept His strength, (1 John 4:4; Isa. 35:4) “Be strong, fear not.”

The ruling of this symbolic city will never be accomplished until the commanding general, the will has positively decided to change his allegiance from sin to God, and to rout the rebels who resist the change. But, “Where there is a will there is a way”—for good or for ill God will assist through various agencies for good. Satan, then through various agencies for evil. If the will says, “It must be done,” it calls in the needed and available help and immediately sets all the other faculties of the mind at work; first to subjugate and then to rule and regulate the entire being. Conscience is commanded to keep a vigilant watch over all the mental operations. Judgment under the influence of the conscience must decide the righteousness or unrighteousness of any matter and report to the will, which is under the same moral influence.

Thus we have three departments of government established, the legislative, which would always be conscience; the judicial, the judgment; and the executive, the will. In every well regulated and righteously ruled mind, all the other faculties must make their appeal to this Congress and as the will insists, in due and proper order. Their appeal to the will to execute their desires before submitting them first to conscience and then to judgment (whether it is right and then whether it is best) should never be tolerated. But when approved there they may freely urge their claims upon the executive power, the will. The will governs and if the will be weak the government is slack, and the appetites, passions and unholy ambitions take advantage of the situation. They seek to overbalance judgment and silence conscience and loudly clamor to the will to have their own wild way.

If the will be weak but strive to keep itself under the influence of conscience and sound judgment, it will be fitful and irregular in its rulings and the government will be unstable and ultimately wholly at the mercy of the fallen appetites, passions, and ambitions. The conditions of such a soul is one of anarchy, which, unless its course be speedily arrested, will hurriedly sweep the whole being to destruction. It is all important therefore that it strengthen itself in the Lord and in his name and strength rule with a firm hand, cultivating conscience and judgment as its assistants in determining the good and acceptable and perfect will of God as expressed in His Word. The will has the most difficult office to fill, and the Lord's commendation will be to the man of resolute will, instructed by an enlightened conscience and judgment. Blessed is the Christian, who sets his house in order and keeps that order to the end of his days. The thorns and thistles of his own nature have been exterminated; the beautiful flowers of peace, righteousness and love have been cultivated and now they flourish and adorn his character. The warring elements of his old nature have been brought to subjection to the new will. (*Z.'14-195-197; R.5487-5489*)

21:16 — THE MAN THAT WANDERETH OUT OF THE WAY — This, as concerns the world, is in the Millennium, as they have not yet had understanding to wander from. Then those who reject the conditions for obtaining life will go into second death. Now only the spirit-begotten have sufficient knowledge to fulfill this verse.

23:26 — MY SON, GIVE ME THINE HEART — This is not spoken to one in the world, but to a son class, justified (tentatively) by faith in Christ. This is the offer of the High Calling now. A worldly person, unbelieving, has not a heart acceptable to God.

23:29 — WHO HATH WOE? — While it cannot be said that the Bible commands total abstinence from liquors (intoxicating), yet everywhere from Genesis to Revelation it reprobates drunkenness and points us to its debauching effects, physically and mentally. We think probably that the

climatic conditions of the centers of civilization and the nerve tensions of our day make the evils of intemperance specially grievous at this time. These facts would fully justify us as followers of Jesus and the Apostles should we go beyond them in urging absolute abstinence from all alcoholic drinks. Special emergencies and conditions require to be specially met. (Z. '10-135; R.4600)

23:30 — SEEK MIXED WINE — The picture of the drunkard.

23:31 — LOOK NOT THEN UPON THE WINE — A better rendering of the last part of this verse is “Goeth down smoothly.”

23:33 — THINE EYES SHALL BEHOLD STRANGE WOMEN — He associates the demoniacal power of liquor with its twin sister, fleshly desire and general immorality. Mouth utter perverse things = filthy language.

23:34 — LIETH DOWN IN THE MIDST OF THE SEA — Like floating wreckage.

LIETH UPON THE TOP OF THE MAST — In imminent danger of destruction.

23:35 — I WILL SEEK IT YET AGAIN — The condition of those beastly drunk. They are unconscious of injury and seem to have their chiefest pleasure in unconsciousness, so that, recovering from one debauch, their desire to seek the stimulation again. Thus are the chains of slavery to a most degrading habit forged and manhood gradually enslaved and earthly prospects, not to mention heavenly hopes go glimmering. See 1 Cor. 6:10.

24:30 — FIELD OF THE SLOTHFUL . . . VINEYARD OF THE MAN VOID OF UNDERSTANDING — Field and vineyard, as suggested by verse 32, is the mind, besides the literal lesson. Slothful those who are too loving of ease, to study and fill mind with good things.

24:31 — GROWN OVER THE THORNS AND NETTLES — Satan finds some evil still for idle hands (or minds) to do. Thorns = thoughts hurtful to others, selfish; nettles = stinging unkindness. Mind becomes filled with useless and injurious things.

THE STONE WALL THEREOF WAS BROKEN DOWN — Wall = will power, because not exercised it is broken down. (Prov. 16:32; 25:28)

25:11 — A WORD FITLY SPOKEN — Spoken upon his wheels.

APPLES OF GOLD — The promise of the divine nature or divine promises. Probably a fruit like oranges.

PICTURES OF SILVER — Baskets of silver or truth = the various books of the Lord's Word. i.e. A word spoken about the divine plan, would touch on the promises and exaltation of Christ and the Church and their part in the plan of Jehovah, glorifying Him.

25:20 — AS HE THAT TAKETH AWAY A GARMENT IN COLD

WEATHER — Taking away a coat in cold weather makes the person who had it jump and be lively to keep warm. Vinegar, or any acid, on nitre causes it to effervesce, or be active, move. So singing songs to a heavy heart makes the owner feel glad and leap for joy. There is a great depth of wisdom here. (*Bro. Jolly*)

25:28 — HE THAT HATH NO RULE OVER HIS OWN SPIRIT IS LIKE—

In old times the wall of a city was to preserve its people from harm. Marauders were abroad ready to plunder and the inhabitants had to protect their valuables. For a like purpose God gave man a will. It is one of the strong elements of likeness of man to his Creator.

We may have a will, however weak our bodies, or however strong our passions. That will may be strong whether we outwardly subject to others or not. Our bodies may be enslaved, but our wills cannot be enslaved without our permission, it cannot be taken from us. But it needs to be strengthened, defended, repaired and made strong in its weak places. Those who do not attend to this and do not strengthen the will where they find special liability to assaults, are sure to have it broken down, so that by and by they reach a place where they have no will, no self-control. Just as in a devastated city the protecting walls have been destroyed and the enemy finds easy access, so the human being who yields to sin and various weaknesses and assaults of the Adversary has lost his real manhood, and is in danger of losing everything.

It is part of our duty as Christians, and New Creatures, to withstand the assaults of Satan, and these come not alone from visible forces, but from evil spirits, from those who seek to obtain possession of us, as with those who come under the control of these evil spirits. Their wills are subdued, broken down and they are in the hands of their enemies. Let such strive to cast out the enemy, resist him, to strengthen the walls of their minds and make an alliance at once with the Lord Jesus, give their hearts fully to him, and accept his will, word and guidance in every matter. True, thus released they come under bondage to Christ, but to bondservants of Christ means to serve that which is good and true and right, and to have full liberty from sin and self.

Surely all are safe in putting themselves fully and unreservedly in his hands, for he so loved us that he gave his own life for us. But it is not sufficient that we merely place ourselves in the Lord's hands but also (Prov.

37:5; Phil. 2:13) trust in him. Our battle with self is our greatest battle and so our text, because we have to that extent learned to exercise the combativeness of a true character in the right direction—that of self control.

Lest we become discouraged with our slowness of progress, we must remember that the attainment of full self control, full harmony will be our final condition, gradually reached by “patient continuance in well doing,” relying on the divine assurance of grace in every time of need, and be workers together with Him. Let us all strain every energy toward this final grand development. We are to have it continually before us as the standard, ideal, aim, and although we may fail time after time, if we are rightly exercised in the matter we will be stronger as the result of each failure, and each failure will show us more clearly than we previously discerned, the weak points of our characters. And if each weak point be carefully noted and guarded against in the future we shall come by and by, by the grace of God and under the direction of our Teacher, by his word and example and providential leadings to that subdued harmonized condition in full accord with the will of God. So to such, looking back, even the failures led to greater fortification against the wiles of Satan and our weaknesses of flesh, and were overruled of the Lord for our good. (Z. '11-94; R.4789)

ECCLESIASTES

In the book of Ecclesiastes we have an important question raised, considered in various aspects and answered from the standpoint of a wide and varied experience. Chap. 1:3 is the question. It is an important one, especially for the young, but all would do well to carefully consider it in the light of Solomon's experience and with the prayer of the Psalmist in their hearts (Psa. 90:12) He was one of the most successful men, from the world's standpoint, that ever lived. He had all the comforts and blessings that wealth, and power, and honor, and fame, and natural qualifications of mind and body and education and even specially granted superhuman wisdom could bestow upon him. And all these he used chiefly for his own personal gratification. (Chap. 2:1-10) Presumably written in Solomon's later years. See Psa. 86; 84:10.

Words Translated “Ever,” “Everlasting,” “Forever”:

- (1) *Olam* — *Strong* 5769 prop. concealed. i.e. the vanishing point, gen. time out of mind (past or future) i.e. (prac.) eternity, freq. adv. (esp. with prep. prefix always, (from *alam* = a prime root, to veil from sight, i.e. to conceal. Same word used in Psa. 78:69; 119:89. but not in Psa. 104:5 (= *ad*). Same word is

used of Jehovah that He is “everlasting” in Psa. 119:89; 90:2; 41:3; 93:2; 106:48; 145:13 (everlasting Kingdom). Also in Prov. 8:23.

- (2) *Ad* - prop a (peremptory) terminus, i.e. duration; (by impl) duration in the sense of advance or perpetuity. *Strong* 5703 forever in Psa. 104:5 (*olam* = *ad*) so in Ex. 15:13.
- (3) *Tamiyd* = from an unused root meaning to stretch, prop continuance (as indefinite extension); but used only attributively as adj. constant, or adv. constantly; elliptically the regular (daily) sacrifice. Translated ever in Lev. 6:13; Psa. 25:15. (Word in *Strong* 8548)
- (4) *Tsemythuth*; *Strong* 6783 (from 6789 *tsamath* = a prim. root - to extirpate lit. or fig.) = excision, i.e. destruction; used only (adverbially) with prep. pref. to extinction. Translated forever in Lev. 25:23, 30.
- (5) *Owd* or *od* (from *Strong* 5749 *uwd* = a prim root, to duplicate or repeat; by impl. to protest, testify, as by reiteration, intens. encompass, restore, as a sort of reduplication) = prop. iteration or continuation; used only adv. (with or without prep.) again, repeatedly, still, more. Translated ever in Num. 22:30. *Strong* 5750.
- (6) *Netsach* (from *Strong* 5329 *natsach* = a prim root meaning to glitter from afar, i.e. to be eminent, as a superintendent, esp. of the Temple service and its music; also as denom. from 5331 *netsach*, to be permanent) prop. a goal, i.e. the bright object of a distance travelled towards; hence (fig.) splendor, or usually (adv.) continually (i.e. to the most distant point of view). Translated forever in 2 Sam. 2:26; Psa. 74:1, 10, 19; ever in Isa. 33:20; 28:28. *Strong* 5331.
- (7) *Nasag* = a prim. root = to reach (lit. or fig.). Translated forever in Psa. 89:46. *Strong* 5381
- (8) *Qedem* or *qedmah* (from *Strong* 6923 *gadam* = a prim. root = to project one self, i.e. to precede, hence to anticipate, hasten, meet, usually for help) = the front; of place (absol.) the fore part, (rel.) the East; or of time antiquity; often used adv. before, anciently, eastwardly. Translated from everlasting in Prov. 8:23. *Strong* 6924.
- (9) *Dowr* or *dor* (from *Strong* 1792 *duwr* = a prim, root = prop. to gyrate; or move in a circle; i.e. to remain) = prop. a rev. of time, i.e. an age or generation; also a dwelling. Translated forever in Psa. 77:8 but usually age or generation. *Strong* 1755.
- (10) *Kol-yome*. (*Kol* from *Strong* 3634 *Kalal* = a prim root = to complete.) *Kol* = prop. the whole, hence all, any, or every. *Yome* = from an unused root

meaning to be hot, a day (as the warm hours) (often used adv.) Together translated forever in Gen. 43:9; 44:32; Josh. 4:24 (See margin); Deut. 4:40; 1 Sam. 28:2. *Strong* 3605 + 3117.

(11) *Eylowm* (for *olam*). *Strong* 5865.

(12) *Lo, low, loh*, a prim part. = not (the simple or absol. negative); by impl. no. Translated or ever in Cant. 6:12. (Margin = Heb. I knew not) *Strong* 3808. Chaldee for above and translated or ever in Dan. 6:24. *Strong* 3809.

1:4 — EVER — See note page 1 on word *Olam*.

2: – In this chapter he shows how he delved into every luxury to seek full satisfaction and to find in these things the chief end of his existence. But after all he pronounces the whole experience “sore travail.” (vs. 11 and chap. 1:13)

3: 4: 5: — In Chapters 3, 4, 5, Solomon gives us the results of his wide experience and observation, from a business and social standpoint.

3:9 — WHAT PROFIT HATH HE — He saw men laboring hard to amass wealth and wisely inquired thus.

3:16 — THAT INIQUITY WAS THERE — So in chapter 5:8. In the adjustment of human affairs he sees iniquity and injustice prevail everywhere; and to such an extent that there is really no redress and no comfort to those who take it to heart, except that God is above all the judges of the earth and his judgments will someday be manifest.

3:20 — ALL GO UNTO ONE PLACE; ALL ARE OF THE DUST — In man however there is the promise and provision of a resurrection in due time.

5:1 — KEEP THY FOOT WHEN THOU GOEST TO THE HOUSE OF GOD — Take heed to your standing (see that you are on the Ransom as a sure foundation, Isa. 28:16), take heed to your walk, to your conduct. Whether the house of God be a great temple as in past times under divine direction, or the temple of God, which is the Church of Christ, now in the flesh, we should realize that reverence is befitting us in everything that is holy and consecrated. Whoever neglects the cultivation of reverence in respect to these matters is making his own pathway slippery and dangerous. He who reverences little and is careless is much more likely to stumble, to fall, and be utterly cast down. (*Z. '07-141; R.3990*).

We need to be watchful for two reasons:

- 1) Because of the growing irreverence of the world about us, born of a declining faith in God and in everything supernatural;
- 2) Because of our growing enlightenment in the Truth by which we see the falsity of eternal torture, there is danger of losing that proper reverence for God which is an integral part of love. (Z. '07-141; R.3989, 3990)

5:10 — HE THAT LOVETH SILVER SHALL NOT BE SATISFIED WITH SILVER — His experience agrees with our own observation and experience.

5:16 — AND THIS ALSO IS A SORE EVIL — So he regards business prosperity as an empty bubble and the labor for it as labor for the wind.

6: — This chapter shows how vain and unsatisfactory is every earthly good, when there is no hope beyond the present life.

7: — This chapter gives some advice which from the standpoint of the natural man of present selfish advantage is good. It counsels such as seek present ease, etc. to be careful to maintain a good name (vs. 1) not to be hasty-tempered (vs. 9) to be sympathetic with those in sorrow (vs. 2) etc.

7:16 — BE NOT RIGHTEOUS OVER MUCH — Because righteousness is not rewarded in the present life with prosperity, but rather with adversity, the ease and pleasure seeker will find it to the present advantage not to be righteous over much, nor wise over much, nor wicked nor foolish. In other words he should keep his finger on the popular pulse, and regulate himself according to popular ideas. This is not the proper course for the children of God, but it is the wise course from the standpoint of worldly policy, which, alas, is too often the course adopted by his professed children. It is the policy of the tare element in the Nominal Church, but the consecrated children of God prefer to suffer for righteousness sake, than to gain popularity.

7:29 — BUT THEY HAVE SOUGHT OUT MANY INVENTIONS — See Gen. 1:31.

9: 10: — Here and in the next chapter Solomon declares that in view of God's mighty works, he had sought to find out the deep mysteries of His plan for His creatures but that he had sought in vain. A knowledge of His plan was not then due. So in chapter 9 he considered that the righteous and the wise and their works are in the hand of God, but he could not tell certainly from the book of nature whether God loved or hated them. (vss. 1, 2) So from this skeptical view he concluded to take all the pleasure he could out of the

present—to make merry and live as joyfully as he could, seeking first his own ease and pleasure, and second the pleasure of others in as far as it did not interfere with his own. (1 Cor. 10:24; 13:5) Upon these very principles Solomon acted until surfeited with self-gratification and sick at heart, he cries out at last, as does every one who has drained the cup of worldly pleasure—“All is vanity.”

9:10 — THERE IS NO WORK, NOR DEVICE, NOR KNOWLEDGE, NOR WISDOM — The absence of the four ingredients of the anointing oil implies death in trespasses and sins. Solomon here used these four (wisdom, knowledge, device or understanding and work, the result of workmanship) to show that the absence of these produces physical death, or is its sign, and conversely their presence signifies physical life. If we have been anointed with spiritual wisdom, knowledge and understanding and workmanship (or counsel and might) and are in a state of activity in our consecration, we will have spiritual wisdom etc., so we will know how to form character and bring forth spiritual fruits, our spiritual might received from God will be the power to bring about our spiritual works. If we possess these we will be spiritually alive, “living stones.” (Z. '07-349; R.4093)

10:1 — DEAD FLIES CAUSE — Like the error of false doctrines mixed with the Truth. When the error becomes manifest, people turn away from it. But many believe these errors are taught in the truth (ointment) of God's Word and so turn away from the Word.

Error, untruths, these are “dead” when their falsity has been revealed and the truth presented.

THE OINTMENT — “Balm of Gilead,” the healing spirit of the Truth and its influence.

TO SEND A STINKING SAVOUR — A savor of unreason, injustice, cruelty. Many believing these false doctrines are taught in the Bible, reject the Bible as unreasonable. Error is always injurious. (N-3-6-10) Stinking savour = bad spirit.

12:1 — EVIL DAYS — Days of physical decline and infirmity.

I HAVE NO PLEASURE IN THEM — The world offers its pleasures to the young, who snatch at the delusions, but old age has proved them all empty bubbles. The world has nothing substantial to offer and therefore, unless the mind has found its satisfaction in God, there is indeed no pleasure in old age.

12:2 — BE NOT DARKENED — Dimness of vision both physical and mental.

NOR THE CLOUDS AFTER THE RAIN — Clouds of trouble of one kind or another quickly succeed each other after every refreshing rain which brings hope of succeeding sunshine and prosperity.

12:3 — KEEPERS OF THE HOUSE TREMBLE — The arms and hands shake and tremble.

THE STRONG MEN SHALL BOW THEMSELVES — The lower limbs become unable to support the weight of the body and the steps become slow and faltering.

THE GRINDERS CEASE — The teeth cease to perform their office.

THOSE THAT LOOK OUT — The various mental faculties.

THE WINDOWS — The eyes, “the windows of the soul.”

BE DARKENED — Dimmed. The brain begins to decay as does the body.

12:4 — THE SOUND OF THE GRINDING IS LOW — When the work of life is done, there is little in common with the rising generation, and therefore less and less communication. (*Leeser*) “When the two doors on the streets will be locked” (referring to the fact that the doors are the means, entrances, for receiving visitors and communications; hence probably means that the ears have become deaf). Sound of the grinding = feasts, suppers, parties, are less frequent or cease.

RISE UP AT THE VOICE OF THE BIRD — Rise early because unable to sleep well.

THE DAUGHTERS OF MUSICK SHALL BE BROUGHT LOW — The failing powers cease the strains of earthly enchantments. The members of the body do not work together harmoniously, as in youth. But if he has the ear of faith he catches the strain of heaven’s melodies, of which Solomon in all his glory knew nothing.

12:5 — FEARS SHALL BE IN THE WAY — The great labor and burden and sorrow of extreme old age. The activity and surefootedness of youth are gone. They cannot defend themselves.

THE ALMOND TREE SHALL FLOURISH — *Leeser*: “The almond tree shall refuse (its blossom). Almond tree not blossoming may have the significance common among Eastern people. Its blessing is a sign of spring, and of the renewal of life and vigor and warmth. Hence that the body will not replace its decay, and hope and brightness fade. (Or it may, as reading in

the common version, have the significance of Ex. 25:33; Num. 17; i.e. choice, selection, hence that old age is fussy.)

THE GRASSHOPPER SHALL BE A BURDEN — Cease to have so much interest and pleasure in the earthly vanities, (or beauties of nature?)

AND DESIRE SHALL FAIL — All the earthly desires.

HIS LONG HOME — The grave (Eccl. 11:8), to await the resurrection.

12:6 — THE SILVER CORD BE LOOSED — The silver cord of life.

THE GOLDEN BOWL BE BROKEN — The body, which contains the precious life blood, be broken down in decay.

PITCHER BE BROKEN AT THE FOUNTAIN — The lungs which draw in life from the fountain, the surrounding atmosphere.

THE WHEEL BROKEN AT THE CISTERN — The circulation of the blood at the cistern, the heart.

12:7 — THE DUST RETURN TO THE EARTH — When the body can no longer perform its offices, the dust of which it is composed returns to the earth as it was (mere inanimate dust.)

THE SPIRIT SHALL RETURN UNTO GOD WHO GAVE IT — The spirit or breath of life returns to God, who imparted it to Adam and to the race through him. It returns to God in the sense that it is no longer amenable to human control, as in procreation, and can never be recovered except by divine power. (E344) Hebrew for “spirit” = *ruach* = breath, wind; going back into the great reservoir of wind, breath, the atmosphere; and the soul (being), is no more save as it is engraven indelibly upon the tables of God’s memory, to be reproduced again in the resurrection at the last day, now so near. Thus man’s condition is in death reduced to the same condition as it was, exactly, before he was created.

See Job 27:3. He says the spirit of God was in his nostrils.

Other texts showing that man and beast are alike in this respect are: Job 34:14, 15 (R.V.; Psa. 104:29, 10.)

12:8 — ALL IS VANITY — This is the conclusion to which all men come sooner or later, it is after a wasted life the poor world’s dying refrain, when they see that it would have been better to have feared God and kept His commandments. And that they may effectually prove this conclusion is God’s object in letting them have the present experience under the dominion

of sin, which even Solomon in all his glory called, “sore travail.” That they may be ready for the duty of submission to God, which will be enforced in the coming Millennial age of the world’s probation, and so this object is distinctly stated in Eccl. 1:13 and 3:10.

12:13 — FOR THIS IS THE WHOLE DUTY OF MAN — Well would it have been for Solomon, had he learned this lesson in his youth from the Law and the Prophets, (as David his father had done) instead of ignoring these and turning to poor human philosophy—his own reasonings—and then by the experience of a wasted life finally proving the vanity of every other course, save that of God’s appointment and direction and losing the reward of divine favor, which a course of entire faithfulness to God would surely have brought in due time. His course brought the temporal advantage which was very unsatisfactory; but it surely did not entitle him to a place among the Ancient Worthies some of whom Paul enumerates in Hebrew 11, who are to have honorable positions in the earthly phase of God’s Kingdom. Then those who faithfully suffered for righteousness sake will be exalted as princes in all the earth, while such as Solomon will have a much lower station. (*Z. ’93-157; R.1533*)

SONG OF SOLOMON

THE FIRST SONG and the first meeting:

1:1 — THE SONG OF SONGS — This is the Hebrew way of saying “the best song,” such as the heaven of heavens (Psa. 115:16), the Holy of Holies. So, of all songs that is the best one, the most beautiful, most melodious, about the most wonderful of all topics, with the choicest, richest, loveliest expressions. See 1 Kings 4:32, 29-34. Solomon’s super-human wisdom, above that of all other men, given him by the Lord because of his humility in asking for wisdom (2 Chron. 1:7-12) enabled him to select the words of beauty and delight, and so written that it expresses the mutual love and appreciation of Jesus and his bride, the church, who were to come over 1,100 years afterward. As Solomon was a type of Christ, as to his kingdom, temple, peace, wealth, wisdom; so this lovely description is about the grandest betrothal, the deepest love, the most wonderful marriage that all eternity will ever witness. Jesus looks upon his bride as she will be when perfected and completed, and the bride more and more appreciates the perfections of her Lord and Head. (Eccl. 12:10—marg.)

1:2 — KISS ME — The close personal endearments, which each member of the body shares.

MOUTH — Speech, message, the special personal expressions applied to each member, telling us the interest, the deep love and longing that every member of the church may have completing the training and development. Texts of rich comforts and loving gentle endearments. As in the human body every part is directly connected with the head, and every hurt, every contact, every joy is shared by and with the head (as the white stone of Rev. 2:17).

THY LOVES — Thy caresses (*Moffatt*). His endearments are richer and sweeter than the best of doctrine, though in full harmony with them, because they are personal contacts in which a spirit of sweetness and delight flows. *Moffatt* reads: “Oh, for a kiss from your lips,” a personal message from the head.

1:3 — SAVIOR — Odor, sweet delightful influences, like perfumes. Odor is the presence of minute drops of the vapor in the air, producing a pleasant and delightful effect on the nerves of smell or taste. So the ointments, graces, influences are each one a delight to think about, good ointments; every word and every act of Jesus and every look is a message of love and appreciation like the holy anointing oil and incense. (Exodus 30:23-33, 34-38)

POURED FORTH — Expressed, lived, practiced, in every contact. Sometimes instruction, sometimes correction or reproof, sometimes praise and encouragement; whatever it is it is full of the delight of growing, of learning how, and of fellowship.

THE VIRGINS LOVE THEE — The pure hearted, the single hearted, the unselfish to the point of sacrifice. And they do, don't they, to the point of laying down their lives for Him and for each other.

1:4 — DRAW ME — Invite me. (Hosea 11:4; John 6:37, 44, 45, 65; Rom. 2:4; Matt. 11:29, 30)

RUN AFTER THEE — In the steps of self sacrifice, in the narrow way, the race course of the high calling. (1 Peter 2:21; Heb. 12:1; 3:1)

KING — Jesus. The Father does the drawing (John 6:44) and the selecting of the bride.

INTO HIS CHAMBERS — The Holy now, and the Most Holy later (Psalm 31:19, 20; 27:4, 5; Isa. 26:20, 21), into the condition of complete harmony with His will, and enjoying the privileges of intimate association with Him as illustrated by the candlestick, the table of shew bread and the incense altar.

REJOICE AND BE GLAD IN THEE — The freest, clearest and most full and complete of all joys. (John 15:11; 16:22-27; 14:20-23)

REMEMBER THY LOVE — Store it in our minds and hearts as very precious, cherish it. (1 Peter 2:7—“To you who believe is the preciousness.” We can see and appreciate deeply His value.) The one altogether lovely, as in chap. 5:16.

THE UPRIGHT LOVE THEE — Because in thee is exhibited all the glorious perfection of every grace which their hearts long for. *Moffatt* renders this “No wonder the girls adore you,” but this seems cheap and is irreverent.

1:5 — I AM BLACK — The old imperfect human nature.

BUT COMELY — The New Creature (Col. 3:10; Eph. 2:10)

AS THE TENTS OF KEDAR — Kedar was a descendent of Ishmael (Gen. 25:13; 16:12; 21:20), so the name stands for the Ishmaelites or Bedouins. Their tents were of goats' hair, or skins, and were outwardly stained and weather beaten, but often were luxurious within, hung with costly draperies. Solomon's curtains were of spotless white. The inner curtain of the tabernacle was of pure white embroidered with cherubim woven of blue (faithfulness) and purple (royalty) and scarlet (self sacrifice). The inner curtain of Herod's temple was 30 ft. long, 15 ft. wide and 3 or 5 inch thick. So, the New Creature is becoming, beautifully adorned with rich graces like her Lord, the fruit of the Spirit. (Gal. 4:22-24)

1:6 — LOOK NOT SO UPON ME — Contemptuously.

BLACK, BECAUSE THE SUN HATH LOOKED UPON ME — The sunlight of the gospel has made their imperfections more noticeable, because they claim to be followers of Jesus. The world thinks that themselves are well enough, and will not expose themselves to the full light of Truth, and like to keep their deceptions and wrong beliefs and ways. The Truth people seem to the world to be so different that the world shuns them.

MY MOTHER'S CHILDREN — The religious denominations, other Christians.

ANGRY WITH ME — Because the error and its adherents hate the Truth. The true followers of Jesus will not support the error, nor the religious organizations which teach error.

MADE ME KEEPER OF THE VINEYARDS — Sunday School teachers and helpers, because of their zeal and spirit of self sacrifice in the service of

the Lord. But when these begin to teach the Truth they are not wanted any more, and are thrust out.

MY OWN VINEYARD HAVE I NOT KEPT — Earnest Christians in the Churches are kept so busy with church work they have very little time for Bible study, and are warned not to believe differently from the denominational teachings. Also when such do get the Truth, they cease to use their own wisdom to benefit themselves in earthly ways but realizing their Father is the husbandman they try to direct their lives in accordance with His will, and not seek their own advantage. (John 15)

1:7 — TELL ME, THOU WHO MY SOUL LOVETH — The church is speaking here. All my being loves Him.

WHERE THOU FEEDEST — Where thy table is, where I can get an understanding of Thy Word and Plan or purpose. The Christian seeks for a closer relation with her Lord and better understanding of His word.

The Eastern shepherd rests his flock at the noon hour, the heat of the day, while he eats his own meal. Many of the Lord's people have sought for the Truth, the voice of their Master, through the various denominations, but found that all lacked the key; each had some truth, but left unanswered and unsatisfactory much, their hearts longed for the real, harmonious explanation of the Word.

WHY TURN ASIDE — Straying as a wanderer, not yet settled, not satisfied.

THY COMPANIONS — Other religious teachers and leaders, in or out of the denominations.

1:8 — IF YOU DO NOT KNOW — A gentle reproach. The Bible is there in nearly every home, why have people not found the Truth? Notice, as in Jesus' answer to John the Baptizer, not a direct answer. We must seek, so that we find the answer due to the Lord's drawing us, so that we may know the Truth, and realize that it is the Truth, not merely because it satisfies our longings as nothing else can do, but because it brings harmony and beauty in the Word of God showing God's answer to every religious question, and divides the Word of Truth so that it makes sense and reason, and shows God as a being that all our mind and heart can worship. "Knock and it shall be opened, seek and ye shall find." (Matt. 7:7, 8; Rom. 12:2)

FAIREST AMONG WOMEN — The true Church is the fairest among all the religious groups, most like her Lord. The earnest seeking for the Truth is a good sign of a sincere heart.

FOOTSTEPS OF THE FLOCK — Seek among those who by their lives manifest the likeness to Christ—humble, teachable, seeking to grow in knowledge.

FEED THY KIDS — Thy little ones beginners in the way of the Lord. The yearning of such hearts indicates that they have some faith, some love, some humility, some of the graces. Feed these small attainments by prayer and seek to learn more from those who really feed their flocks.

SHEPHERD'S TENTS — Their dwellings, as in Psalm 91.

1:9 — COMPANY OF HORSES — Literally “to my mare,” as the Hebrew is not even a collective noun, so it cannot refer to a group of horses. Refers to a particularly fine specimen, the finest and most spirited of Solomon’s horses, which he obtained from Egypt. (1 Kings 10:26, 28) The Lord warned his people not to multiply horses from Egypt (Deut. 17:16), lest it tend to militarism and pride. But Solomon did it, perhaps to satisfy the heathen wives he had. (Neh. 13:25, 26)

1:10 — YOUR CHEEKS ARE COMELY WITH ORNAMENTS — The general shape of the face is much determined by the habits of life, and also a heritage from a good ancestry. Education gradually changes it, and several generations of godly living would beget an intelligent appearance; while beastly and indulgent living develops an animal appearance. The face of the bride class is beautified by the things she has chosen as her treasures, ear rings and chains around the neck.

THY NECK WITH CHAINS (OF JEWELS?) — The Hebrew word in the singular means a circle or ring, and in the plural would mean the links of a chain ornament on the neck, under the chin. These rings are the divine promises, directions, admonitions, which are very precious to the mind of the Bride. (Prov. 6:21; Gen. 41:42; Prov. 1:8, 9; 3:3; 3:22) These meditations upon the Word of God, change the disposition and life into a greater likeness to Jesus’ disposition, and mind.

1:11 — WE WILL MAKE YOU ORNAMENTS OF GOLD STUDDED WITH SILVER (*R.S.V.*) — Ornaments, borders, chains; we (the Father and Son). We will perfect all of these rounded out and completed in the first resurrection. Even now our Father and our Lord Jesus beautifies our minds and spirits as we grow into their likeness. (1 Pet. 1:3-9)

1:12 — KING — Jesus.

AT HIS TABLE — Even as he promised in Luke 12:37, and Rev. 3:21; 1 Cor. 10:20, 21. Feasting on the truths brought to us by the Harvest Message, a foretaste of the Kingdom delights mentioned in Luke 22:28-30.

MY SPIKENARD? (or NARD) SENDETH FORTH ITS FRAGRANCE

— The fragrance is a figurative expression about the agreeable, delightful feelings produced in the heart of the bride class by the presence of her Lord. “She only emits again the fragrance which she has absorbed from his glances,” a mutual delight in each other.

1:13 — A BUNDLE OF MYRRH IS MY BELOVED, THAT RESTETH ON MY BOSOM (or BETWEEN MY BREASTS) — Close to the heart, an expression of deep love and devotion.

MYRRH — Grievous experiences which in their effect produce a lovely character, experienced in understanding and sympathy and loving endurance. (Heb. 12:11; Psa. 119:67, 71) In these experiences are we brought closer to our Lord and head, and realize his comfort and strength and help. (See *Manna* for June 16.) It is because he loves us that he puts us through these experiences to perfect us, that we may be fitted to be his companions to all eternity.

1:14 — CLUSTER OF CAMPHIR — Literally Cyprus, the cyprus flower or Alhenna, native of India and probably to Egypt, and may have been transplanted by Solomon into his vineyards at Engedi, for the sake of the strong odor of its yellowish white grape-like clusters of flowers. The bark is dark, the foliage light green. Hebrew *kopher*, from *kaphar*, meaning to paint, because its dry leaves were and still are made to yield a red unguent for staining women’s nails. Women in the east still place in their bosoms its sweet bunches of flowers. This gives a fine description of how dear and precious and sweet is the influence of our beloved, the Lord Jesus. Engedi is a town on the west shores of the Dead Sea, and its name means “fountain of the kid or goat.”

1:15 — Jesus here speaks. **LO, THOU ART BEAUTIFUL, MY BELOVED, LO, THOU ART BEAUTIFUL! (Leeser) THINE EYES ARE THOSE OF A DOVE’S** — Full of love and gentleness and tenderness. He beholds in those whom he came to redeem and suffer for, and who have responded to his Father’s call, a likeness to his Father and to himself, having the promise of perfection of all the desirable qualities. He delights in seeing this evidence of his sufferings, its depth and richness. Above all others these shall be his bride!

1:16 — The Church answers here. **BEHOLD THOU ART BEAUTIFUL, MY BELOVED, YEA, PLEASANT!** — She finds in him the sum of all that is beautiful, desirable, lovely. He thrills all her being with supreme joy, and happiness.

OUR COUCH — Rest in peace in God.

IS GREEN — Fresh and living, an eternal happiness and fulfillment.

1:17 — BEAMS OF OUR HOUSE ARE CEDAR — the chief supports of everlasting and of sweet influence, complete satisfaction.

RAFTERS OR GALLERIES — Fretted ceilings. (*Rotherham*) Wainscotting. (*Leeser*)

OF FIR — Of cyprus trees, also long-lasting.

2: — This chapter describes further the mutual delight that Jesus and his church have for each other; the second advent of the bridegroom, and the signs of the nearness of the kingdom.

2:1 — The Church speaks: **I AM THE ROSE OF SHARON** — The old human nature is here likened to a rose, red, convicted of sin, condemned. (Isa. 1:18) This rose is not the kind that we know, but some red flower growing on the plains of Sharon, a wild flower. From this time forth the rose drops out of sight, but the lily is often mentioned. So the old human nature is reckoned dead. We must attend to its necessities, but that must be secondary to the Lord's will. (Matt. 6:31-34; Rom. 6:11; 8:1, 2, 8-10)

AND THE LILY OF THE VALLEYS — The New Creature, "Ye are not in the flesh but in the spirit." (Rom. 8:9) It is the new spiritual mind that is meant. A valley is a low place, and not until we are willing to go into the low valley of humiliation are we willing to consecrate, and as few are willing, so few consecrate and get the blessing. (Isa. 66:2; Matt. 11:28, 29) The New Creature is white and pure and precious in the sight of God.

2:2 — Jesus is speaking here, **LILY AMONG THORNS** — The New Creature, begotten of God (Jas. 1:18), the new mind, the new will. The New Creature commits no sin, it is the old nature which commits sin. (Rom. 7:17-20; 1 John 3:9; 1 Cor. 6:18) The New Creature can stand in judgment before God, thru Christ, but the human nature cannot, it is reckoned dead. (Gal. 5:24; Rom. 8:8-10) For 1900 years the Church has been among thorns; our weaknesses of the humanity are thorns to the new mind, and also those about us who are not willing to live in accord with the will of God. Jesus wants us to know that he understands us. He knows from experience what the thorns are like, so he sympathizes with us.

AMONG THE DAUGHTERS — Among the other religious bodies. The thorns are also the jarring, warring sects of Christendom; Protestant and Catholic are like thorns in one another's sides. (Nahum 1:10; Micah 7:4) The true Church has been in the wilderness among these thorns and briers, and has been bruised by both sides.

MY LOVE — Jesus thus shows how much he appreciates the beauty of the New Creature. “So shall the King greatly desire thy beauty.” (Psalm 45:11)

2:3 — APPLE TREE — A valuable fruit tree with citrus fruit, not what we know as an apple. This is a fruit tree, and Jesus is the bearer of all the divine promises. (Prov. 25:11) All the promises of God are in him yea and amen. (2 Cor. 1:20)

TREES — Men.

OF THE WOOD — The world of mankind. So Jesus is the most nourishing and the richest of all teachers. He is fairer than the children of men (Psalm 45:2), the chiefest among 10,000. He is the green tree (living), all others are dry trees (dying). (Luke 23:31) He alone has the words of eternal Life. (John 6:68)

MY BELOVED — Jesus.

SONS — Either angels or men. Of all he is the most desirable, the most perfect and fairest. All the fullness of the deity is found in him. (Col. 2:9) It pleased the Father that in him should all fullness dwell. (Col. 1:19)

I SAT DOWN UNDER HIS SHADOW — Rested under his influence, meditated upon his beauty, his self sacrifice, his sympathy, his patient endurance under every stress, his loving kindnesses to us made so evident in our experiences.

WITH GREAT DELIGHT — With more intense satisfaction and pleasure than any other subject. Is this really true of us? This delight increases with experience and deepens with study, meditation and practiced obedience to his commands. Under the cover of his robe of righteousness, trusting fully, with full assurance of faith in the merit of his precious blood to cover our imperfections from the searching rays of the Gospel message, the sunlight. (Heb. 4:12)

HIS FRUIT WAS SWEET TO MY TASTE, — As Jeremiah said (15:16), “Thy Word was the joy and rejoicing of my heart,” also Job (23:12), “I have esteemed the words of thy mouth more than my necessary food.” And in Psa. 119:103, “How sweet are thy words unto my taste, yea sweeter than honey to my mouth.” So God’s people love the Word of God.

2:4 — HE BROUGHT ME TO THE BANQUETING HOUSE — Especially in the harvest time the Lord’s table is set with the richest of viands, all we can digest. He has unfolded his plans to our amazed eyes, and that subject fills our thoughts, our conversation, our behavior. Yes he brought us by trial and testing, through valley and over mountain top of experiences, to enjoy

and to tell others about the great feast of truths in the harvest message. We have more light now upon the Word of God than had the early Church. It is indeed a banquet hall, and our hearts and minds are thrilled with the joy of what is to be, and the rich privileges now for the Lord's people.

BANNER — Standard, flag. "Thou hast given a banner to them that reverence thee, that it may be displayed (or lifted up) because of (or in the cause of) the Truth." This banner is declared to be Love, we are learning to practice love to live in its atmosphere, to have it rule all our thoughts and words and actions, for it is to be the rule of life for all those who obtain eternal life. It is the sum of all graces. We are being trained in its practice.

2:5 — STAY ME — Sustain or invigorate me, strengthen me.

FLAGONS — (Or raisin) the doctrines and truths of the Word, to strengthen our faith and guide us aright. As in chapter 5:1 here is both drink and food.

COMFORT ME WITH APPLES — The promises of the Word, and assurances of God's loving care, such as in Isa. 63:7-9. The Hebrew word *tappuach* refers more to a fruit like the orange, some citrus fruit. It must denote some tree whose fruit is sweet and possesses some restorative and fragrant properties, the quince or the citron does not fill the bill, but the orange does (*S.B.D.*) The love of the true church is so intense she calls out for these promises and doctrines of the Word. They are her meat and drink (Matt. 4:31-34).

FOR I AM LOVESICK — When we become worn and faint or discouraged, the prayer and appeal goes to the Head of the Church, even Jesus, and the Lord strengthens us with the comforts of the Word, and his sympathetic spirit. He will never leave us nor forsake us. (Psalm 121) The deep love of our Lord Jesus, his sympathetic understanding is our strength and song.

*He fights for me when I cannot fight,
He comforts me in the gloom of night,
He lifts the burdens, for He is strong,
He stills the sigh and awakens the song,
The sorrows that bowed me down He bears,
And loves and pardons, because He cares.*

2:6 — HIS LEFT HAND, UNDER MY HEAD — Jesus has been assisting and supporting his Church all down the Gospel age, but especially at its end. (Chap. 8:5) "Underneath are the everlasting arms." (Deut. 33:27) Rest to the mind and enriching the understanding with assurances of sympathy and strength. Both hands are used.

HIS RIGHT HAND EMBRACES ME — Assurances of love and protection. All power is available for our care and guidance. “All things are yours and ye are Christ’s and Christ is God’s.” (1 Cor. 3:21-23; Rom. 8:31-39; Heb. 1:13, 14)

2:7 — I CHARGE YOU — Give you this urgent admonition.

YE DAUGHTERS OF JERUSALEM — The various denominations call themselves Christian.

BY THE ROES AND BY THE HINDS OF THE FIELD — ROES — Gazelles. These are the most graceful and beautiful of the animals of the field; hence “by your hopes of the best things, the beautiful things of life.”

THAT YE STIR NOT UP, NOR AWAKE MY LOVE TILL HE PLEASE — Do not hasten by too much eagerness, our Lord’s second presence, nor delay or put it off, but leave that to the Lord himself, and keep it alive and precious as a hope watching for the signs of his presence as our Lord directed.

THE SECOND SONG

The Bridegroom comes and calls for his bride:

2:8 — THE VOICE OF MY BELOVED — “If any man hear my voice.” (Rev. 3:20) “The voice of the archangel.” (1 Thes. 4:16) The signs of his presence as he foretold them in Matt. 24; Mark 13; Luke 21; and 17. The Church recognizes the signs of his presence.

HE COMETH LEAPING UPON THE MOUNTAINS, SKIPPING UPON THE HILLS — Judging the nations, preparatory to establishing his kingdom. The events happening to the kingdom, when the stone strikes them. (Dan. 2:44)

2:9 — ROE OR YOUNG HART — Beautiful and full of life and activity; with full power in heaven and in earth.

STANDETH BEHIND OUR WALL — As a spirit being beyond the physical power of the human nature; the limitations of our human nature are like a wall.

LOOKETH FORTH AT THE WINDOWS — Calls our attention to the signs of his presence, the eyes of our understanding are able to discern these signs, by the aid of the Holy Spirit, and to understand their meaning.

SHOWING HIMSELF — Attracting our attention, and revealing to us some of the glories and wonders of the coming kingdom.

THROUGH THE LATTICE — Our imperfections and weaknesses becloud our vision, and are like a lattice, letting us see only imperfectly. As the new mind is cleared from these, and we attain nearer to the mark of perfect love, our vision clears, and we see more of his beauty and become more like him. (Eph. 4:16-19; 2 Cor. 3:18) But the flesh will always hinder us, more or less, till our sacrifice is complete.

2:10 — MY BELOVED SPAKE, AND SAID UNTO ME — Sent us the Harvest Message, including the unfolding of His plan of salvation, and many of the Scriptures of his Word. He sends us this message in many ways. It is interesting to know and remember how many ways the Lord has sent the truth unto his people.

RISE UP MY FAIR ONE AND COME AWAY — The call for the harvest, to come out of Babylon and to separate ourselves more than ever before from the world and its interests (Rev. 18:4), and as Isaiah has written, “Arise and Shine, for thy Light is come, and the glory of the Lord is risen upon thee.” (Isa. 60:1) “How beautiful upon the mountains are the feet of him that bringeth good tidings, that saith unto Zion—Thy God reigneth.” (Isa. 52:7) The Lord is gathering his elect from the four winds of heaven (Matt. 24:31), and taking them each as his course is finished to be with him in the air. (1 Thes. 4:17)

2:11 — FOR LO, THE WINTER IS PAST — The hard experiences of the Gospel Age is about ended, and now even the work of harvest is drawing to a close. The terrible experiences of the Church when the power of Jezebel nearly destroyed the Church.

THE RAIN IS OVER AND GONE — The storms of persecutions are about over. The king is present and judging the nations, so lift up our heads for our deliverance is near.

2:12 — THE FLOWERS APPEAR . . . THE TIME OF THE SINGING OF BIRDS IS COME, THE VOICE OF THE TURTLE DOVE IS HEARD — All the signs of spring, of the Millennial morning, when new life and vigor will appear in the earth. The kingdom signs are all about us.

AWAKE, BELOVED! — Spread the message wide and far, the king is here!

2:13 — THE FIG TREE — The Jewish nation (Joel 1:7; Matt. 24:32; 21:19, 43; 23:37, 38).

PUTTETH FORTH HER GREEN LEAVES — Signs of returning life and vitality, and the Lord’s favor. Her double of punishment is past. (Isa. 40:1, 2) The regathering of the Jewish people in their home land has been

going on for the past eighty years, with increasing volume. The nation is once more a living factor among the nations of the world. (Jer. 3:18, 19; Jer. 33:9)

THE VINES WITH THE TENDER GRAPE GIVE FORTH A GOOD SMELL (THE VINES ARE IN BLOSSOM, THEY GIVE FORTH FRAGRANCE) (*R. V.*) — This is a picture of spring and so does not refer to the ripe grapes, but to the blossoms and the beginning of the fruit. These are natural signs of the earthly blessings which will come to the world in the kingdom, and are even now showing their beginnings.

RISE, MY LOVE — What a wonderful thing that Jesus, the Son of God the King of Kings, has expressed that his chief love, next to the Father is his Church, his redeemed ones. Even the Father will delight in the Church more than any other of His creations. (Psalm 132:13-16) Yes, **His** loved one.

MY FAIR ONE — Jesus delights in the graces which he sees developing in his Church, more completely than in any other, because they are developed thru suffering.

AND COME AWAY — To be gathered here, and then on the other side of the veil, meeting the Lord in the air.

2:14 — The Lord speaks to the Church — **OH, MY DOVE** — a symbol of gentleness, purity, peacefulness, developing like her Master in every way, becoming fit to be his companion in the realms above, in the heavenly home.

IN THE CLEFTS OF THE ROCK — In the protecting care of the Father even as Moses was protected in the cleft of the rock and covered with the hand of God. (Exod. 33:20-23; Psalms 91:1, 4; Col. 3:3)

SECRET PLACES OF THE STAIRS — On the narrow way up to the heights beyond the stars, hidden from the world and all her enemies. The steps are mentioned in 2 Cor. 3:18, from glory unto glory even as by the spirit of the Lord.

LET ME SEE THY COUNTENANCE — The countenance of the New Creature would not be a physical thing, but the development of the new mind as manifested by our behavior under trial and as to how we meet difficulties. So the Lord sends us new experiences, sometimes trials, sometimes pleasurable experiences, sometimes leaves us open to the attractions of the wonders of the earthly things, to see if we will be drawn away from him, allow ourselves to be engulfed in worldly delights natural for the old human nature. Our behavior under these trials furnishes our appearance to the Lord. Each experience is a letter from him, asking how we are, and our reply is our behavior under the trial. Words are cheap, we

can sing lustily and perhaps deceive ourselves and others, but our real answer is our behavior, how the new mind meets the experiences and whether it overcomes and grows, or falls down, and needs some more training along that line. Let us give the more care and effort that our answer may be more acceptable in his sight.

LET ME HEAR THY VOICE — Our expression of the message of the Gospel of the Kingdom, as the Lord reveals it unto us, our efforts to tell the truth unto others, as we strive to be witnesses for him. Every time we witness unto others strengthens and deepens our own knowledge of the Truth.

FOR SWEET IS THE VOICE AND THY COUNTENANCE IS COMELY — As we make progress and grow into his likeness, it is very pleasing to our Lord, as he sees some results of his training of us, and he endeavors to encourage us to keep on and perfect the New Creature so it may be used by him to tell the glories of his Kingdom unto the world of mankind in the kingdom. (Psa. 145:10-13; 48:12-14; 22:30, 31; Heb. 2:11-13)

2:15 — TAKE US THE FOXES, THE LITTLE FOXES, THAT SPOIL THE VINES — We need to watch the little things, the little words, the small opportunities, the little slips, for out of the little things are the great things built, and if we are careless about the little things we form habits of carelessness that will unfit us for the Kingdom. It is the day of small things. (Zech. 4:10; Luke 19:11-27; 16:9-12)

OUR VINES HAVE TENDER GRAPES — Just beginning to grow, and the young foxes went after the tender shoots and grapes and tear up the vines.

2:16 — MY BELOVED IS MINE AND I AM HIS — This tells of the mutual confidence and trust, thru entering into a covenant of sacrifice together with our head. We become more completely his as we share his experiences, go unto him without the gate, bearing his reproach.

HE FEEDETH AMONG THE LILIES — He does not associate with the great of the world, nor deal with them yet, but he has come to gather the lilies, and feed, rejoice in the revealed purposes of His Father. These are his brethren, his jewels, his loved and his own. Here he finds the delightful companionship of fellow workers. "Pastures his flock among the lilies."

2:17 — UNTIL THE DAY BREAK — Until the son of righteousness is fully risen and the millennial morning floods the world.

AND THE SHADOWS FLEE AWAY — The influences of darkness and evil, which blind the minds of men, the sorrows and sufferings associated with the reign of evil, sin and death.

TURN THOU, MY BELOVED, BE LIKE A GAZELLE OR A YOUNG STAG — Active with full vigor and beauty preparing the world for the two phases or divisions of the Kingdom (mountains of Bether—division). He is now working among these mountains judging the nations, let him continue that work until it is completed.

3: — A retrospect to vs. 6.—This chapter might well be entitled—“How I found the Truth,” or “How the Truth found me.” It pictures the Church searching for the Truth, or rather one seeking the Truth in these Harvest days.

3:1 — UPON MY BED, AT NIGHT, I SOUGHT HIM — Meditation and prayer, the mind seeks an answer to its longings to find a satisfactory explanation for the presence of evil, wickedness, cruelty, sickness and death in the world, when it seems so out of harmony with all nature, which gives evidence of being created for a better condition of things. Why all this confusion? We seek to draw nearer to the Creator, and know him better. Many explanations are offered, but none seem fully satisfactory. We learn about the Savior and the Creator, but much of the reasoning and beliefs attached seem unreasonable. Many earnest souls have sought long for the answer as in Prov. 2:1-9.

WHOM MY SOUL LOVETH — Our whole being yearned to know our Savior better (1 Peter 1:8), and to find the peace of heart and mind and fellowship with him.

I SOUGHT HIM, BUT I FOUND HIM NOT — Meditation alone is not sufficient, there must be energy of search and inquiry, as for hidden treasures. The promise is “Seek and ye shall find, knock and it shall be opened to you.” (Matt. 7:7, 8) By night, in the darkness of the creed beds of Christendom. Among the creeds and beliefs and Bible classes, we ask questions, but the answers are not complete, not satisfying. (Isaiah 28:20) The cooks who prepare the Sunday School lessons are not careful (Hos. 7:6, 4, 8; Isa. 28:8); heathen beliefs are taught, torments in Hell, immortality of the human soul, that all the righteous go to heaven when they die. (John 8:44)

I CALLED HIM, BUT HE GAVE NO ANSWER — The Lord does not answer our petitions immediately. If we found the Truth very easily we would not realize its value, nor appreciate it properly. We need to search diligently to realize how much error there is, and how precious the Truth is.

3:2 — RISE NOW AND GO ABOUT THE CITY — The seeker determines to look elsewhere, to enter into the world's activities with the thought of finding the Truth, and more about the Creator.

INTO THE STREETS — Enter into its commerce, politics, government, and social affairs.

AND IN THE BROAD WAYS — Plunge into its pleasures.

SEEK HIM — Try to find the solutions of these insistent questions, and to learn more about the Creator.

I SOUGHT HIM, BUT I FOUND HIM NOT — Christ is not found in the marts of trade, or in philosophy or the schools of learning.

3:3 — THE WATCHMEN FOUND ME — The religious leaders, who indirectly watch over the affairs of the civilized world.

AS THEY WENT ABOUT THE CITY — Trying to Christianize the world, and get it to follow their standards and join their organizations. And they try to get the truth seekers to join their organizations.

HAVE YOU SEEN HIM? — The deep questions of the Truth seekers are too much for the theologians, they cannot give the reasonable answers. "The book is delivered to one that is learned," read this I pray thee, and he says "I cannot, for it is sealed." (Isa. 29:9-12) "Can you tell me anything about the Lord's return, and his second presence?"

WHOM MY SOUL LOVETH — I am deeply interested in the future of the human race, its destiny, and the Lord has promised the salvation of the human race.

3:4 — SCARCELY HAD I PASSED THEM — The Lord finally sends the seekers the Truth, outside of all the denominations, and outside the world's wisdom. It was in the Bible all the time, but their eyes were holden by the darkness of the world, until the Lord opens them through his Holy Spirit.

I FOUND HIM WHOM MY SOUL LOVETH — The earnest, prayerful seeking brings its reward, and the Truth, the Harvest Message, brings the most satisfying explanation of all the religious questions, and he learns of the Presence of the Christ and of the Plan of restitution for the whole world, for all the willing and obedient, and the purpose of gathering of the Church, to bless all the families of the earth.

I HELD HIM, AND WOULD NOT LET HIM GO — Renewed with greater zeal their consecration, and their activity and study and prayer and

communion with the Lord, more than ever determined to win their crowns and joint-heirship with him. "We are made partakers with Christ if we hold the beginning of our confidence steadfast unto the end." "Whose house are we if we hold fast the confidence and rejoicing of the hope firm unto the end." (Heb. 3:4, 14) "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience that after ye have done the will of God ye might receive the promise."

UNTIL I HAD BROUGHT HIM — At his invitation, we go together, join him on this side the veil and then on the other side.

INTO MY MOTHER'S HOUSE — With him into the Sarah covenant, the covenant of sacrifice, suffering with him, bearing his reproach.

INTO THE CHAMBER OF HER THAT CONCEIVED ME — (Isa. 2:17; Psalm 69:9; 50:5) Into the secret place of the Most High (Psalm 27:4, 5; 31:19, 20; 26:20, 21), on this side of the veil, then later with him in heaven.

3:5 — I CHARGE YOU — I must leave you this important message.

O YE DAUGHTERS OF JERUSALEM — Other so called Christian sects, or groups.

BY THE ROES (GAZELLES), (or THE HINDS OF THE FIELD) — The most graceful and beautiful of the creatures about you, therefore symbolic of your churches, colleges, hospitals, libraries and charitable institutions, about which you have much pride, as showing forth your Christianity.

THAT YE STIR NOT UP, NOR AWAKEN MY LOVE TILL HE PLEASE — Concerning the second advent of our Lord, that you do not preach or believe false doctrines, nor merely your own ideas about the Kingdom, but seek to know and believe the prophecies of the Word of God about it, neither to hasten it nor to delay it. For when he takes charge there will be such trouble as the world has never known, and all these things which you take such pride will cease to be, will pass away, and be no more. (Jer. 23:28, 29; Ezek. 5:11; 13:17, 23)

THE THIRD SONG

Entry of the Bride.

Pass into the palace and city of Jerusalem.

3:6 — The Church in the harvest time speaks here — **WHO IS THIS?** — An exclamation of admiration and praise, pleasure and delight at the fragrant odors.

PILLARS OF SMOKE — (The Hebrew word is plural.) The litter of Solomon with its sturdy bearers, like columns of smoke or steam spreading out at the top like small clouds or bush crown, like a palm tree. The Hebrew words for smoke and for palm tree are much alike. Dense columns of rare perfumes. The prophecies speak of blood and fire and pillars of smoke (Joel 2:30-32), at the second presence of our Lord. So this is a symbol of the presence of Christ in majesty and great glory perfumed, the beauty and delight of the perfected graces in Christ Jesus are like the richest perfumes.

MYRRH — Wisdom gained through suffering and bitter experiences.

FRANKINCENSE — Praise and thanksgiving to Jehovah for all His goodness.

WITH ALL POWDERS — All the beautiful graces and words, and effecting the words and actions, illustrated in the spices of the anointing oil and the incense. (Exod. 30)

3:7 — BEHOLD IT IS THE LITTER (or PALANQUIN) OF SOLOMON — Indicating the second presence of Christ in power and great glory, to take the dominion of earth.

THREESCORE VALIANT MEN — Men of power through faith, (he shall divide the spoil with the strong); like a guard of honor; representing the power behind the throne, all power in heaven and in earth. David's guard were 37, 30 plus the seven closest to him. Here we have twice that number, the valiant men of Spiritual Israel, overcome by faith.

3:8 — ALL HOLD SWORDS — Everyone well equipped with the sword of the Spirit, the Word of God, to carry out His purposes, and expert in the use of it.

BECAUSE OF FEAR IN THE NIGHT — Surrounded by evils and trickery and every deception, during the night of the Gospel Age. The Almighty used these experiences to develop the strength of the Church. (Eph. 6:10-18)

3:9 — CHARIOT OF THE WOOD OF LEBANON — Representing the organization of arrangements of the Kingdom. A litter or palanquin, everlasting in its quality (cedar), and a pleasant influence (odor). The temple was partly of cedar.

3:10 — PILLARS (POSTS) — Supports

OF SILVER — Truth. No part of it associated with error. These were evidently the supports of the canopy.

ITS BOTTOM, — Or back (*R.V.*) or coverlid (*Leeser*), the Hebrew word *rephidah* means something spread along (*Strong's Conc.*) a railing, and is variously translated. Perhaps the most logical would be the back and arms, a rest for the body.

OF GOLD — The divine nature.

ITS SEAT — The Hebrew word is *merkab*, a chariot or a seat in a vehicle. (*Strong*)

OF PURPLE — Royalty, supreme authority, all authority vested in Jesus for the work of the Kingdom.

IT WAS LOVINGLY WROUGHT WITHIN BY THE DAUGHTERS OF JERUSALEM — This is the *R.V.* rendering and seems better than the *A.V.*, as the Hebrew word translated “paved” is *ratsaph*, and means to tessellate or embroider, as with bright stones. (*Strong*) Many people in the various denominations do love the Lord, and as the Great Company will give valuable service in the Kingdom. Many of our valuable Bible helps, such as concordances, Bible dictionaries, histories, atlases, commentaries, have been prepared by many who may be of the Great Company, and some of these works have involved a great deal of labor.

3:11 — GO FORTH O YE DAUGHTERS OF ZION — This is the Harvest Message, to come out of Babylon, and gather together the feast of Truth, revealed more richly now than ever before, and proclaim the news of the Kingdom far and wide.

AND BEHOLD KING SOLOMON — Learn the soul satisfying truths about the great King who has now returned to take control of the world, and bring order out of the chaos of the present time. Learn about his pre-existence, his work as the Word of God, and the restitution work of the blessing of all the families of the earth.

WITH THE CROWN — The glories of the divine nature, with all its unlimited power and wisdom, its love and its justice.

HIS MOTHER — The covenant of sacrifice, the Sarah Covenant, by which the Father equipped him with all the wondrous graces and qualities needed for this wonderful work.

ON THE DAY OF HIS WEDDING — He will be fully instated with this glory and with his Church at the Marriage of the Lamb, when with him the completed Christ (anointed) will be inaugurated. (Rev. 19:6-8)

ON THE DAY OF GLADNESS OF HIS HEART — This is the time for which he has waited since his first advent, with his associates, who have traveled along the narrow way of sorrow and trial with him, and have learned to revere him as their guide and head, as the sum of all beauty and desirable quantities, and with this glorious work before him to complete the cup of joy. This will indeed be the grandest rejoicing that even Heaven has ever known!

4:1 — BEHOLD THOU ART BEAUTIFUL — Lovely to look upon, the phrase is repeated for emphasis, to show the depth of feeling, entrancing the beholder. The Lord Jesus is speaking here. @SECOND PAR = **YOUR EYES ARE DOVES EYES** — Soft and tender with love, peaceful, harmless. Thy glances are full of love, without any suggestion of anger or hate, but sparkling and full of life. The eyes are the windows of the soul, the thoughts shine through them and are expressed in every glance. Wide awake faculties brighten the eyes. So the beholder reads the character thru the expression of the eyes. A lovely character causes a beautiful expression.

WITHIN THY LOCKS (or BEHIND YOUR VEIL) — Woman's hair is a beautiful adornment for the face, a perfect setting or combination. As a symbol it represents consecration, as in Samson's story.

YOUR HAIR — Thick, luxuriant, representing a full complete consecration.

IS LIKE A FLOCK OF GOATS REPOSING ON MOUNT GILEAD — (Literally—which have couched from Mount Giliad downward.) Gilead means a hard rocky region, and is especially strewn with cattle, flocks and herds. Modern travelers still find it used for flocks. The point of comparison is the glossy blackness and luxurious abundance of the Bride's hair, perhaps also in its silky softness and delicacy, for the goats which pastured here were black and glossy. Abundance of rich glossy hair with its natural oil, is usually a sign of good vigorous health. See chap. 6:5. The Lord thus looks at the Church as she will be in the resurrection morning.

4:2 — THY TEETH — Representing ability thru the grace of God to digest the strong meat of the Word (Heb. 5:14); ability properly to chew, discern. (Phil. 1:9, 10—*Weymouth*)

SHORN SHEEP — Smooth and clean.

COME UP FROM THE WASHING — Completely clean and snow white.

ALL BEAR TWINS — The upper and lower jaws perfectly paired and fitted.

NOT A BARREN ONE AMONG THEM — Nothing lacking, every tooth in place and perfect growth. Perfection of number and beauty. Hence the picture is one of completely able to understand the Word of God, thoroughly equipped and so fit to carry out all its wondrous provisions.

4:3 — LIKE A SCARLET THREAD (or CRIMSON) THY LIPS — Like a rose colored ribbon. Equipped to speak with tact and well chosen words about the life of her beloved shed for her, the ransom. Not thick lips of sensuality, or too much animal nature, but perfectly suitable, becoming and beautiful, attractive.

YOUR MOUTH IS LOVELY — Full of grace, tact, sympathy and understanding; words of delight, alluring, captivating, pure and sparkling; and backed by a lovely mind, a soft tender voice, even as a mother to cheer and comfort and direct aright. These qualities will be much needed in the work of bringing mankind back to harmony with his Creator. (Isa. 49:18-23; 66:13)

THY TEMPLES — The mind, of the New Creature.

LIKE THE HALVES OF A POMEGRANATE — The pomegranate is said to have the flavors of all the fruits together. Also the upper part of the cheek contrasted with the hair thus has a mild coloring of pale pink or white. A pomegranate cut open thus reveals the luscious fruit and its red and yellow. The mind shows through the face, giving it general lovely appearance.

BEHIND YOUR VEIL or WITHIN THY LOCKS — The new mind is hidden behind the veil of the flesh, or human nature.

4:4 — THY NECK LIKE THE TOWER OF DAVID — Slender, graceful, erect, rightly becoming and recognizing the Head, and in every proper way supporting it.

BUILD FOR AN ARMORY, OR ARSENAL — David was a type of the Church Militant, during her battles with the enemy. Superb and stately. This tower is probably the same as “the house of the mighty,” in Neh. 3:16, on the eastern side of Zion, where David’s palace must have stood.

WHEREON HANG A THOUSAND BUCKLERS, ALL SHIELDS OF MIGHTY MEN — Weapons of offence and defense. The Church is thoroughly equipped from the Word of God with every offence and defense weapon, thoroughly furnished unto every good work. (2 Tim. 3:16, 17; Heb. 4:12) These shields and weapons have been greatly used through the warfare of the Church during the Gospel Age.

MIGHTY — Through the strength of the Lord; these are the strong ones mentioned in Isa. 53:12, strong to bear burdens to make the life of others easier.

4:5 — YOUR TWO BREASTS ARE LIKE TWO FAWNS, TWINS OF A GAZELLE — Delicate and exquisite beauty. The gazelle, full grown, is an admirable, attractive and favorite emblem of womanly grace and loveliness. Twin pair of young gazelles feeding or lying in a bed of lilies, a very beautiful combination. They would symbolize ability to nourish offspring, such as the Church will be doing in the Kingdom, nourishing the world of mankind, as they are restored from the grave. Consolation from the Old and New Testaments. (Isa. 66:11)

4:6 — UNTIL THE DAY DAWN — Until the dawn of the Millennial morning, in which we are living now, and these things are beginning to come to pass. The dark shadows of death and sickness flee away; Satan bound and the blessings of the Kingdom begin to spread around among the nations.

GET ME TO THE MOUNTAIN OF MYRRH — Carry out the covenant of sacrifice, as a member of the heavenly Kingdom.

AND THE HILL OF FRANKINCENSE — Or place of praise. Zion and Moriah were the two of the hills of Jerusalem, Moriah held the temple. In this verse the Bride is the speaker. Also this is the Kingdom of wisdom, these have chosen the wisest course and are learning of the heavenly wisdom, which will be much needed in the kingdom. Earthly wisdom has failed utterly to solve the perplexing problems which the increase of knowledge has brought into prominence.

4:7 — THOU ART ALL FAIR (BEAUTIFUL) THERE IS NO FLAW IN YOU — Jesus is speaking. His admiration of the Church as she will be perfected is overwhelming, and his appreciation beyond expression. Without spot or wrinkle, no pride or selfish ambition, or love of wrong or selfish ways. The beauty is internal as well as external. This class have kept their garments unspotted from the world and its ways.

4:8 — COME WITH ME — Let us look beyond the trouble and judgment of the world unto the blessings of the Kingdom, to our heavenly inheritance, and think of its glories. The Lord thus gives his people times and visions of the future for their encouragement and strengthening, especially when severe trials have made life hard to bear, even the angels came and comforted Jesus in the Garden of Gethsemane, and after the temptation.

FROM LEBANON — From the condition of building the temple, in which much of the cedars of Lebanon were used. The trees of cedar and fir had to be cut down and transformed into the beams and finish of the temple.

LOOK FROM THE TOP OF AMANA — This peak gives a beautiful view of the surrounding country. The word “Amana” means Truth, and how beautiful a view of the Kingdom of God is obtained when the Truth is understood.

FROM THE TOP OF SHENIR — More properly “*senir*,” the Arab or Syrian name for Hermon, and means “breastplate,” or “cataract,” from the cap of snow upon its summit. Lebanon means the white mountain, also its snow covering. This is the watershed of the Jordan fountains. Hermon is some 9,500 feet high. From here flows the Syrian Abana and Pharpar Rivers of Damascus; the Orontes of Antioch and the Leontes. Bahsan, Damascus, Syria and Israel converge here. Psalm 133 speaks of the dews of Hermonas, a symbol of the Holy Spirit. These regions were anciently inhabited by leopards and lions, symbols of the devouring powers of oppression which have ruled the earth in the past. The Church with Jesus will take over all these kingdoms of earth and restore peace and plenty among both animals and mankind. (Hosea 2:18) The leopard is a symbol of the Papacy. (Rev. 13)

4:9 — YOU HAVE RAVISHED MY HEART — Charmed and overcome me with love. Jesus speaks here.

SISTER — Begotten by the same heavenly Father, but to be his Bride as called by the Father for this purpose.

RAVISHED MY HEART WITH A GLANCE OF YOUR EYES — Literally “with one from thy eyes,” just a part of the many charms of the bride. Perhaps singleness of vision may be thought of here, as a characteristic of the Bride. Jesus finds the reward for his sacrifices and sufferings in the answering beauty and lovely perfections of the Bride. (Prov. 8:31).

WITH ONE JEWEL OF YOUR NECKLACE — The Hebrew word in the plural refers to the ornaments about the neck. The admonitions, commandments, promises and prophecies of the Word of God. (Prov. 6:21; 3:22) These are constant reminders of the right way, the Lord’s way, the way of life and happiness.

4:10 — HOW SWEET IS YOUR LOVE, MY SISTER, MY BRIDE! — How beautiful the varied forms of expression, the tone, the words, the looks, manner influence, all are a delight. (2 Cor. 2:14; Eccl. 12:10—margin)

HOW MUCH BETTER IS YOUR LOVE THAN MINE! — The juice of the grape is one of the most invigorating gifts of God to man, and is a symbol of doctrines. Better, because in the Church will be exhibited, even as in Jesus, the effect of the sum of all the graces operating together in beautiful harmony, producing an influence far surpassing the best of all

earthly enchantments. The Father, the Son and the Bride will be at one in mind and heart and will cooperate in all the ages of eternity, producing glorious wonders of delight and happiness, for His creatures to enjoy.

AND THE FRAGRANCE OF YOUR OILS THAN ANY SPICE — Far above all that our minds can now understand, beclouded as we have been by the blinding influences of sin and the atmosphere of Satan's rule. When these clouds are cleared away, the influences emanating from the Church with Christ will gladden the hearts of all mankind, and even the angels.

4:11 — YOUR LIPS DISTIL NECTAR, MY BRIDE — How we should practice the use of grace and tact in love, so that our speech may finally become like this! Loveliness of mind and heart show themselves thru the words and expressions. How desirable and beautiful to live in such an atmosphere! The poet has expressed the difference between Adam's original perfection and the condition after the fall —

And all with pearl and ruby glowing was the fair palace door,
Through which came flowing, flowing, flowing and sparkling evermore.
A troop of echoes, whose sweet duty was but to sing
In voices of surpassing beauty, the wit and wisdom of their King.

But after the fall and practice of sin, disobedience —

Like a ghastly rapid river, thru the pale door
A hideous throng rush out forever and laugh, but smile no more.

The working of God's Holy Spirit in His Church will change these conditions gradually unto perfection and beauty such as described above. One translation has it—"Liquid honey thy lips distil." (Deut. 32:1; Psa. 19:10)

HONEY AND MILK UNDER THE TONGUE — Loveliness of speech, even as said of Jesus, "Grace is poured into thy lips" (Psa. 45), for the mind is filled with beautiful thoughts.

THE FRAGRANCE OF THY GARMENTS IS LIKE THE SCENT OF LEBANON — As in Psalm 45:8, features or graces of character developed thru patient endurance through trials of many kinds. The scent of Lebanon—the cedar groves of Lebanon diffuse a strong balsamic odor, as modern travellers testify. Our family noticed a similar change in the air of Pennsylvania, as compared with that of Kansas. The air in Kansas seemed dead compared with that of Pennsylvania and New England; due to the forests of evergreen trees. The perfumes used in Psalm 45:8 were myrrh and aloes and cassia. Myrrh would symbolize the graces obtained thru enduring suffering and bitter experiences, because of the Lord's will. The Hebrew

word for aloes is *ahaloth*, or *ahalim*. The most precious kind grows in Cochin China and Siam, and is not exported, being worth its weight in gold. It is the image of all that is lovely, fragrant, living and incorruptible (Num. 24:6), and is used for perfuming garments. Symbolizes the most precious and fragrant graces of character.

4:12 — A GARDEN — A place of pleasure and delight, cultivated and watered and specifically and specially cared for.

ENCLOSED — Separated from the rest of the world, for special training, and surrounded by a wall of God's protecting care (as Isa. 54:1-7), a wall of the covenant of sacrifice.

MY SISTER — Begotten of the same heavenly Father as himself, by the same Holy Spirit, and for the same purpose, and to the same nature.

MY SPOUSE — My bride to be. Delighted possession is signified here, as of a very precious jewel.

A SPRING SHUT UP — A well spring of living water (John 7:37-39), tending to overflow and spread its blessings all around, but now shut up and concealed.

A FOUNTAIN SEALED — A source of life giving water sufficient for all, but sealed up until the appropriate time, when all other things are ready.

4:13 — YOUR PLANTS — The plants (symbolizing the fruits and graces of the spirit, set out with care and well watered by study and practice of the Word of God). Characteristics that when ripened will be beautiful and delightful fruitage.

LIKE AN ORCHARD OF POMEGRANATES — Not merely one tree but a whole orchard, an abundance, fullness. The pomegranate is said to combine the flavors of all the fruits, and so would represent Love, the sum of all the graces.

PLEASANT FRUITS — "All the choicest fruits," (*R.S.V.*) most excellent fruits, the highest development of all the created beings.

CAMPHIR — Probably the cyprus flower, or Alhenna was the only one of these plants cultivated in Palestine, and would symbolize rest, trust, confidence, developed thru trial and experience.

WITH SPIKENARD — The nard grass, grown only in India, has a delightfully fragrant odor. Spikenard would be spikes of the grass, and would represent fragrant devotion by self sacrifice. **4:14 — SPIKENARD**

— Is repeated as if it had a special preciousness, and was treasured in the mind.

AND SAFFRON — Greek: *krokos* — The saffron flower, native to India, but introduced into Egypt, Asia Minor, and Palestine. A water was prepared from it for smelling bottles, with a pungent but agreeable odor, which was a great favorite antiquity.

CALAMUS (or **CINNAMON**) — Is the bark of a tree, still used as a very agreeable spice. Herodotus says this came from the remotest south, through Arabia, probably from Ceylon.

WITH ALL TREES OF FRANKINCENSE — Every variety of incense woods, which yield a fragrant gum, like frankincense, or when pulverized is used as an aromatic dust or as a powder to be sprinkled for fumigation. Symbolizes praise and acceptable thanksgiving.

MYRRH AND ALOES (wisdom and patience) **AND ALL CHIEF** (or **PRINCIPLE**) **SPICES** — As in Psa. 45:8, 9. The holy anointing oil (Exod. 30:23-33), and the holy incense. (Exod. 30:34-38) All the finest, most precious, most delightful qualities of character will be fully rounded out and perfected in the Church. Calamus and cinnamon would represent knowledge and understanding.

4:15 — A FOUNTAIN OF GARDENS — Such beautiful fountains as are found only in well cared for gardens, under God's special care, water spring, or a garden spring, a well of living water. Not a stagnant, from which all the life giving oxygen has gone, but filled with oxygen, sparkling and clear.

FLOWING STREAMS FROM LEBANON — Snow water, from the melting snows of Lebanon, cool and full of life giving qualities.

4:16 — AWAKE — Become active, blow.

NORTH WIND — Hard and bitter experience.

SOUTH WIND — Pleasant and joyful experiences. We need both to perfect the desired grace of character.

LET MY BELOVED — The Church is speaking here. A longing desire for his second advent, and the deeper fellowship, always a heart's desire in the true Church. Even as Paul expressed it in Phil. 1:23, 24 (*Diaglott* note.)

COME INTO HIS GARDEN — Longing for the second advent with the presence of her Lord.

EAT HIS PLEASANT FRUITS — Start the harvest work of gathering the Church, and taking her to himself with all the joys which the completed union will bring not only to Christ and his Church, but to all the families of the earth. End of Third Song.

THE FOURTH SONG

5 :— This chapter deals with the presence of the Bridegroom, the Harvest and the neglectful course of the Great Company.

5:1 — I AM COME — The second advent of our Lord.

MY GARDEN — The Church real and nominal, to seek his bride, make the test which will separate out the unworthy. The Church has been his special care, and now he comes to gather his own.

MY SISTER — Specially close and dear because begotten by the same Heavenly Father, a real sister, like him and of the same family, having the family traits.

MY SPOUSE — His bride, his companion through all eternity.

I HAVE GATHERED — The harvest work with its testing and trials.

MY MYRRH — The result of the characters developed thru the bitter and unpleasant experiences. (Exod. 15:23)

WITH MY SPICES — The resultant characters developed through pleasant and joyful experiences. The unpleasant experiences develop humble submission, obedience, patient endurance, yet joyful because of the grand results promised; while the pleasant experiences are a foretaste of the joy and delight which will be ours in the perfected state beyond the veil.

I HAVE EATEN — Appropriated, accepted.

MY HONEYCOMB WITH MY HONEY — As the wax comb holds the honey, so the comb may represent the individuals or saints themselves as members of the Body; while the honey represents the full sweetness of the nectar. The bees make the honey out of the nectar, and so the experiences of life when rightly received and thru the operation of the Holy Spirit, develop in the saints the full sweetness, desired character, acceptable to the Master when he comes to receive his saints. (Jer. 15:16; Ezek. 3:3; Rev. 10:2, 8-10; Psa. 19:10)

WINE — The deeper doctrines (Prov. 9:2; Isa. 55:1)

MILK — The simpler doctrines and teachings. (Heb. 5:12-14; 1 Pet. 2:2) The Lord delights in these things, because they have been arranged by his Father, as the paths of life.

EAT AND DRINK DEEPLY — Study heartily and much, that you may be fully developed. “Be ye filled with the spirit.” So the Master has taken note of the doctrines taught, and how each of the saints has been faithful to the truth or not.

5:2 — I SLEPT — The Church in general, nominal and real.

MY HEART — The heart class, the bride, are awake, but the foolish virgin class are sleepy with inactivity and slothfulness, allowing the cares of this world or the deceitfulness of riches to choke the fruitage.

HARK! MY BELOVED IS KNOCKING! (or IT IS THE VOICE OF MY BELOVED!) — She recognized the evidences of the presence of Christ, as events fulfill the prophecies. “Behold I stand at the door and knock,” the knocking is the repeated callings to our attention the events which prove the presence of the Master. “He that hath an ear let him hear.”

OPEN TO ME — Admit the evidence and take part in the Harvest work, announcing the presence of the King.

MY SISTER, MY LOVE, MY DOVE, MY UNDEFILED — This is the general call of the harvest time, and the Bride class respond and are taken with the Bridegroom to his home. But the foolish virgins hesitate, and are loth to act immediately.

FOR MY HEAD IS FILLED WITH DEW — Evidence that the morning is at hand, it is time to awake. This could also be taken as calling attention to the consecration vows taken, as by a Nazarite; the dew representing the freshness and vigor, as in the Scripture, “Thou hast the dew of thy youth,” the freshness and vigor of fully developed manhood, or sainthood.

AND MY LOCKS — Evidences of consecration.

WITH DROPS OF NIGHT — Experiences during the night-time of the Gospel Age, in which the Church is developed. The Lord is seeking those who have the characteristics mentioned above, acting like one of Jehovah’s chosen ones; responding to his life to the full extent of their ability; showing the gentleness and lack of aggressiveness of the dove; and who have kept their garments undefiled from the world.

5:3 — The foolish virgins here show their lack of appreciation.

I HAVE PUT OFF MY COAT — Neglected the covering of the robe of Christ's righteousness, been too busy about other things. Ceased to be active, and become sleepy, not living up to their privileges, weary in well doing. Very comfortable as I am, perhaps in a creed bed. Why should I bestir myself?

HOW COULD I PUT IT ON? — It will mean acknowledgment of my neglect, and would mean separation from many friends and pleasant things. It will take a special effort. This class has ceased to watch, but the Lord said, "Blessed are those servants whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." (Luke 12:37) So these have not been getting the rich food of the harvest message, and do not realize their dangerous condition.

I HAVE WASHED MY FEET — I have tried to live a righteous life, keeping from the sins of the world. Perhaps this one has become a regular church member, in good standing, conforming to their requirements.

HOW SHALL I DEFILE THEM — How can I become active in the harvest work, and seem to these other members to be a backslider, to engage in unpopular religious work, "go with him outside the camp?"

5:4 — MY BELOVED PUT HIS HAND TO THE LATCH (or PUT HIS HAND IN BY THE HOLE OF THE DOOR) — Exerted greater effort to wake me, in his love and pity for me, rattles the time lock; called our attention to the signs of his presence, the events which fulfill the prophecies. A more emphatic and repeated call.

MY HEART WAS THRILLED WITHIN ME (or MY BOWELS WERE MOVED FOR HIM) — At last awakened, but too late to go in with him to the wedding. She realizes at last the meaning of the great events about her, awakens to what her consecration means, and how precious is the opportunity. "Let no man take thy crown." (Rev. 3:11) But these have neglected their privileges and the Lord's warnings. The bride class answered immediately, as did Aunt Sarah of Scotland, when she heard of the presence of her Master, and saw the evidences. The enticements of the present time are greater than ever before, and the attractions of earth greater, but those whose eyes are on the Lord are not pulled aside by these enticements.

5:5 — I ROSE UP — Roused myself to activity, realizing the Master is present.

TO OPEN TO MY BELOVED — Began to realize the danger of losing him, begins to welcome him with the whole heart.

MY HANDS DRIPPED WITH MYRRH — Willing now to endure persecution and suffering, regaining the wisdom gleaned from “The Scripture Studies,” till then neglected.

AND MY FINGERS WITH LIQUID MYRRH — The activities bring suffering and trial, with bitterness, because she realizes it is later than she thought, entering the great tribulation.

UPON THE HANDLES OF THE LOCK — Realizing the time features are fulfilled, the Kingdom is at hand! (Col. 2:18, 19)

5:6 — I OPENED TO MY BELOVED — Fully renewed their consecration, and admitted whole heartedly the Harvest Message.

BUT MY BELOVED HAD TURNED AND GONE — The door to the high calling was shut. (Luke 13:25; Matt. 25:10-13) The Master had taken his bride and gone. (Jer. 8:20)

MY SOUL FAILED ME — I was not in my senses when the message of his presence reached me. She lacked the love, faith and hope to obey promptly.

I SOUGHT HIM, BUT I FOUND HIM NOT! I CALLED HIM BUT HE GAVE NO ANSWER! — Oh, what anxious heart ache and grief is here described, too late! In Isa. 17:10, 11 (margin)—“Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore thou shalt plant pleasant plants, and shall set it with strange slips. In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish, but the harvest shall be removed in the day of inheritance, and there shall be deadly sorrow.”

5:7 — THE WATCHMEN — The clergy not the civil authorities, except as the clergy use them to carry out their designs.

FOUND ME, AS THEY WENT ABOUT THE CITY — Professedly to protect the people, but really to further their denominations, and protect their jobs. (John 11:47, 48)

FOUND ME — Noticed my actions and attitude toward present Truth, how I had withdrawn from their systems and was not supporting them; was teaching things contrary to their creeds.

THEY SMOTE ME, THEY WOUNDED ME — With sharp arrows, even bitter words. (Psalm 64:1-6) The Great Company are experiencing their great tribulation (Rev. 7:14), they wounded my reputation by misrepresentations and false accusations.

THE KEEPERS OF THE WALLS — The civil authorities, who protect society, the governments and bulwarks of the nations.

TOOK AWAY MY VEIL — Were instigated and persuaded to destroy me. Here is represented the death of the Great Company.

5:8 — I ADJURE YOU — Urge you, she feels she must leave this message. Oh daughters of Jerusalem, all who claim to be Christians, who profess to love the Master, those in the sects of so called Christendom.

IF YOU FIND MY BELOVED — If you profess to be of the bride class, and hope for the Kingdom. If you realize what the events of the times really mean, and are hoping for the return of the Lord, if you finally realize that the Lord's kingdom is at the doors.

THAT YOU TELL HIM I AM LOVE-SICK — On my behalf, as if they had lost Him. They fully realize their consecration, and His presence, and long to be with Him.

5:9 — WHAT IS THY BELOVED MORE THAN ANOTHER BELOVED?
— The friends of the Church now speak, their associates in the nominal systems. Why is Christ more to you than to me, and to other people? Why is your belief and understanding better than ours? What do you see in him that makes you willing to sacrifice everything for Him, that you so urge us?

THOU FAIREST AMONG WOMEN — They recognize the sincere worshippers as living closer to their ideal than the others, their religion is more real to them. Nominal Christians begin to realize the fact that the last of the spiritually minded are leaving them.

5:10 — Note the ten descriptions of bodily excellence in verses 10-15. This is a beautiful vision of the glory of our head and King, as we shall see him in glory.

MY BELOVED IS WHITE — All radiant, glistening, shines with perfection along every line, perfect spiritually.

RUDDY — Perfection in health and powers of life, immortality.

THE CHIEFEST AMONG TEN THOUSAND — A standard bearer, the sum of all beauty, and desirable qualities; above all others supreme, higher and greater than all. Note, this description starts with the head.

5:11 — HEAD OF FINEST GOLD — Having the divine nature. "It pleased the Father that in him should all fullness dwell." "In him are hid all the treasures of wisdom and knowledge." "In him dwelleth all the fullness of

the deity (divine nature) bodily.” (Col. 1:19; 2:3, 9) Head over all things in heaven and in earth. (Eph. 1:10; 20-23) The reference is to the general appearance, refined and purified.

HIS LOCKS ARE WAVY (BUSHY, CURLED) — Literally Hill upon Hill, abundant, indicating overflowing life energy. As the hair is the best, most desirable, and complete adornment of the head, so it is a symbol of complete consecration (as in the Nazarite Vow, illustrated in Samson.) Like curving palm branches.

BLACK AS A RAVEN — Rich in color, glossy perfection in consecration, carried out completely, finished.

5:12 — EYES LIKE DOVES’ EYES — Gentle, pure, peaceable, full of love and kindness, mild, attractive, yet penetrating and watchful, a symbol of wisdom.

BY BROOKS OF WATER — The Word of God, rivers of Truth, abundance for all.

BATHED IN MILK — The fundamental truths perfectly learned and practiced in abundance. May refer to the clear whiteness of the eye all surrounding the pupil, also an indication of perfect healthy vision. This whiteness is contrasted with the bloodshot eyes of sensuality and drunkenness.

FITLY SET — The surrounding things, such as the eyelids and the lashes, in perfect harmony and beauty, perfection of sight and appearance, showing intelligence complete and perfect, eyes with drawing power, and commanding appearance, majestic and glorious. (John 12:32.)

5:13 — HIS CHEEKS ARE BEDS OF SPICES, YIELDING FRAGRANCE — His countenance toward me, show forth the loveliest graces, and richness of expression. Beds or groups of spices like a garden bed wherein are planted all varieties of spices and perfumes. Thrilling the beholder with joy and gladness, delight. A face glorious in expression, shaped through trials and sorrows patiently endured, exhibiting sympathy and understanding and patience, because he went through these experiences, sorrows and sufferings alone except with the Father, and so is a merciful and faithful high priest. (Heb. 2:17, 18)

HIS LIPS — His speech modest, meek, beautiful words of delight, well chosen, loveliness of speech—“They wondered at the gracious words that proceeded out from his mouth.” (Luke 4:22), words of knowledge, wisdom and authority, from the well of experience. See Matt. 5:37; James 45:2; Isa. 50:4; 61:1-3; 58:13, 14; Col. 4:6.

LIKE LILIES — Pure, white, righteous, the very spirit of holiness.

DROPPING LIQUID MYRRH — Issuing, sending forth the richest perfection in fruitage of suffering and bitterness patiently borne for the sake of those whom he came to redeem, wisdom and understanding and sympathy, tender-heartedness. (Deut. 32:1; James 3:17, 18)

5:14 — HIS HANDS (or ARMS) ARE AS ROUNDED GOLD (or GOLDEN RODS) — Divine powers exercised in accomplishing wonderful blessings for others.

SET WITH JEWELS — Like precious jewels, most desirable things; helps to bring out in others the best that is in them, beauty in action, love in operation.

BODY LIKE BRIGHT IVORY — Smoothness and grace in movement.

OVERLAID (or VEILED) WITH SAPPHIRES — Blue, represents faithfulness. The human body contains the life organs, so this picture would represent the vast might, energy of the divine nature, veiled in faithfulness, used always for the blessing of God's creatures (Exod. 24:10), a beautiful vision.

5:15 — HIS LEGS — Supporters of the body, to carry it about. He went about doing good; columns or pillars of white marble or alabaster. "He that overcometh will I make a pillar in the temple of God." (Rev. 3:12)

SET UPON THE SOCKETS (or BASES) OF FINE GOLD — The feet, refined in the troubles of the harvest time and the fire of trial. Note in this description the gradual descent from the head to the feet, the whole being. So all his activities are to distribute the blessings of the Creator, and during the past, the work of training the servants of the Lord.

HIS APPEARANCE IS AS LEBANON — Majesty, preeminence of the cedars of Lebanon above all other trees, surpassing height and stately form. Choice as Lebanon, excellent as the cedars, giving out refreshing, invigorating, life giving influence. Selected and outstanding above all others. The Prince of light and life.

5:16 — HIS SPEECH IS MOST SWEET — His message delightful, full of grace and beauty of words, drawing all men unto him, comforting and strengthening in tone.

YEA — As if to sum up the whole appearance.

ALTOGETHER LOVELY — Desirable, the sum of every grace and lovely quality, as if all expressions were too futile and incapable to describe him.

THIS IS MY BELOVED — My friend and protector, the love consuming her very soul. (Prov. 18:24) A joyful triumphant cry.

OH, YE DAUGHTERS OF JERUSALEM — All the lovers of righteousness in the present time and a like proclamation will be made in the Kingdom to attract the willing and obedient of the world of mankind.

6: — The first three verses are part of Chapter 5, as they deal with the answer to the charge of 5:16.

6:1 — WHITHER IS THY BELOVED GONE? — After the door is shut those who have been nominally Christ's begin to give heed to the message of the foolish virgins.

O THOU FAIREST AMONG WOMEN — These others recognize that the Great Company even is more spiritual than the common run of church goers.

WHITHER HAS THY BELOVED TURNED ASIDE? — These realize that something has happened, something has gone from their midst. The changed conditions in the religious world indicate that the dark night has begun to settle down.

THAT WE MAY SEEK HIM WITH THEE — They are interested in this great teacher, and want to know where they can find him. They see that the doctrines taught, which they have thought too beautiful to be true, and the character of these who have left the charge with them is more true than the general run, among all groups of believers. And if your beloved is such an extra-ordinary person, excellent and beautiful, why have we not seen him? Where is there such a person? We would like to know him.

6:2 — GONE DOWN INTO HIS GARDEN — The harvest time was come. The presence of Christ to take his Kingdom was a fact. See 4:12; 5:1.

TO THE BEDS OF SPICES — The most beautiful and desirable characteristics, whose influence is most attractive and agreeable. These are the qualities found in his bride, when she fully is prepared—"Made herself ready."

TO FEED IN THE GARDENS — To enjoy and be delighted with the ripened beauty of his church. Drink in the pleasant beauty of his church, see

the results of his care and self-sacrifice (Isa. 53:11) He will be satisfied, filled with joy at the result of his work.

GATHER LILIES — To take his true Church unto himself as his bride. (John 14:2, 3; 1 Thess. 4:16, 17)

6:3 — Note the reversal of this statement as compared with chapter 2:16.

I AM MY BELOVED'S AND MY BELOVED IS MINE — The Great Company cannot forget that they are precious in the Lord's sight, and they are willing now to part with all earthly things, and center their love on the Lord.

HE FEEDETH AMONG THE LILIES — Among the pure and lowly, the meek will he guide in judgment, and the meek will he teach his way. (Psalm 25:9, 10)

6:4 — **BEAUTIFUL ART THOU** — A flood of overcoming love and appreciation by Jesus as bridegroom. Jesus thus speaks of his Church. Should not we respond with all our being to such love?

AS TIRZA — (Meaning beautiful, delightful)—Tirza is the name of one of the daughters of Zelophelad. (Num. 26:33; 27:1-11) Also is a town in the territory of Issachar, not accurately known, to the north of Sichem and due west of Samaria. A charming green hill, part of which has a very steep descent. Or one now called Thalluza, east of Samaria.

COMELY AS JERUSALEM — The delight of every Jew (Psa. 137:5) set on a hill. In the Kingdom will be probably as beautiful as men can make it. It will be the Lord's earthly capital of the Kingdom.

TERRIBLE — Majestic, awe-inspiring, inspiring respect, especially as indicated in the next verse. Terrible in the conquest of evil and wrong. The influence exerted by the love glance in the eyes.

AS AN ARMY WITH BANNERS — The standards represent the power and reserve force behind them. (Psa. 60:4; Isa. 13:2)

6:5 — Christ speaks — **TURN AWAY THINE EYES FROM ME, FOR THEY HAVE OVERCOME ME** — Have thrilled me with love, have taken me by storm. The artillery of the eyes in an idea common to the poets of all countries. As though nothing could be more glorious, even now the Church's being is all filled with love; she dreams of it, thinks of it all the day. Jesus appreciates and is delighted. Could the loving Father have provided a more suitable bride? She is from among those whom he has

redeemed. The eyes are the windows of the soul, all the faculties shine out through them. (Eccl. 12:3)

YOUR HAIR IS LIKE A FLOCK OF GOATS — Her hair is the glory of the woman (1 Cor. 11:15) and is a symbol of consecration (as the Nazarite vow). As in chapter 4:1. Full of abundant, luxurious and glossy, not as one goat but as a whole flock, so is her consecration. And the glory of the Church is her covering, even the righteousness of her Lord.

GILEAD — Means strong, rocky place, and was much used as a pasturage for the flocks of goats.

6:6 — THY TEETH — Ability to feed upon the word of God, to get something out of it, understand it, and put it into use; chew, masticate, meditate upon the texts and get the full richness of its message.

FLOCK OF SHEEP, WHICH GO UP FROM THE WASHING — Clean, well washed, able to discern between good and bad teachings (Heb. 5:4; Phil. 1:9, 10; Jer. 15:19), washed by the water of the Word. (Eph. 5:26; 1 Cor. 6:11)

EVERY ONE BEARETH TWINS — The upper and the lower teeth fit perfectly, matched for perfect mastication.

NONE BARREN — None missing. Here is pictured mature judgment, and understanding discernment.

6:7 — AS A PIECE OF POMEGRANATE — As this fruit has all the fruit flavors in one, so it would represent perfect, complete fruitage of all the graces, a complete rounded out character. A pleasing combination of white and red, as in the halves of the fruit.

THY TEMPLES — Representing the mind of the New Creature, fully developed.

WITHIN THY LOCKS, OR BEHIND YOUR VEIL — The veil is the flesh, or the human nature fallen as it is. The setting of the hair on the head makes a perfect adornment. The Lord Jesus views the Church as she will be in perfection. Now she is but a dim reflection of himself, of his own graces.

6:8 — SIXTY QUEENS AND EIGHTY CONCUBINES — Compared to Solomon's 700 queens and 300 concubines (1 Kings 11:3), a studied avoidance of the number 70, to which a certain sacredness and completeness would have been attached. The concubines have no harmonious relationship of a binding covenant to Christ, all with them is imperfect and wide of the mark. The sixty queens may represent religious organizations openly joined

to earthly organizations, while 80 concubines may represent even more who have secretly violated their pledges of spiritual separateness to the Lord.

VIRGINS WITHOUT NUMBER — The foolish virgins, really pure at heart, but careless and neglectful.

6:9 — Jesus speaks here — **MY DOVE, MY UNDEFILED IS BUT ONE** — My perfect one. Jesus' true Church is fully completely his, heart and soul, humble, gentle, fully and completely filled with love for him, peaceful. She has kept herself pure and undefiled from the world and its ways, by daily coming to the Throne of Grace for cleansing out every spot or wrinkle.

IS BUT ONE — In contrast to all these others, who follow various leaders (Isa. 4:1) these others want to eat their own bread, believe what they would like; and wear their own apparel (robes of righteousness), but want to be called Christians (His name), to take away their reproach. Rare, and under special training and guidance. It has taken 1900 years to find and train her, in long and patient waiting.

THE DARLING OF HER MOTHER — The Sarah Covenant of self-sacrifice, specially beloved, specially called, the choice and favored one. Flawless to her that bare her, called out ones by promise and selection. Isaac a wonderful and obedient child.

THE MAIDENS (VIRGINS) SAW HER, AND BLESSED HER — Other professed children of God noticed the true Church as distinct and separate. Most especially in the resurrection morning when the sons of God are manifested. Call her happy, fortunate to be selected and honored as the real queen, far above all others. These maidens or virgins would be the Great Company.

THE QUEENS AND CONCUBINES — Queens would be those openly affiliated with worldly churches in union with earthly governments; concubines those secretly so affiliated with earthly religious sects. All these will acknowledge her as specially trained and honored, praise and acknowledge her as worthy. Therefore shall the people praise thee forever. (Psalm 45:17)

6:10 — WHO IS THIS THAT LOOKS FORTH AS THE MORNING, or (AS THE MORNING RISING)? — The bride is seen here as resplendent, shining as the Sun, beautiful as the break of day—the gladness of the Millennial morning, after the darkness of the night of sin and death.

FAIR — Pure, holy, just, flawless and perfect.

THE MOON, — The complete fullness of the Law—Love (Rom. 8:4), by which life was promised.

CLEAR AS THE SUN — Bright, glorious white light, the sum of all the colors, as love is the sum of all the graces. Life and health is sustained by the sun, so the Church will nourish and sustain all the world, as the instrument of her Lord, in bringing the children up. Children are always put under the care of the wife. (Isa. 49:17-23)

TERRIBLE — Irresistible.

ARMY — The power of the heavens in the Kingdom. (Rev. 14)

BANNERS — Insignia of power, might and authority, inspires respect, conquers in the fight against evil. Terrible to all evil doers. These pictured are overcomers. Similar expression in verse 4. So the apostle says the message and the people of God appears to some an encouragement and blessing, and to others a threat of death and retribution. (2 Cor. 2:15-17). Who is speaking here?

6:11 — Jesus speaks here, following the exaltation of the Church.

I WENT DOWN — Another examination of judgment of another group, the foolish virgins, or Great Company.

GARDEN (or ORCHARD) OF NUTS — The heart gardens of the Great Company. A garden of nuts does not yield its fruit or treasures as easily or as early as a garden of spices. The meat is harder to reach.

TO LOOK AT THE BLOSSOMS OF THE VALLEY — Of the class which had not risen to the Pisgah heights of faith, hope and love, as the Church had risen. To see if the fruits would yield the pleased gratified contemplation which they should.

TO SEE IF THE VINES HAD BUDDERD — As the result of their experiences in the time of trouble, if their characters had been properly effected, the old natures put aside and the new natures strengthened.

POMEGRANATES IN BLOOM — If the promise of acceptable spiritual fruitage of love in all its applications had developed.

6:12 — This verse is omitted by *Leeser* and *Moffat*, but in the *R.S.V.* The Church speaks here.

ERE I WAS AWAKE — I knew not just how it was; a pleasure unexpected.

MY SOUL — Filled with love and pity for them.

MADE ME LIKE THE CHARIOTS OF AMMINADAB — Swiftly speeding to them to bless and help in their hour of extremity; chariots represent organized operation, or organizations. Amminadab (my willing people, or, the people of the Prince). With gladness shall they be brought into the King's palace, or household. The organization is being established.

Naason, Amminadab's son was prince at the first numbering of the people of Israel, in the second year of the Exodus. Amminadab may have died in Egypt before the Exodus, at the time of Israel's greatest oppression. His daughter, Elishaba, married Aaron, and bore Nadab (named from Amminadab), Abihu, Eleasar and Ithamar. This was an early alliance of the kingly line of Judah with the priestly line of Aaron. Another Amminadab was the chief of Uzziel's 112 sons, whom David sent to bring the Ark of the Covenant to Jerusalem. (1 Chron. 15:10-12) He was a chief of the fathers of the Levites.

6:13 — Really belongs with chapter 7, so, *Long* and *Leeser*, but *Moffat*, *Young*, *R.S.V.*, and *K.J.V.* have it as part of chapter 6.

RETURN — Come back, stated by the daughters of Jerusalem.

THAT WE MAY LOOK UPON THEE — The world desires to see them back again, but they are gone, the last spiritual minded ones. We want to learn more about you, you may have been right and we did not see it.

WHAT WOULD YOU SEE? IN THE SHULAMITE? (*Roth.*—**WHAT WOULD YOU LOOK ON IN THE SHULAMITE?**) — You did not see anything you wanted when we were among you.

Daughters of Jerusalem answer — **A COMPANY OF TWO ARMIES**—*Roth.*: A dance of a double camp *R.S.V.*: Why should you look upon the shulamite as upon a dance before two armies? The Great Company will be used as the servants of the Church and Jesus, between the spiritual and the earthly phases of the Kingdom.

7: — In this chapter, and in like expressions in this book, the members of the human body are used as symbols of the spiritual characteristics of Jesus and his Church. Paul tells us that to the pure all things are pure. (1 Tim. 1:15) All that God made is good, and it has its place and work to do. But the minds of mankind have been so perverted and poisoned on every topic that many cannot think of the human body without evil associations. Here the mind of Christ is teaching his Church how deeply he appreciates their work for him. Notice that in this description of the Church the discussion begins with the feet and looks on up toward the head, while in chapter 5 the

description is from the head downward, and it is a description of the Master. If any significance is intended here, it might be that the origin of the Lord was in heaven, he is from above (chap. 5); while the origin of the Church is from the earth. (John 8:23)

7:1 — HOW GRACEFUL ARE YOUR FEET IN THE SANDALS — This reminds us of Isa. 52:7. How beautiful are the activities, the behavior, of God's people, as they carry the message of the Prince of Peace and Light to the groaning creation! It is the message which lends beauty to the whole appearance. James 3:18—"The fruit of righteousness is sown in peace by them which make peace." The message of its spirit surrounds these with a hallowed influence, and the fragrance of the knowledge of God is diffused by them. (2 Cor. 2:14) Grace of movements on errands of mercy.

O, QUEENLY MAIDEN, (or O, PRINCE'S DAUGHTER) — She has the family nobility and, of royal blood. The zeal of thine house. The characteristics of our God are reflected in His people, even as Jesus could say—"He that hath seen me hath seen the Father," the same in word and action. Generations of nobility of mind and manner produce beautiful sons and daughters, so here is reflected the finest training. Nothing selfish of, or underhanded scheming, but transparent characters, open to all. Majesty developed through trial.

THE JOINTS OF THY THIGHS (or YOUR ROUNDED THIGHS) — The whole body fitly, most aptly joined together (Eph. 4:16). (*Sunarmologoumen* in the Greek word; *Sun* — together, with; plus *Armologus* — binding, joining, which is from *Omos* — a joint, plus *Lego* — to lay), most effectively, for the use and beauty. Thighs — softness, gentleness, tenderness.

LIKE JEWELS — Precious things belonging to the most precious being, and made from the glory of the Creator. (Mal. 3:16, 17)

THE WORK OF A MASTER HAND — "We are His workmanship" (Eph. 2:10), "His work is perfect" (Deut. 32:1-4), "Fearfully and wonderfully made." (Psa. 139:14-17)

7:2 — THY NAVEL — An important nerve center of the body; seat of the umbilical cord by which the unborn child is joined to the mother (here the Sarah Covenant, through spirit begetting, the cord of faith.)

IS A ROUNDED BOWL (or ROUNDED GOBLET) — Generous in capacity; a sympathetic and faithful mother for the world. Like her master, her sympathies are with the human race. (My delights were with the sons of men. Prov. 8:31)

NEVER LACKS MIXED WINE — Never dries up, its sympathies are ever full and available to all the human race.

THE BELLY — Bowels of sympathy and mercies (Phil. 2:1; Cant. 5:4; 1 John. 3:17). Also spiritual digestion, able to assimilate Truth as the message from God by His Holy Spirit.

HEAP OF WHEAT — Not merely a sheaf, but a whole pile of the threshed grain, source of the bread, the staff of life; “Food to eat that ye know not of.” (John. 4:32-34; Psa. 72:16)

ENCIRCLED WITH LILIES — Beautiful with humility and grace.

7:3 — THY TWO BREASTS ARE LIKE TWO YOUNG ROES, THAT ARE TWINS — The most graceful and beautiful of animals, perfectly matched. Ability to nourish offspring, as the Church will nourish mankind (Isa. 66:10-13). Fully developed and rounded out. Also, the Scriptures, the Word of God, the Old and New Testaments. “The Deaf shall hear the words of the book” (Isa. 29:18, 24) “and the books shall be opened.” (Rev. 22:12)

7:4 — THY NECK IS LIKE AN IVORY TOWER — Beautiful, graceful, smooth, and perfect, a perfect support for the head, “Holding the head” (Col. 2:19), slender and straight, setting the head off in perfection, not short and thick like a bull’s neck. Willingness to bear burdens, and to serve. (Acts 15:10; Jer. 27:8, 11) Ivory Tower, purity and strength.

THINE EYES — Clearness of vision and the windows of the soul. The faculties look out of the eyes, awake, clear and sparkling. Light blue pools, charmingly reflect back like a mirror the light of the sun. The pools near Heshbon, clearness of the sheets of water, and loveliness of their banks. Heshbon was a city of the Moabite Kings. Modern travellers still mention at least one large reservoir near Heshbon. (Deut. 2:24; Isa. 15:4) The pool lies in a wady south of the city, which is enthroned on a high hill, and has excellent masonry. The name means a place of devising counsel. (Jer. 48:2, 34, 35) Clear and deep, depth of mind.

BY THE GATE OF BATH RABBIM — The name means “the daughter of a multitude.” The gate opens on a crowded thoroughfare of the city, and would represent the world of mankind. In the faculties of mind which shine through the eyes are devised plans to cooperate for the blessing of mankind. The gate opens north eastward toward Rabba of Ammon.

THY NOSE IS LIKE THE TOWER OF LEBANON — By the nose is the ability to detect influences which come around, and separate the good from the bad (Heb. 5:14; Phil. 1:8-10) The Hebrew word means a watch tower. Lebanon is the northern outpost of Palestine.

THAT LOOKS TOWARDS DAMASCUS — Watching that nothing of the old world's ways come into the City of God, purposes of defense.

7:5 — YOUR HEAD CROWNS YOU LIKE CARMEN — Next to Lebanon, is the loftiest mountain in northern Palestine, some 16,000 feet above sea level; was formerly covered with woods, which have disappeared. The head would represent the mind and its reasoning faculties, which acknowledge the headship of Christ, the Church is trained like he was.

THY FLOWING LOCKS LIKE PURPLE — Royalty, majestic. The hair is a symbol of consecration, and here pictured as luxurious and abundant, glossy. The hair is the glory of woman, and given her for a covering, the Church's covering is the robe of Christ's righteousness, which will be her own righteousness in the resurrection morning. (Psa. 145)

CARMEN — The name is derived from "*kerem el*," the vineyard of God, how appropriate a setting for the new creature!

THE KING IS HELD CAPTIVE IN THE RINGLETS (or TRESSES—IN THE GALLERIES) — The head is devoted to Jehovah and to Christ as her King. The beautiful locks are attractive, and make a lovely adornment for the head.

Note here again as in chapter 5, are ten points of excellence brought out and described, so as to be noticed.

7:6 — HOW FAIR AND PLEASANT YOU ARE, O LOVED ONE, DELIGHTFUL MAIDEN! — A thrill of delight goes through the observer. As the Creator made Eve a glorious counterpart for Adam, and as she supremely delighted him, so the Father has devised a counterpart for His Son, a thrill of delight for him, and chosen from among those whom he redeemed by his death and sufferings. Such is a most fitting bride and companion, she sums up all that could be desired being a perfect reflection of him; perfect satisfaction to both, all that the heart could desire—the Father's gift to His Son!

7:7 — THY STATURE IS LIKE A PALM TREE — Majestic and beautiful, tall and stately, a very fitting likeness, the palm tree; the breasts like its cluster of dates, the nourishing fruit of the palm. The stature of the fullness of Christ. (Eph. 4:13)

7:8 — I SAY I WILL CLIMB THE PALM TREE, (or I SAID I WILL GO UP TO THE PALM TREE — The world will say this in the Kingdom time, and Jesus will use the Church to fulfill that desire; rejoice in the fullness of its luscious fruitage and its comfort. (Isa. 2:1-4; Micah 4:1-4)

WILL GRASP ITS BRANCHES — Lay hold of the opportunities under the New Covenant, and enjoy the fruits, and rejoice in the deliverance from the old bondage.

O, MAY YOUR BREASTS BE LIKE CLUSTERS OF THE VINE — Like the life giving grapes, nourishing the children, the world of mankind; rich and abundant, life giving food; the curse upon the ground being removed. (Rev. 22:3; Isa. 55:1; 35:1, 2; 66:11-13)

AND THE SCENT OF YOUR BREATH LIKE APPLES — The influence of your message and speech be like the fulfillment of the promises (apples) of God (gold). (Prov. 25:11; Cant. 2:3) Nose, the ability to scent the beautiful things, the spiritual things, rejoicing in the promises of God as they are fulfilled.

7:9 — AND YOUR PALATE BE LIKE THE BEST OF WINE — The palate, or roof of the mouth, is used in pronouncing consonants, as *el*. Some think the expression is used here not so much as used for speech but as a substitute for mouth in respect to the sweet breath, or lovely kisses (messages of love and affection).

BEST OF WINE — The delicious, delightful doctrines about the restoration of mankind to the liberty of the sons of God.

GOETH DOWN SMOOTHLY — Without irritation, satisfying the true heart's desires.

CAUSING THE LIPS OF SLEEPERS TO SPEAK — The Hebrew has the thought of "Lips of sleepers." The New wine of the Kingdom, the new Gospel of the Kingdom to be preached to the world (Zeph. 3:9; Rev. 14:6), exhilarating, invigorating, life giving, "Awake and sing ye that dwell in the dust, for the earth shall cast out the dead" (Isa. 26:19) The Holy Spirit being poured out upon all flesh. (Jer. 2:28; Isa. 44:3) The resurrection, as Jesus commanded Lazarus.

Roth.—"Flowing to my beloved smoothly, gliding over the lips of the sleeping"; *Leeser*—"Thy palate like the best of wine, that glideth down for my friend gently, exciting the lips of those that are asleep"; *Young*—"Thy palate as the good wine flowing to my beloved in uprightness, strengthening the lips of the aged." The message coming from Jesus through the Church, causing the sleepers to awaken, give encouragement, strength, vitality.

7:10 — I AM MY BELOVED'S — The rejoicing confidence of those who know and love their Lord, and realize they have been called and spirit begotten, and are realizing a closer union with their Lord; assurance, confidence. (1 John 3:20-24)

AND UPON ME RESTS HIS DESIRE — The mutual delight in the society of each other, for they both love the same things, and their minds are alike and in perfect unison. A cry of deep satisfaction and assurance.

7:11 — COME MY BELOVED — Jesus speaks to his Church, after the time of trouble is over.

LET US GO FORTH INTO THE FIELD — To the world, broken down, discouraged, sorely needing help, and to carry out the plans of the Father for the blessing of the world.

LODGE IN THE VILLAGES — Take up our temporary abode with mankind. The work of the Kingdom will use their full attention for 1,000 years. “The tabernacle of God is with men.” (Rev. 21:1-5) As in the parable of the talents, “have thou authority over ten cities.” (Luke 19:17; Isa. 25:6-9)

7:12 — LET US GO EARLY TO THE VINEYARDS — In the early dawn of the 1,000 years reign, early in the morning of the third day. (Exod. 19:10-16)

TO THE VINEYARDS — The hearts of mankind in general.

AND SEE IF THE VINE FLOURISH (HAVE BUDDED) — Whether men have been humbled sufficiently to long for God, and be willing to obey and learn of Him. (Isa. 25:9)

AND WHETHER THE TENDER GRAPE APPEAR (or THE GRAPE BLOSSOMS HAVE OPENED) — If there is promise of ultimate fruitage pleasing and acceptable to the Father.

AND THE POMEGRANATES ARE IN BLOOM (BUD FORTH) — If there are any evidences that mankind is willing to try love, and may and can develop the graces of character which they must have to obtain eternal life, and be accepted into God’s family.

THERE — When you see with what infinite patience, wisdom and love I cultivate the heart gardens of men.

WILL I GIVE THEE MY LOVES — Cause thee to appreciate fully, realize fully and enter fully into the family life of God’s children, fellowship, children, home.

7:13 — THE MANDRAKES GIVE FORTH FRAGRANCE — The Mandrake is a stupefying narcotic (related to the deadly nightshade, belladonna), with broad, dark green leaves, flowers purple, and green apples which become pale yellow when ripe, with a tuberous forked root. It is still

found ripe in the wheat harvest in lower Lebanon and Hermon. The apples produce dizziness and exhilaration. The ancients believed them to produce fecundity. The Hebrew name, *Dudaim*—love apples, accords with their being used as philters, or love potions to conciliate love. Rachel had this superstition. (Gen. 30:14-17) The regeneration of the world is nigh, is beginning. The odor is too strong to appeal to Europeans, but orientals value strong-smelling things. The root was fancied to resemble man, and to form a potent magic spell.

AT OUR GATES — The Ancient Worthies are the gates whereby the restitution classes may come to Christ, the Mediator.

ALL MANNER OF PLEASANT FRUITS — Virtues which the bride cultivated, and others (new and old) appropriate to the changed conditions of the new age. The books will be opened. (Isa. 29:18; 42:16; Rev. 20:12) All good delightful things will grow more and increasing abundantly.

NEW AND OLD — The old excellencies, which were in harmony with God, will be restored, and the new arrangements adapted to the increased knowledge, and changes in society.

THESE THINGS HAVE I TREASURED UP FOR THEE, O, MY BELOVED — The delights of using the characteristics which the church has developed for the blessing of mankind, and of bringing back the fallen, dying race to God, seeing them restored to health and happiness, and into harmony with their Creator. If there is now joy in heaven among the angels of God over one sinner that repenteth, how much greater will be the rejoicing when the whole world returns unto God. (Isa. 35:11-14) All are parts of God's Plan of the Ages.

8:1 — O, THAT THOU WERT AS A BROTHER TO ME — The Church addressed those of the world who were her neighbors and friends, and to whom she tried to tell the truth, but who somehow would not take hold of it. How much rejoicing it would have brought had they been as a brother, as a member of the Lord's family.

THAT SUCKED THE BREASTS OF MY MOTHER — That nursed at my mother's (Sarah Covenant) breast. There is no family relationship so deep and precious as that of the body of Christ.

IF I MET YOU OUTSIDE — That is on the street or in the public.

I WOULD KISS YOU — A heart to heart greeting. Even the Romans noted it, as one of them said, "See how these Christians love one another."

AND NONE WOULD DESPISE ME — Because the world think it natural that friends and neighbors would love one another.

8:2 — I WOULD LEAD YOU AND BRING YOU — The longing of a Christian heart that her loved ones would rejoice with her in the precious and wonderful things of the Truth of God's plan of salvation. (1 Pet. 2)

INTO MY MOTHER'S HOUSE — God's family, the House of Sons, the Bride class.

INTO THE CHAMBER — The condition of fellowship of the Father and Son and the Church. (1 John 1)

OF HER THAT CONCEIVED ME — As Sarah conceived Isaac, so by the Holy Spirit we have this precious relation (John 1:16; 1 John 2:20; 2 Cor. 1:21, 22; 1 Cor. 12:13) into the secret place of the Most High (Psa. 91:1) in the secret of His presence. (Psa. 31:19, 20; 22:4, 5; 26:20, 21)

WHO WOULD INSTRUCT ME — "They shall all be taught of God." The speech and manners of the Kings household. The livery of the King.

I WOULD GIVE YOU SPICED WINE TO DRINK — The new wine of the Kingdom. The richest deepest doctrines of the Word, flavored and enriched by the Holy Spirit, spiced with hearts delight in the glories of the Kingdom.

OF THE JUICE OF POMEGRANATES — Which has the flavors of all the fruits. The satisfaction of every God implanted ability and hearts longing—deep and lasting and increasing delight.

8:3 — HIS LEFT HAND SHOULD BE UNDER MY HEAD — Here the use of both hands is indicated in harmony, the left supporting and directing the working of the faculties, showing the New Will, the New Creature, may be guided in all its steps thru the Word of God. Acquaint us thoroughly with the will of God so that we recognize it and understand it quickly, become familiar with it.

HIS RIGHT HAND EMBRACES ME — Expressing to us his love and interest in all our thoughts and actions, caresses, guarding and protecting us from all harm, and leading us into the delights of the spirit of God. "Eye hath not seen nor ear heard the things which God hath prepared for them that love him." (1 Cor. 2:9)

8:4 — I CHARGE YOU — An important message, which must be delivered.

O, DAUGHTERS OF JERUSALEM — Christians in the nominal church who claim to be God's people. Pay more attention to the Scriptures concerning the Second Advent; do not hasten nor delay his presence, by losing faith, but ascertain what the Scriptures say about it.

THAT YE STIR NOT UP MY BELOVED TILL HE PLEASE — Till the proper time comes in the Father's plans. There are signs of his presence to be noted, and studied. Humbly accept these and wait. This is the Church's farewell to the present order of religious life, the present heavens.

THE FIFTH SONG
The arrival home:

8:5 — WHO IS THIS? — The father thus speaks about the bride.

THAT COMETH UP — That cometh forward into prominence, in the harvest time, when the final selection of the Bride takes place.

FROM THE WILDERNESS — The experiences of the past, in this present evil world, from the wilderness condition.

LEANING UPON HER BELOVED — Upon Christ Jesus. His return has taken place, and he has gathered his bride, and is bringing her to the Father. (1 Thess. 4:16, 17; Rev. 3:5; Matt. 10:32)

UNDER THE APPLE TREE, — Under the care of Jesus (chapter 2:3), by your faith in the promises of God, and acting upon them.

I REARED THEE, OR RAISED THEE UP — Trained and disciplined and taught thee; provided the encouragements, the tests and trials, the delights that fed and strengthened the New Creature; arranged the sorrows to make you sympathetic, and the sufferings to enable you to endure and wait patiently. What a depth of love and fatherly care!

THERE — In that condition, under the shadow and wings of the Almighty. (Psalm 91; Deut. 32:9-11)

THY MOTHER — The Sarah covenant of self-sacrifice.

BROUGHT THEE FORTH — There all the training and education came in this condition.

THERE — Repeated for emphasis.

SHE THAT BARE THEE — No other one but the Oath Bound Covenant, Sarah division. The Hebrew for “bare thee” has the thought of writhing in pains of childbirth. Yes, it cost something to train the Church!

8:6 — Here the church speaks to her beloved.

SET ME AS A SEAL UPON THINE HEART — Put me in that preferred place as your chief love, stamped indelibly upon your heart. (Hag. 2:23) “I will engrave the engraving thereof.” (Zech. 3:1; Exod. 28:11, 21)

AS A SIGNET RING UPON YOUR ARM — In thine infinite power, in all that you do let me have a share, and be forever one with you; press me closely to thine heart and in your arms enfold me. Yes, he will share that glory with his bride.

FOR (BECAUSE) LOVE — (*Agape*)? Such love as I have for you, fills my whole being.

IS STRONG AS DEATH — Neither death nor life can separate us from the love of our bridegroom. (Rom. 8:36-39) We die, faithful unto and through death for him. At present death overcomes all and never lets go anything it possesses; but under Christ’s control death will yield up all its captives. (Isa. 49:24, 25)

JEALOUSY — Lest I should fail to be accepted, the fear that I may fail to be your bride. (Heb. 4:11)

IS AS CRUEL AS THE GRAVE (“*Sheol*”) — Merciless, pitiless, the king of terrors. (Job 18:14) *Roth*.—Exacting as “*Hades*.”

THE COALS THEREOF — The weaknesses of the fallen nature, its flame, its flashes, “Sons of the flame,” (Job 5:7) consuming, destroying. “The zeal of thine house hath consumed me.” (Psalm 69:9)

A MOST VEHEMENT FLAME — Mighty flame, burned into my very soul. These burning thoughts of my imperfections will be with me as long as I am in this tabernacle, only faith in the merit of my Savior enables me to press on.

8:7 — The Father reassures the anxious bride.

MANY WATERS — Troubles overwhelming.

CANNOT QUENCH OR WASH AWAY LOVE — (Isa. 43:1-3; Jonah 2:5, 6; Psa. 66:10-12; Rom. 8:31-39)

NEITHER CAN THE FLOODS DROWN IT — Extinguish it. It carries through death and reaches beyond the grave; overwhelming disaster that threatens to engulf everything. (“For I will be with thee,” to bear and help you endure.)

IF A MAN — The man whom I have ordained.

WOULD GIVE ALL THE SUBSTANCE OF HIS HOUSE — All his glorious station with me on the throne of the universe.

FOR LOVE — Such as you have manifested through the long, dark night of your earthly career.

IT WOULD BE UTTERLY SCORNE — Despised by the court of heaven. Yes, Jehovah values our sacrifice. (Heb. 6:10) Precious in the sight of the Lord is the death (the dying process) of his saints, (Psa. 116:15) and He will acknowledge it in glory.

CONDEMNING THEY WOULD CONDEMN — Is the literal Hebrew, repeated to show the high degree of contempt.

8:8 — Jesus and the Church speak — **WE HAVE A LITTLE SISTER** — The foolish virgin class, little, not developed to the completeness required.

SHE HATH NO BREASTS — Cannot nourish offspring, did not attain to the perfection required for those who would nourish mankind, in the Kingdom.

WHAT WILL WE DO? — What will be the divine arrangement.

FOR OUR SISTER? — The Great Company class, she was begotten by the same Holy Spirit, and called with the same calling, but neglected her opportunities.

IN THE DAY — The Millennial morning, the day of inheritance, when the time comes to raise them from the dead, when the voice of the Master says, “Come Forth.” (**WHEN SHE SHALL BE SPOKEN FOR**)

8:9 — **IF SHE BE A WALL** — A bulwark of the Truth, helping others to realize God’s protecting power about them, as from her own experience that he can deliver; if she can be so used to comfort others and encourage them.

WE WILL BUILD UPON HER — Upon what she has of strength of character.

A PALACE OF SILVER — A delightful dwelling place of beauty; a delightful privilege and experience of spreading the Truth about God, their Creator and sustainer, a condition in which to dwell.

IF SHE BE A DOOR — To help others unto the Lord to see the salvation which God offers and come to Him; help others to enter into a better life.

WE WILL ENCLOSE HER — Surround her, place her in the midst of such surroundings, work to do to bring others to God, to help bring the race of mankind up the highway of holiness unto God and everlasting life.

WITH BOARDS OF CEDAR — Everlasting life, use them in helping mankind to attain unto everlasting life.

8:10 — I AM A WALL — The church declares she has proven the protection of Jehovah for those who make a covenant with Him and keep it, and openly exhibit the evidence. She is a staunch defender of the Truth, and a grand illustration of what God will do for those who keep their covenant with Him. Those who have thus found their God to be all and more than He promised, become a source of encouragement for others seeking security and rest, and so become a wall unto them.

AND MY BREASTS — Ability to nourish offspring.

ARE LIKE TOWERS — Fully developed, abundance of ability to nourish the world of mankind. (Isa. 66:11)

THEN — Because of this complete development.

WAS I IN HIS EYES — In his estimation, his judgment, as having passed all the tests and examinations.

AS ONE THAT FOUND FAVOR — Was acceptable, perfectly satisfactory as a fit companion and mother. The Prince of Peace, the Prince of Light, desires those who are thoroughly trained in self-sacrifice and wisdom to apply it. Restraint to hold back the blessings till the person is able to use them wisely and enjoy them fully, and wise as to how and when to bestow these blessings. Self-restraint and self control is an absolute necessity for those who would thus be used by the Master.

8:11 — SOLOMON HAD A VINEYARD IN BAAL-HAMON — (Lord of the Multitude), a place not far from Dothan, in the South of Issachar's inheritance, not far from Shunem. Here is pictured the world of mankind as the vineyard of the Christ, hence a reference to the Messianic reign of 1000 years to bring mankind to the full fruitage. Literally—"A vineyard became Solomon."

HE LET OUT THE VINEYARD TO THE KEEPERS — Gave immediate charge of the work to the Ancient Worthies, princes in all the earth (Psa. 45:16). Restore thy judges as at the first. (Isaiah 1:26)

EACH WAS TO BRING FOR ITS FRUIT A THOUSAND PIECES OF SILVER — Yield a rich return of Truth and praise from the hearts cultivated for the one thousand years of the Millennium.

8:12 — MY VINEYARD, MINE OWN — The same vineyard; because the Church will share with Christ the inheritance of the world. (Micah 4:8; Isa. 60:14; Rev. 3:9, 21; 1 Cor. 6:2, 3) Joint heirs with Christ. (Rom. 8:17)

IS BEFORE ME — The work of the whole thousand years of the Kingdom.

YOU, O SOLOMON MAY HAVE THE THOUSAND — For he has bought it with his own precious blood, and the possession is in the name of the husband.

AND THE KEEPERS OF THE FRUIT, TWO HUNDRED — The Ancient Worthies two hundred shekels, or silverlings, a fifth part of the whole. Does this imply that the Ancient Worthies may have a special reward, above and separate from the world of mankind?

SOLOMON — Means peaceable, Jesus the Prince of Peace.

8:13 — O, THOU THAT DWELLEST IN THE GARDENS! — The world, the restitution classes thus address the Lord Jesus, their Savior. Thou who hast superintended the work of cultivation of the hearts of mankind.

THE COMPANIONS ARE LISTENING FOR THE VOICE. — The Great Company has listened and are listening to thy commands. They have entered with joy into the King's palace (Psa. 45), helping in the regenerating and bringing up of the world of men. They have learned to love thy voice, and to listen for its music. The Great Company have had the most close contact with the world during the Kingdom (Ezek. 44:9-14). They were once with us.

CAUSE ME TO HEAR IT — They would say, these others have been perfected through heeding thy voice, there is hope for me; I also would be thine and share the joys of the redeemed, of eternal life and peace in harmony with our Creator. We too have learned to love the voice of our Savior, and to realize its thrilling music. Show us thy will.

8:14 — The vision is ended, and we are still in the world with the work of the Kingdom not yet begun, or just beginning. This look into the future has been a glorious one, strengthening the heart and will, and renewing our

determination. But now there is still work to be done here. But O, make haste! We are eager to help bring about such glorious blessings. The world also will learn to love the Master and his righteousness, and be eager for their share in the Kingdom of God.

BE LIKE A GAZELLE — Swift and sure of foot, beautiful and gentle.

UPON THE MOUNTAINS OF SPICES — Working in all the countries of men, directing, renewing their youth and vitality and fullness of life. Soon this world will be dwellings of sweetness and love and peace and plenty, the fulfilled longings of all nations. “I will make the place of my feet glorious.” (Isa. 60:13) “I will make my mountains a way, and my highways shall be exalted.” (Isa. 49:8-12) “The Kingdoms of this world have become the Kingdoms of our Lord and of His Christ, and he shall reign forever and forever.” (Rev. 11:15)

ISAIAH

ISAIAH = Salvation of Jehovah. The key word is Salvation. Isaiah is divided into books, each of which has a theme running through it and a different theme for each.

SECTION I

CHAPTERS 1-5 — Generally denounces nobles and people for their careless living and character. Gives warning of the fires of judgment destroying all but a purified remnant.

Six woes are uttered: against covetous masters of land, luxurious revellers, bold sinners who defy the judgments of the Lord, confounders of moral destructions, self-conceited skeptics, perverters of justice.

CHAPTER 6 — Who will carry the message?

CHAPTERS 7-9 — Do not make foreign alliances, but trust Jehovah.

CHAPTERS 10-12 — Destruction of evil contrasted with the Kingdom of God.

CHAPTERS 13-23 — Woes and judgments on various nations. From his watch-tower the prophet views the world and its course of disobedience to ruin.

THE WOES OF ISAIAH	
Babylon — 13:1 - 14:27	Egypt — 19 and 20
Philistia — 14:29 - 31	Babylon — 21:1-10
Moab — 15 and 16	Edom — 21:11, 12
Damascus — 17	Arabia — 21:13-17
U.S.A. — 18	Valley of Vision — 22

CHAPTERS 24-27 — Messiah's Kingdom, the destruction of evil powers.

CHAPTERS 28-35 — Further prophecies of the destruction of evil leaders and doers, and the establishment of the Kingdom.

CHAPTERS 36-39 — Hezekiah's deliverance from the Assyrians, and lengthening of his life.

SECTION II

Predictions, warnings, promises, which refer to events beyond the captivity and reaching on down through the centuries through the Christian Age. This portion specially rich in Messianic references.

SALVATION	SEVEN EVERLASTINGS
a) Wells — 12:3	1) Strength — 26:4
b) Joy of — 25:9	2) Judgments — 33:14
c) Walls of — 26:1	3) Joy — 35:10
d) Everlasting — 45:17	4) Salvation — 45:17
e) Day of — 49:8	5) Kindness — 54:8
f) Feet of Heralds of — 52:7	6) Covenant — 55:3
g) Spread of — 52:10	7) Light — 60:19
h) Arm of — 59:16	
i) Helmet of — 59:17	
j) Garments of — 61:10	
k) Light of — 62:1	

2:2 — IN THE LAST DAYS — The Millennium.

MOUNTAIN — Kingdom

LORD'S HOUSE — Jehovah's house = His tabernacle (Rev. 21:3), His temple (1 Cor. 3:16, 17; 1 Pet. 2:5) the Christ, head and body.

SHALL BE ESTABLISHED — Set up, prepared. (See Isa. 40:3)

TOP OF THE MOUNTAINS — As a kingdom (the fifth universal empire) over-topping and overruling all other kingdoms.

EXALTED ABOVE THE HILLS — Exalted above the highest peaks.

ALL NATIONS SHALL FLOW UNTO IT — The world of men shall flow unto it. i.e. shall seek to become part of the Kingdom, to come under its blessings, become proselytes of the Gate, Israelites, children of Abraham. (Rev. 21:24-26; Rom. 4:13, 17, 18) (*Z. '09-30; R.4321*) (Jer. 12:15-17)

2:3 — MANY PEOPLE — All the willing and obedient of the race.

HE WILL TEACH US OF HIS WAYS — He will take away the stony heart out of their flesh and give them an heart of flesh, and teach them His ways, His plans and methods, the ways of love and righteousness. (Jer. 31:33; 24:)

HIS PATHS — The paths of truth, of righteousness, of peace.

OUT OF ZION — The Christ, head and body, Zion glorified. The spiritual phase of the Kingdom.

FROM JERUSALEM — The earthly phase, in the hands of the Ancient Worthies, whose capital will be at Jerusalem. "Princes."

2:4 — JUDGE AMONG THE NATIONS — The nations of earth as now organized. This judgment is now in progress.

REBUKE MANY PEOPLE — In the time of trouble.

THEY SHALL BEAT THEIR SWORDS INTO PLOWSHARES — As a result of His rebukes, and subsequently this Law and Word. There will be communication between the "Princes" and the Church, that all things may be ordered aright; for these will be perfect men like Adam before he fell. This communication is typified in the vision of Jacob's ladder (Gen. 28:10-15) and by our Lord's words in John 1:51. These fore-shadowed the close communion between the two phases. (*D629*)

4:1 — IN THAT DAY — In the harvest time when Christ is judging the Church.

SEVEN WOMEN — The complete number of the sects of Christendom. (2 Cor. 11:2)

OF ONE MAN — Christ Jesus.

WE WILL EAT OUR OWN BREAD — We do not want to take the bread from heaven that is on the Lord's table, but we want to believe Evolution and our creeds, what our Theological professors bake for us.

WEAR OUR OWN APPAREL — Walk in our own righteousness, and believe in our own schemes for salvation, not wear the robe (believe in the Ransom).

LET US BE CALLED BY THY NAME — We want to be known as Christians, because it gives us a good standing in society, or is good for our business.

TO TAKE AWAY OUR REPROACH — Lest people should think we are what we really are, just plain worldly people and not Christians at all.

5:1 — HIS VINEYARD — The house of Israel, fleshly Israel.

A VERY FRUITFUL HILL — Under circumstances where it was possible to have very rich fruitage; under God's providing care and protection (like the rich man's table).

5:2 — HE FENCED IT — The Law Covenant, the "middle wall of partition."

GATHERED OUT THE STONES THEREOF — Stumbling stones of Satan's deceptions and errors, which darkened the minds of the surrounding nations.

PLANTED IT WITH THE CHOICEST VINE — Out of the Jewish nation was to come the real seed. But as no one was able to keep the Law, so no one could get real life and when Christ came he kept the Law and inherited all the promises and thus became the true vine, and the faithful of Israel became branches in it, and the nation as a whole lost its favor (see John 15), and new branches were grafted in to replace those broken off. The Jewish nation was God's husbandry.

The richest promises, of the Messianic Kingdom and the blessing of all families of earth. This condition continued till Jesus' time, though troubles were from time to time permitted of the Lord, the breaches were always healed and the nation was preserved.

BUILT A TOWER IN THE MIDST OF IT — Place for watchmen, the prophets or prophecies. (See note Matt. 21:23-46)

ALSO MADE A WINEPRESS THEREIN — Something to make manifest the sweet rich fruitage of ripened character, namely the religious instruction about God and His Law and His blessings and punishments to aid in character building.

BRING FORTH GRAPES — Characters ready and glad to receive the Messiah when he should come. All God's blessings were so provided for them that if rightly received they would produce fine rich characters ready to receive Jesus when he should come.

AND IT BROUGHT FORTH WILD GRAPES — Perverse character, of the Adversary's spirit. (John 8:44)

5:4 — WHAT COULD HAVE BEEN DONE MORE TO MY VINEYARD, THAT I HAVE NOT DONE — God here calls all to witness to the justice of His dealings with Israel and how much He had done for them, so that none could say He was unjust. This is the main purpose of God's plan, to reveal His character to all his creatures. God certainly did all He could for the Jews without forcing their minds.

BRING FORTH GRAPES — God knew He would not get perfect grapes, but He had a right to expect heart endeavors, even if there were fleshly imperfections.

BROUGHT IT FORTH WILD GRAPES? — The Lord's favor and the knowledge of His goodness as it had reached them had not brought forth pleasant fruit—love; but that which was acrid and bitter, selfishness, self-indulgence. (Z. '01-348; R.2904)

5:5 — I WILL TAKE AWAY THE HEDGE THEREOF — Take away the protection of His power and care, the Law Covenant, break down the "middle wall of partition." (Eph. 2:14, 15)

AND IT SHALL BE EATEN UP — The vineyard (Jewish nation) be devoured by Gentile nations, by destruction by army of Titus, A.D. 70.

BREAK DOWN THE WALL THEREOF — See comment of this verse for "Hedge thereof."

AND IT SHALL BE TRODDEN DOWN — The beasts of the field, Gentile nations, have ravaged the vineyard.

5:6 — AND I WILL LAY IT WASTE — It was not that the Jewish nation was worse than the others, for the reverse was true, but the Gentile nations had not been specially planted, hedged about, specially watered and guarded. Where more was given more was required. (*Z. '11-105; R.4795*)

I WILL ALSO COMMAND THE CLOUDS THAT THEY RAIN NO RAIN UPON IT — No divine blessing, comfort, encouragement, and fructification.

5:7 — AND THE MEN OF JUDAH — Jesus was of Judah.

HIS PLEASANT PLANT: AND HE LOOKED FOR JUDGMENT — God had a right to expect a rich fruitage of His favors. Yet God has not cast them off forever, but will have mercy on them and what He will do for them is a sample of what He will do for all.

BUT BEHOLD OPPRESSION — Having given Israel His Law, instructing them through it respecting right and wrong in their dealings one with another, the Lord had reason to expect “judgment”—justice, but He beheld oppression. He beheld that those who had the greatest knowledge of His righteousness were still exercised by a spirit of selfishness, taking advantage of their more ignorant brethren.

A CRY — Of the oppressed. The reason for this national cry is given in verse 8. A cry from those who under the present social order fail to get their reasonable and legitimate share of the bounties which the Lord had so freely granted.

5:8 — WOE UNTO THEM THAT JOIN HOUSE TO HOUSE, THAT LAY FIELD TO FIELD — The method of oppression causing the cry. A condition very similar to that in Great Britain and throughout Europe—large estates held by private owners and thus withdrawn from the use and occupancy of the people in general. Also Landlordism—adding house to house. The Lord declares of the future that; “They shall no more build and another inhabit, no more plant and another eat.” (*Isa. 65:21, 22*) houses will be built for the owner’s occupancy and not to be rented. (*Z. '01-348; R.2904*)

Then as now Landlordism took possession of vast areas neglectful of the fact that “the earth hath the Lord given to the children of men,” and not merely to a few of them. (*Z. '12-313; R.5112*)

NO PLACE — For the poor to occupy. Devouring widows houses, under legal technicalities. Then and now these were not filled with neighborly love which would lead them to assist the poor, and be generous toward all. The sin of selfishness, avarice, shows a lack of the Lord’s spirit. The

majority of Jews of Jesus' day were tinged with selfishness, and not in a condition to accept him.

5:9 — MANY HOUSES SHALL BE DESOLATE, EVEN GREAT AND FAIR, WITHOUT INHABITANT — Even great and fine residences be without inhabitant. Large plantations are managed by employers instead of each person planting and reaping on his own account. It is intimated that by and by this will lead to serious results. When the present social fabric breaks up and there is “no hire for man or beast” (Zech. 8:10) no peace to him that goeth out or cometh in, then the large plantations and farms will be at a serious disadvantage and the yield diminished. The time of trouble will be specially against the great who live in palaces and who for safety's sake will desert these or be destroyed in the period of anarchy. (*Z. '01-349; R.2904*) Many of the rich will be in a sad plight in their country-side homes.

5:10 — AND THE SEED OF AN HOMER SHALL YIELD AN EPHAH — The Prophet seems to indicate that a shortage of crops would have much to do with the trouble. Never before has the world been so amply fortified against all peculiarities of conditions. Drought and famine in one part may be relieved by the surplus of another part. The entire situation is in the Lord's hands, and if a shortage of food supply should now come it would indicate a divine intervention in the matter. (*Z. '12-314; R.5112*)

EPHAH — One-tenth homer.

5:11 — THAT THEY MAY FOLLOW STRONG DRINK — Also the wine of Churchianity, Babylon, which confuses those who use it. It addles their judgment and brings the people into captivity to false doctrines and false teachers because they have no knowledge. This stimulating power is not the Spirit of a sound mind, but the delusion of false doctrines, “drunken, but not with wine.” (Isa. 29:9-13) (*Z. '01-349; R.2904*)

THAT CONTINUE UNTIL NIGHT, TILL WINE INFLAME THEM! — As then many of the rich so did, to their own injury and the neglect of their responsibilities to God, so now they asked—“Am I my brother's keeper?” By their intellect and good fortune they had triumphed over part of the curse and no longer had to earn bread by sweat of face; but this gave them time for which also (beside their wealth) they were responsible. Instead of using it to help fellow men they acted as above. Can they wonder at the result and disaster? The selfish poor and selfish rich will join struggle. (*Z. '12-314; R.5112*)

5:12 — THE HARP, AND THE VIOL, THE TABRET, AND PIPE — Instruments of joy and praise they do indeed employ, spending much money for grand pipe organs wherewith they would praise the Lord, even in the delirium of their false conceptions of His character and plan.

THEY REGARD NOT THE WORK OF THE LORD — God's way of using His time and talents to bless and help and encourage others. (Z. '12-314; R.5112)

This is the effect of the accumulation of wealth. They are not looking to see what the Lord is doing, nor inquire to know the mighty work He is about to accomplish in the setting up of His Kingdom. Hence to them the overthrow of Babylon will be a strange work. (Isa. 28:21)

5:13 — THEIR HONOURABLE MEN ARE FAMISHED, AND THEIR MULTITUDE DRIED UP WITH THIRST — This is the famine, not for bread or water, but for a hearing of the message of the Lord, the Gospel of Messiah's Kingdom. (Z. '12-315; R.5113)

Because the people have no knowledge they are consumed with thirst. The wine of false doctrine has produced erroneous views on various questions, and with the muddled condition of mind there comes a thirst for more knowledge and for explanations and consistency which their teachers cannot satisfy. The people in general have lost their taste and appreciation of the water of life, the Truth, and false teachers warn them against it as poison. The wine of false doctrine now being manufactured at all the Theological Seminaries (Evolution and Higher Criticism) does not satisfy the thirst, but increases the confusion of mind and makes null every attempt to appreciate and comprehend the divine plan. Even Babylon's notables are dissatisfied. (Z. '01-349; R.2904)

5:14 — HELL — The grave, will be greatly enlarged in the time of trouble. (Matt. 24:22) (Z. '12-315; R.5113)

AND HE THAT REJOICETH, SHALL DESCEND INTO IT — The grave figuratively opens her mouth to swallow those up. Undoubtedly large numbers will perish literally from the earth in the time of trouble. But it will specially enlarge to take into it more than human beings—the great octopus system of Babylon with its many arms, financial, political, social, religious, etc. humbling all classes together and exalting the Lord and his righteousness. (Z. '01-349; R.2904)

5:18 — WOE UNTO THEM — Those who will bring the special woes upon themselves are not those who beset by temptations yield through weakness, but such as greedily take hold of sin and iniquity, through their vanity and self-conceit. (Z. '01-349; R.2904)

CORD, CART-ROPE — Are used to tie on larger loads than the wagon would usually carry. So some in pride and self-conceit and greed use their power to enlarge the scope of their evil doing and commit greater crimes.

5:19 — THEY SAY, LET HIM MAKE SPEED . . . THAT WE MAY KNOW IT! — Pooh-poohing any statement of their punishment and of the Lord's kingdom.

5:20 — WOE UNTO THEM THAT CALL EVIL GOOD, AND GOOD EVIL — They deceive themselves into supposing that they are hastening the Lord's work and acting under his counsel in their various sectarian enterprises. But they are not in a condition of mind to appreciate the Lord's counsel, being drunken with false doctrine. Hence they put light for darkness and vice versa, good for evil and evil for good, and are wise in their own eyes, mighty in respect to their own wine of false doctrine. They call the eternal torture theory the gospel whereas it is most awfully bad news, and denounce the truth.

5:22 — WOE UNTO THEM THAT ARE MIGHTY TO DRINK WINE — Great exponents of sectarian theology and false doctrines. (*Z. '01-349; R.2904*)

5:23 — WHICH JUSTIFY THE WICKED FOR REWARD — They slander and misrepresent those who are loyal to the truth, taking away their righteous character by slander. And for a fee will preach sermons over the wicked and waft them to heaven. Justify the wicked for reward. (*Z. '01-349; R.2904*) They also justify those who oppose the truth, for the sake of the salary.

6:1 — SAW ALSO THE LORD — Jesus, not Jehovah.

SITTING UPON A THRONE — The Millennial Kingdom of Christ, the Great Throne (white).

HIGH AND LIFTED UP — "Exalted above the hills." "On the tops of the mountains."

AND HIS TRAIN FILLED THE TEMPLE — True Church, his train = his followers, the Church and the Great Company. The scene of the vision was the Temple, but instead of the candlestick, table, and golden altar, etc. there was the great throne.

6:2 — ABOVE IT STOOD THE SERAPHIMS — God's four attributes in beautiful harmony and bearing testimony to his greatness and glory.

6:3 — HOLY, HOLY, HOLY — The superlative degree, "most holy."

THE WHOLE EARTH IS FULL OF HIS GLORY — Or "Let the whole earth be full of God's glory." This must be future for the whole earth has not yet been full of His glory.

6:4 — AND THE HOUSE WAS FILLED WITH SMOKE — This vision is referred to in John 12:41. Jesus at the first advent appeared and tentatively offered himself to Israel as their great king of glory, mediator of the New Covenant promised by Jehovah. (Jer. 31:31). God knew Jesus would be rejected, yet the offer was made. Had he been received and taken his Messianic Glory and Power, it would have meant that a sufficient number of Jews had received him with their whole heart, so as to constitute the complete bride class, to be associated in the Spiritual Kingdom. No offer would have gone to the Gentiles to become members of the Bride, and Israel would at once have been the channel of blessing to all. But when the voice declared, “Let, etc.” the unreadiness of the world to receive the message was indicated by the shaking of the door posts and darkness beclouding the scene (glorious). The fulfillment of this we see in the fact that the Jewish nation, the doorway to this glory, was not in a proper condition. A new doorway must be provided, through which the glories of the King of Kings will issue forth to the world. St. Paul declares that the shaking of anything, in typical sense, signifies its removal, because of its instability, that something superior may be established in its stead. The Jewish Nation, a new doorway, a new channel of access to God between God and men has since been in process of establishment. No other nation in the world was found more worthy than Israel, of the honored position, so God proceeded to make a new nation composed exclusively of saints. (1 Pet. 2:9) Saintly Jews and Gentiles, and gathered during this age, will be completed in the first Resurrection. Then everything will be in proper readiness, and the command—“Let the whole earth, etc.” will go forth and the world be blessed.

6:5 — WOE IS ME! FOR I AM UNDONE — Isaiah recognized that the shaking of the door posts and obscuring mist meant an unpreparedness somewhere for the glory of the Lord, and he cried out recognizing his own imperfection and the imperfection of those among whom he dwelt. A glimpse of the Lord’s glory showed his own defects and those of his neighbors. (*Z.’11-91; R.4787*)

This was the effect of Jesus’ teaching upon all those who received the message. The Law shone out more resplendently than ever, and they found that they violated it more than they had supposed, in deeds, thoughts, and words. The holy ones, represented by Isaiah, took the matter to heart, humbled themselves before the Lord, and acknowledged that they were not fit to be teachers of men, but that the whole Jewish nation and all others were imperfect and that any message their lips could carry would be imperfect. (*Z.’11-91; R.4787*)

FOR MINE EYES HAVE SEEN THE KING, THE LORD OF HOSTS
— Woe! I am a man whose lips are not clean enough to join with you seraphim in praising the Great King, much as I would like to do so. Those

who most fully recognize the holiness and perfection of God—these, more than do others, feel their imperfections and blemishes, unworthiness, although actually they are far superior to others of the human family, else they would never be granted such insights into the divine plan, character, and coming glory. Humility is an appropriate grace even to the angels. Whoever has a deep humility of heart, an intense appreciation of his own demerits, and of the divine perfection, is in a condition of heart ready to receive divine blessing, and for usefulness in the divine service, while the Pharisaical are in a deplorable condition, wholly unfit to be used of the Lord, as messengers of divine grace. (Z. '93-305; R.2371)

Those who would speak the message of present truth in love and with courage and fearlessness of men, need just such an encouragement as the Lord granted to Isaiah. A vision of the King in his beauty, and they need to hear distinctly uttered the fact that ultimately the Lord will establish his Kingdom which shall fill the whole earth with his glory. And so God is now granting just such a message to those who would be his mouthpieces. The present Truth, “meat in due season,” provides a waking vision of the Lord’s glory, never conceived before, but now clearly recognized, and we see the divine attributes as never before, in full harmony and accord in God’s great work. Those who thus see divine grace in its effulgence and who nevertheless realize their own imperfections and unworthiness—these are granted the opportunities of being mouth pieces of God, by being touched with the antitypical coal from the antitypical altar—touched with the consecration (spirit) of the great sacrifice. And these are anxious to render service to our Lord, and who are commissioned to bear the message of present truth to others. (Z. '98-307; R.2371)

6:6 — FROM OFF THE ALTAR — God’s altar of sacrifice. “Since you have realized your own blemishes and God’s goodness, you shall be granted powers of speech and eloquence and words that are not your own, but which are beyond your natural ability and inspired by the Lord—your lips shall be inspired with the message of the great salvation, the message of love, the fire, the zeal which shall prompt and consume that sacrifice, and with the grand results which shall follow. You may in your lips at least be cleansed from all sin.” (Z. '98-305; R.2371)

6:7 — AND HE LAID IT UPON MY MOUTH . . . THINE INIQUITY IS TAKEN AWAY — Picturing how the saintly ones of Israel and from all nations during this Gospel age, have had the required blessing upon their lips and how proclaimed the divine invitation. (Rom. 12:1) This message has taught a cleansing from sin and a service to God.

6:8 — THEN I SAID, HERE AM I, SEND ME — The vision had the desired effect upon Isaiah, establishing more firmly his faith, manifesting to him the divine greatness and power, to him the highest of holy things. His heart was

quickened with a desire to further engage in God's service, no matter what the message God would send. So when the Lord asked for a servant he immediately responded, not only willing but anxious. So now none are forced into God's service, all must be volunteers, no soldiers of the Cross are drafted. The Lord does not even press us to become his servants, but, as to Isaiah, he shows us his character and plan, and lets us know he is seeking such to worship him as worship and serve in spirit and in truth, and this knowledge is his (call.) This is quite sufficient for all who have tasted of God's grace, appreciatively, for to such, to know there is an opportunity of rendering service to the King of Kings is to volunteer their services, to pray that the Lord will grant them a privilege of doing what they can. Only such are true mouthpieces of God. False prophets effect to serve the Lord, but teach for hire. (Z. '98-307; R.2371)

6:10 — MAKE THE HEART OF THIS PEOPLE FAT . . . LEST THEY SEE . . . AND BE HEALED — This message was not a pleasant one. It showed the divine foreknowledge that all the warnings and chastisements which had come upon Israel and Judah, and other punishments yet to come would fail to reach their hearts, and as a consequence their land would be desolate. This was a difficult message to deliver to any people and Isaiah was specially prepared for it. We are not surprised that it was resented, and even the ray of hope which his message contained that a remnant would be spared and returned to their own land and the national hope thus revived was no doubt considered as adding insult to injury, by the proud and self-willed people. Though Isaiah lived to the good age of seventy, there seems to be reasonable ground for the tradition that he was sawn asunder. Not long after this vision, Israel (ten tribes) were carried into captivity and although a reformation set in with Judah, it was temporary, and Judah's share in the prophesied captivity came about 150 years later. (Z. '98-306; R.2371)

6:11 — AND HE ANSWERED, UNTIL THE CITIES BE WASTED . . . AND THE LAND BE UTTERLY DESOLATE — Antitypically applies to Christendom now. The message of present truth is resented by those who love sectarianism and the worship of human theories and creeds better than they love the Lord and his message. (Z. '98-306; R.2371)

Particularly they resent the restitution message. This message would be unpopular. Few would hear, or see, and so few would receive the blessing of forgiveness and blessing and begetting of the Holy Spirit. Only the pure in heart, a "little flock," will get this blessing and be prepared to be the Kingdom class. The new doorway or threshold connecting the divine holy with the world of men. (Z. '11-91; R.4787)

6:12 — See comment verse 11.

6:13 — BUT YET IT SHALL RETURN . . . THE HOLY SEED SHALL BE THE SUBSTANCE THEREOF — The land of Israel (a type of the earth) will become utterly waste and broken down, yet there shall come a sprout of the roots, a holy people, a holy seed will be raised up. The Holy ones on this side of the veil will be the Ancient Worthies and to these princes be gathered the faithful, loyal, holy of the Jews and finally of all nations. (Z. '11-91; R.4787)

The Holy seed has also the Heavenly seed, for the seed of Abraham is of two parts. The Heavenly seed will be hidden, like the root of the oak ("the root of David") and the earthly seed will be visible, like the stem of the oak.

8: — Time of the events is 741 B.C., two years before the overthrow of Hebrew dominion centering about Samaria and 135 years before the final overthrow of Judah, the smaller section of the Kingdom centering around Jerusalem. The northern Kingdom of ten tribes was destroyed in 739 B.C. by the Assyrians, who came from the great Mesopotamian plains. The Principal actors are:

A) Isaiah, a man of God, wholly consecrated to do Jehovah's will, and represents a class of wholly consecrated Christians.

B) Judah—the southern two tribe Hebrew Kingdom, Jerusalem its capital, the more faithful of the two Kingdoms and containing the Temple, the center of the worship of Jehovah. Judah represents the Protestant element, a class actually worshipping Jehovah and quite faithful to Him, but few in number.

C) Israel, the northern ten tribe Kingdom, Samaria its capital, the less faithful nation, so far gone from Jehovah's worship as to be only nominally Hebrew, given to the worship of pagan gods and containing their shrines. It became the residence of Queen Jezebel. Israel represents a large body of professing Christians in name only, actually worshipping pagan gods, sometimes known as Nominalism or Churchianity. In their midst dwells a Jezebel class, a crafty cruel religious class found in both churches but mostly Rome.

D) Syria—a kingdom to the north and east, Damascus its capital, quite pagan in its worship, antagonistic to Jehovah worship, prosperous commercially and antagonistic often to Israel or Judah or both. Syria, not Christian, big business, big politics, at heart opposed to any actual Christian religion, devoted to pagan ideas and practices, but always in more or less dread of Assyria.

E) Assyria, a mighty empire far to the north and east, worshipping gods strange to Israel and Judah and Syria, overwhelming in power, irresistible in war and later to become Babylonian under Chaldean dominion.

Assyria—the hordes of common people not amendable to Christianity of big business or big politics, as a class coming into prominence and power only at the end of the present order and destined completely to end it.

8:1 — SAID UNTO ME — To Isaiah, represents wholly consecrated Christians. Speaking and explaining the word of God without fear or favor.

A GREAT ROLL — Books were then in form of long sheets rolled up, suggesting that the message would go forward in book form, the printed page.

MAN'S PEN — Man-sized, explanations worthy the attentions of mature, real men.

MAHER-SHALAL-HASH-BAZ — Margin: "Heb. In making speed to the spoil he hasteneth the prey," or "Make speed, etc." Represents the Assyrians, the godless class of common people now speeding to the despoiling of their prey, the classes they are about to succeed or supersede politically, economically, and industrially.

8:2 — URIAH — (Fire or flame of Jehovah). A faithful witness to Jehovah.

ZECHARIAH — ("*Jah*" has remembered), son of Jeberechiah (Blessed of "*Jah*").

8:3 — PROPHETESS — Perhaps the word of God.

AND BARE A SON — Brought forth in the instance a message — child, a prediction about the vengeance of God against unfaithful big church, big business, big politics.

MAHER-SHALAL-HASH-BAZ — A prediction of the imminent coming of the common people to overthrow the three classes just named.

8:4 — CHILD — Message of divine vengeance.

HAVE KNOWLEDGE TO CRY, MY FATHER — Before the prophecy is generally recognized as of God and His Word.

DAMASCUS — Big business and big politics.

AND THE SPOIL OF SAMARIA — What big church desires, honor of men, ease, and wealth. The common people will in some way take away the special privileges and honor of big business, big politics, and big church.

8:5-8 — THE OVER-FLOWING RIVER — All three nations (Judah, Israel, and Syria) were in danger from an overwhelming attack by Assyria, yet an unnatural combination was being made by Israel and Syria to attack Judah. So now there is a combination of big church, big business, and big politics against the really protestant element.

8:6 — THIS PEOPLE — Israel = big church.

WATERS OF SHILOH — A symbol of the word of God and its message of peace and quiet rest. The Tabernacle had once been at Shiloh. Or it may refer to the beneficial healing of the spring in Jerusalem.

REZIN — King of Syria, controlling group in big business and big politics. The churches delight in favors from the men of big business.

REMALIAH'S SON — Pekah, King of Israel = the controlling group in big church.

8:7 — WATERS OF THE RIVER — (Euphrates)—hosts of the common people.

COME UP OVER ALL HIS CHANNELS — Along every avenue of approach, on all sides.

GO OVER ALL HIS BANKS — Pass all limitations of custom and Law. All classes will be affected.

8:8 — TO THE NECK — Overwhelming.

STRETCHING OUT OF HIS WINGS — The spread of his power shall be over all civilized lands of so called Christendom.

8:9 — THE TWO ASSOCIATIONS.

ASSOCIATE — Reference is to the unnatural associations of Israel and Syria against Judah. Their schemes to overthrow the truth and God's people shall not succeed, but as a result they themselves shall suffer the loss of all they have.

YOURSELVES — In a league of nations.

8:10 — TAKE COUNSEL — Hold many deliberative meetings. All the councils of the League of Nations have come to naught. Their commands are laughed at and not respected.

GOD IS WITH US — God is with His people.

8:19 — AND WHEN — Now, in the end of this Gospel age, the harvest time. Openly people are invited to seek the mediums and spiritualists, and these have a scientific standing.

SEEK UNTO THEM — Mediums, who act as agents, channels of communication between fallen angels and men.

FAMILIAR — (*Strong's Conc.*) *Owb*, from same root as *awb* = father, probably in sense of prattling a father's name. Hence prop. a mumble. i.e. a water skin, from its hollow sound, hence a necro-mancer (ventriloquist, as from a jar) (Mumble without knowledge, or truth.)

FAMILIAR SPIRITS — Evil spirits, the demons that infest earth's atmosphere, and are busily engaged in personating the dead, representing that they are the spirits of the departed ones, thus confusing and deceiving many who do not heed the Scriptures as these tell that the dead are dead and will not be alive or conscious till the resurrection.

WIZARDS — Mediums, who act as agents, channels of communication between fallen angels and men.

THAT PEEP, AND THAT MUTTER — These wizards peep (tsaphaph) to coo or chirp (as a bird) (whisper) and mutter mysteriously in the dark, instead of working in the open, where all may be clear and plain. The powers of righteousness do not have to labor in the dark or in underhanded ways, as they have nothing to conceal.

SHOULD NOT A PEOPLE SEEK UNTO THEIR GOD? FOR THE LIVING TO THE DEAD? — *R.V.* = "On behalf of the living should they seek unto the dead?" and so *Leeser*.

8:21 — BESTEAD — *Leeser* = "oppressed." Beset with difficulty.

AND HUNGRY — The hungry ones are those who neglect God's Word and give heed to doctrines of demons. They are dissatisfied and suffer pangs of regret and remorse, finding nothing to satisfy their cravings in the direction in which they seek light. A deplorable condition of darkness and anguish of mind. (*Bible Question Box*)

LOOK UPWARD — *Leeser*: "turn toward on high (for aid)."

8:22 — DIMNESS — Gloom. (*Leeser*)

THEY SHALL BE DRIVEN TO DARKNESS — *R.V.* = "Into thick darkness shall they be driven away." *Leeser* = "Be scattered into obscurity."

9:1 — This verse should be the last verse of Chap. 8. (So in *Leeser*.) *R.V.*—"But there shall be no gloom to her that was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in

the latter time hath he made it glorious, by the way of the sea beyond Jordan, Galilee of the nations.”

9:2 — UPON THEM HATH THE LIGHT SHINED — The standpoint of the shining light is still future. The great light is not yet shining upon the people. They still dwell in the land of the shadow of death (this earth under the curse). The shadows of our demoralized sinful, dying condition affect all of life’s interests for the world. (Rom. 8:22) The world still waits for this great light (Mal. 4:2; Matt. 13:43) Darkness still covers the earth (civilized society) and gross darkness the people (Heathen). The light now shining is like a lamp. (Psa. 104:5) But the light will shine upon all. (John 1:9) The prophecy goes beyond those living of that time and assures us that the light will shine upon all those in the shadow of death—in the deadly shade, properly a title of Sheol. Upon every member of our race the light must shine, because Christ has redeemed us once for all. They are as sure to get a blessing from Christ’s redemptive work as they surely shared in the curse that came upon Father Adam. (Z. ’05-381; R.3686)

9:3 — THOU HAST MULTIPLIED THE NATIONS THOU HAST INCREASED THEIR JOY — *R.V.* Evidently correct, also *Leeser*. The picture presents to us the world of man during the Millennial Age, brought forth from the bondage of death, released from the Adamic curse. (Multiplication by resurrection.) Rejoicing as those who divide a spoil, sharing in something which is not theirs, something fallen to them. So, the blessings of Millennial Age will be distributed as divine bounty, curse will be rolled away. The Sun of Righteousness will shine for all with healing in its beams, bringing restitution for all, and none will escape the blessings except they wilfully refuse them and do despite to God’s favor. (Z. ’05-381; R.3686)

By and by sight and knowledge will largely take the place of faith. The world then realizing the grace of God in Christ Jesus, forgiving their sins, and providing them with eternal life if they accept it, will generally rejoice to divide the great spoil, the gift of God. (Z. ’05-381; R.3686)

9:4 — THE ROD OF HIS OPPRESSOR — This verse tells the cause of rejoicing, because the great oppressor, Satan, will no longer have control, his yoke of sin, pain, sorrow and death, his rod and staff of affliction and slavery will be broken and that forever. The victory over Satan is not to be a slow and gradual one, by missions or any power of ours, but the Lord himself shall interpose his power. (Z. ’05-382; R.3686) (Rev. 20:3)

AS IN THE DAY OF MIDIAN — Referring to the deliverance of Israel from oppression, through Gideon, when suddenly at the breaking of pitchers and the blowing of ram’s horns the Lord overwhelmed the powerful hosts of the enemies of His people and granted them a great and miraculous

deliverance. It was after the testing of this little company that the Lord sent deliverance. So in the end of this age; as soon as the Gideon band, the Royal Priesthood under the captaincy of the glorified Savior, shall have given their message and let their lights shine out, the Lord will grant the great victory for truth and righteousness through a time of trouble which shall come upon the world, but which will eventuate in a great blessing upon all people and the binding of Satan and release of all the oppressed. (The Midianites slew each other). (Z. '05-382; R.3686)

9:5 — FOR EVERY BATTLE OF THE WARRIOR...AND FUEL OF FIRE

— A.R.V.: “For all the weapons of the fighters in the battle’s tumult and the garments rolled in blood, shall be burned, become fuel for the fire.” All the weapons of Satan, and accessories of sin and death, everything that pertained to this great conflict which for centuries has prevailed in the world between right on the one hand and sin on the other, all these shall be utterly destroyed. The picture shows us the world cleansed of every evidence of opposition to the divine government and law of righteousness. (Rev. 5:13) (Z. '05-382; R.3687)

9:6 — FOR — Because—an explanation of the process by which the foregoing gracious prophecy of blessing and release from the oppressor shall be accomplished. The Lord would draw the attention of all who had the hearing ear of faith to the fact that no such Kingdom of Righteousness, no such enlightenment and blessing of the world could be possible until first Messiah should come. (Z. '05-382; R.3687)

UNTO US A CHILD IS BORN — Messiah would be born after the manner of mankind, yet nevertheless would be the Son of the living God. How beautiful and simple is the statement from the standpoint of faith, yet how possible for the wisdom of this world to stumble over such simple statements and claim as do higher critics that this prophecy was wholly to the Jews of Isaiah’s day and that the one of promise was King Hezekiah. (Z. '05-382; R.3687)

THE GOVERNMENT SHALL BE UPON HIS SHOULDER — The figurative epaulettes of authority and honor will be on the Lord Jesus. (Z. '04-366; R.3469)

The weight and responsibility will be upon him. The responsibility falling upon him as a royal mantle from the Heavenly Emperor, Jehovah. The prophecy steps over the earthly trials and sufferings of our Redeemer, the Head and the Church his Body through the Gospel Age. It ignores the names Beelzebub, Prince of Devils, man of sorrows, etc. and points us to the second Advent to the complete and glorified Messiah, as viewed by Jehovah, and as the whole world will ultimately recognize him. (Z. '05-382; R.3687)

AND HIS NAME — A name stands for or represents the character, disposition, qualities or powers of an individual. Thus all these names, titles given to our Lord = his majesty, dignity, power, glory of his work. (Z. '05-382; R.3687)

WONDERFUL, COUNSELOR — (See note A.R.V). Our Lord is already recognized by his true followers who know him as the most wonderful counsellor; no other counsel or teaching. The world in general has yet to learn this about Him, but it will be generally known before the close of the Millennial age, for to him every knee shall bow and every tongue confess to the glory of God the Father. If after they have confessed him the wonderful, wise counselor, guide, teacher, they wilfully ignore and reject his teaching and assistance, and sin wilfully, intentionally, they must die the second death. (Z. '05-382; R.3687) He is also the wonderful one of all the Father's family.

MIGHTY GOD — Not the Father but the Father's representative voice, mouthpiece, the well beloved Son whom he has clothed with glory, honor, immortality, and given all power in heaven and earth (Matt. 28:18) necessary to accomplish the great work entrusted to him. (Rev. 1:8) The fitness for which he proved by his love and loyalty unto death.

EVERLASTING FATHER — Since our Lord purchased the world of mankind at the cost of his own life, since it is by virtue of that purchase he became its restorer, life giver, and since the very central thought of the word Father is life giver, our Lord could take no more appropriate name or title than "Everlasting Father" to represent his relationship to the world about to be regenerated, (Matt. 19:28) born again from the dead by a resurrection process, restitution. The world's life will come directly from the Lord Jesus, who bought it and paid justice the full price for it. (He will give the world his own life rights which he won by obedience, human life rights.) Nevertheless, the restored world, after the restitution process has been finished, will recognize Jehovah as the great original fountain head of life and blessing, the author of the plan of salvation executed by Jesus, the Grand Father and over Lord of all. (1 Cor. 15:24-28; 3:23) (E142) Adam, man's father, failed to give them life. Our Lord Jesus redeemed Adam and all his possession, and thus became the author of everlasting life to all who will obey. (Z. '05-383; R.3687) (For the church's share in this life giving see note 1 Cor. 15:45).

PRINCE OF PEACE — While his kingdom will be introduced by the great time of trouble, the trouble will not be of his producing. It will be the legitimate result of the wrong course of sin and selfishness fostered by the great oppressor, Satan. His love of peace will not hinder him from dashing in pieces as a potters vessel, the nations, that righteousness may be established upon a firm and sure foundation. He will put down, subdue all

enemies, all insubordination to the divine will. He will not fail nor be discouraged. Nothing shall hinder his accomplishing of this great mission. (Z.'05-383; R.3687)

9:7 — OF THE INCREASE OF HIS GOVERNMENT AND PEACE

THERE SHALL BE NO END — From the time of its beginning to the end Messiah's government will be one continuous success; there will be no breaks or vicissitudes. The discipline and order which he will establish will be on such a firm basis that each succeeding day will see it more secure, until finally the consummation reached, and the incorrigibly wicked destroyed, the dominion without ending will be passed to the Father. (Z.'05-383; R.3687)

DAVID — Beloved (Eph. 1) and the Kingdom entrusted to David was God's Kingdom in a typical form which was promised never to pass away. It was maintained by the Lord down to the time of Zedekiah, when we are told the crown and diadem of authority and power were removed to be overturned, overturned, overturned till he should come whose right it is. Our Lord in the flesh as the descendant of David was the legitimate heir to that crown and dominion, that Kingdom of David which should have no end. But instead of establishing his Kingdom then, he declared—"My Kingdom is not of this world," and began to select a little flock to be his joint heirs. When Christ and the Church shall reign over the earth it will then be the continuation or exaltation of the Kingdom, which was begun in David and natural Israel. This greater David (Acts 15:16), this greater beloved one of the Father, full of grace and truth, will establish righteousness in the earth. (Z.'05-383; R.3687)

THE ZEAL OF THE LORD OF HOSTS WILL PERFORM THIS —

Although the Millennial Kingdom will be under the direct supervision of our glorious Lord and his associated Church, yet behind will be the Father's power, communicated, delegated, granted. It was the Father's Kingdom from the time of David; it will be the Father's Kingdom under the control of Messiah, during the period of subjugation and restitution; it will be the Father's Kingdom without end "after it shall have been delivered up to God, even the Father," and the assurance given is that the work of reconstruction will be so thoroughly carried out that never again will sin bring a curse.

11:2 — AND THE SPIRIT OF THE LORD SHALL REST UPON HIM,

THE SPIRIT OF WISDOM — Accustomed as all mankind have been to misrule and misgovernment, it was necessary that assurance should be given to Israel that the Kingdom of Messiah which God would one day set up in the earth would not only have good motives and intentions but would also possess superior power of knowledge and judgment.

11:3 — AND SHALL MAKE HIM OF QUICK UNDERSTANDING IN THE FEAR OF THE LORD — The new King will not need to rely on the common channels of information in the giving of his blessings and in giving his reproofs and chastisements, but will have a superhuman endowment of power by which he will know the very thoughts and intents of the heart. He will not need to judge after the hearing of the ear or the sight of the eye, as must all earthly rulers, however well intentioned. (Z. '14-339; R.5573)

11:4 — AND REPROVE WITH EQUITY FOR THE MEEK OF THE EARTH — It was proper that Israel and all others should know that the Kingdom of God to be established would be absolutely just and impartial; for their experiences have proved that even the wisest and best of their rulers, law makers, judges, etc. have been largely governed by selfishness. The world's great ones have amassed wealth at the expense of their subjects, and have made their special friends wealthy and granted them special privileges, often at the expense of the poor, the helpless, the despised. Hence the Lord assures us that earth's new King will administer equity toward all, that the meek, the backward, the modest and unassuming, those indisposed to press their claims and assert their rights, will have his particular assistance; and the poor, who have few to sympathize with them or encourage or help them will find in the new King a friend. He will reprove the rich in equity in the interests of the meek of the earth. (Z. '14-339; R.5573)

AND WITH THE BREATH OF HIS LIPS SHALL HE SLAY THE WICKED — How could this be possible if equity had already prevailed by a gradual process, so there were no poor and no rich, and all had become meek. This shows that at the time, when the Kingdom is established there will not only be poor, needing assistance but there will be wicked also.

ROD OF HIS MOUTH — The judgments he has already expressed, and which have very largely gone unheeded by Christendom (see John 12:48). (Z. '14-339; R.5573)

11:5 — GIRDLE — Diligence, service. Messiah will be a faithful diligent servant of God, accomplishing all the work entrusted to his care. (Isa. 42:1-4) (Z. '14-340; R.5574)

11:6-8 — Not only is mankind to be restored, brought back to his primeval condition of human perfection and harmony with his maker, but the lower animals will also share in the blessing. In the Genesis account there is no intimation that the animals over which Adam had control were wild, vicious, at enmity with man. The implication is that they were in complete subjection to their perfect master. We may reasonably suppose that while the race under sentence, gradually lost more and more of the likeness of their maker in which the first man was created, they at the same time lost

the power of control over the lower animals. The nature of the power possessed by the perfect Adam may still be imperfectly traced in the superior ability of certain of the fallen race to control the brute creation. Some men can exercise mental force and control not only over wild horses, but also over ferocious beasts of the jungle. Adam was declared by the Lord to be King of the earth, and as such he was recognized by the lower orders of creation. After mankind had lost his original mental power to control the lower animals, a warfare sprang up between them, in which man has been compelled to pit force against force, as he has lost his hold upon the animal creation. The restoration of man to that exalted position lost by sin implies naturally therefore a restoration of the brute creation to primeval conditions. In Isa. 65:25 the same thought is conveyed. The reference there may be to men who were formerly of wolflike and lamb-like dispositions or character, or it may refer to animals, or to both. The expression in either case means a blessed reign of peace.

11:7 — LION EAT STRAW — If this refers to literal lion it would imply that they will lose their carnivorous dispositions and undergo some change which will make them herbivorous, as originally created. (See Isa. 65:25) The “dust the serpent’s meat” see Psa 72:9. This means the destruction of the serpent, or rather Satan whom the serpent symbolizes.

11:9 — KNOWLEDGE OF THE LORD — Not the knowledge of mankind, not the knowledge of sin, not human philosophy—none of these are to fill the earth and bring blessings to the world of men. But the knowledge of the Lord. “This is life eternal, to know thee the only true God, and Jesus Christ, whom thou hast sent.” (John 17:3; Jer. 9:23, 24) (N-5-9-’09)

AS THE WATERS COVER THE SEA — (Not merely showers, but a downpour of truth and grace which will produce a flood of righteousness and knowledge of the Lord, world wide and ocean deep. (N-9-’09) It seems almost too good to be true that after a reign of 6000 years of sin and death the struggle of truth with error, of righteousness with sin for so long centuries, that the time should ever come when righteousness and the knowledge of God should gain so complete a victory so thorough a mastery of the world! When the united energies of Christendom during the last century, to spread the knowledge of God among the heathen, has accomplished so little that at the end of the century there are twice as many heathen as at its beginning! The Scriptures answer that the conversion of the world will come “not by might, nor by power, but by my Spirit, saith the Lord.” During the Gospel age His Spirit has been poured only on His servants and handmaidens, but in the next age he will pour out His Spirit upon all flesh. (Joel 2:28, 29) (N-5-9-’09)

13:1 — BURDEN — Doom.

13:2 — LIFT UP YE A BANNER — The standard of the blessed Gospel of Truth, divested of the traditional errors that have long beclouded it. (D40)

UPON THE HIGH MOUNTAIN — Among those who constitute the true embryo Kingdom of God. (D40)

EXALT THE VOICE UNTO THEM — Earnestly and widely proclaim this truth unto the bewildered sheep of the Lord's flock who are still in Babylon. (D41)

SHAKE THE HAND — Shake, or motion with, the hand = let them see the power of the truth exemplified, as well as hear its proclamation. (D41)

THAT THEY — (The willing and obedient) may realize the blessings of the truly consecrated and heirs of the kingdom of heaven. (D41)

13:3 — I HAVE COMMANDED — They know the Lord's will and plan and set about doing it.

MY SANCTIFIED ONES — The Church, sanctified by the truth, set apart for God's service.

I HAVE ALSO CALLED MY MIGHTY ONES — "Ye are all gods (mighty ones, in Jehovah's power)."

FOR MINE ANGER — To execute His judgment upon the nations. (Psa. 149:5-9; Rev. 2:26, 27)

EVEN THEM THAT REJOICE IN MY HIGHNESS — Rejoice in God's glory and righteousness and plan and power. "Rejoice ye in the Lord" in His character and plan, etc. (1 Thess. 5:16; Phil. 4:4)

18:1 — WOE — *Prof. Young*: "Ho! to the land."

TO THE LAND — U.S. (with Canada)

SHADOWING WITH WINGS — Under divine care and protection.

(1) This favored land was unknown to civilization, kept hidden as it were until the due time, until it was needed as a home, an outlet for the rapidly overcrowding masses of Europe. It was open at a time when the Reformation movement was agitating Christendom, so called, when the study of the Bible was awakening conscience and character and Christian common sense. The awakened class was not the rich, titled or very comfortable, neither the poor degraded ignorant, helplessly poor, but the middle class of Europe. These did the thinking and protesting and endured

the suffering under the persecution engendered. These needed an asylum and found one in this favored land, shadowed, cared for, by the wings of divine providence.

- (2) Many feared the influx of so many of the middle and lower classes, yet natural laws and legislation have hindered the coming of the most degraded, under divine providence the assimilating process has kept pace with the immigration, so that the vast improvement in manners and appearance is phenomenal, and suggests the greater work of restitution by and by.
- (3) Her wars have had a just cause, not for conquest, and in no instance has she treated the vanquished ignobly. Millions of money were paid to Mexico and Spain when it need not have been paid, but large indemnities might have been forced.
- (4) The prosperity of this land a constant surprise to the world. The poor from all nations have become the wealthiest nation on earth.
- (5) "Statue of Liberty enlightening the world." The influence of liberty here has been a potent factor in breaking the shackles of serfdom throughout the world. The practical illustration of people governing themselves so successfully, so prosperously, excited the admiration and envy of the world, and led to concession of greater liberties everywhere. No land could so well lay claim to being shadowed or protected by divine providence as these United States. (*Z. '04-231; R.3405*)

WHICH IS BEYOND THE RIVERS OF ETHIOPIA — In ancient times little was known of the world's size. Ethiopia was called the ends of the earth. Queen of Sheba came from the ends of the earth (Ethiopia). (Matt. 12:42) Hence "Beyond the waters of the ends of the earth"—a very fitting description of America, yet unknown and not intended to be pointed out at that time.

18:2 — THAT SENDETH AMBASSADORS — EVEN IN VESSELS OF BULRUSHES — Books and tracts going out in every direction bearing God's messages as ambassadors to all who have an ear to hear the message. (The literature sent out.)

GO, YE SWIFT MESSENGERS — "Light messengers." Harvest literature going to all parts of earth in various languages. These originate in the land shadowed by wings of divine Providence. From no other land could they be so well sent, and tolerably certain, too, that had it not been for "Liberty enlightening the world" other nations would not permit the publication of so glorious a "gospel of good tidings of great joy which shall be unto all people."

TO A NATION SCATTERED AND PEELED — These messages go to the Holy Nation, Royal Priesthood. Many people and various may handle and read these messages, but they are only for the one, and it is doubtful if any others will be able to understand the message now. The description fits no other nation. A nation scattered and polished (*R. V.*: smooth)

TO A PEOPLE TERRIBLE — In their experiences.

A NATION METED OUT — Whose course and experiences in life the Lord has measured out for them for their highest welfare.

AND TRODDEN DOWN — As a part of their necessary experiences “Bearing his reproach,” (Heb. 13:13; 1 Cor. 4:13) “Offscouring of all things.”

WHOSE LAND THE RIVERS HAVE SPOILED! — The river of death separates this holy nation from their inheritance on the other side of the veil (or of Jordan)—or as in Psa. 46:4—these messengers have a message of comfort, special consolation, and interest to every member of this holy nation: a message that the time of Zion’s travail is nearly ended, and we will soon be delivered in the First Resurrection.

18:3 — ALL YE INHABITANTS OF THE WORLD. . . HEAR YE — By these paper-messaged divine messages, all inhabitants of the earth who can see and hear are called upon to note the Lord’s ensign, about to be set up in his kingdom and the trumpet of Jubilee sounding to grow more and more distinct and the Jubilee morning dawns.

18:4 — CLEAR — “*Tsach*” = dazzling, i.e. sunny, bright; (fig.) evident (from *tsachach* = a prim root = to glare i.e. be dazzling white.)

HEAT — “*Chom*” — heat, from *chamam* (a prim. root) = to be hot.

HERBS — “*Owr*.”

18:4-6 — (*Lang*) In verse 3 the prophet intimated something great was impending. Now he declares a waiting period, before the destruction of evil. He can say it because Jehovah revealed it to him. For a time God will keep altogether quiet as a mere observer. Like warmth and dew ripen the harvest, so by the favor of the increase of knowledge and travel and God’s now intervention, the powers of evil and oppression will be brought almost to the greatest prosperity.

Verse 4—Almost! For before the highest point is reached the oppressor and the powers of evil will be destroyed (rep. then by Assyria, as in Isa. 10).

Like one destroys a vine by cutting off not merely the grapes, but the branches and sprouts.

Verse 5—So terrible will be this overthrow that the beasts of prey shall all through summer and winter find abundant to devour on the field of battle. Fowls = spiritual evil leaders; Beasts—the selfish little kingdoms of earth. (There are always thieves and looters in every great disaster). This would imply a reign of anarchy. The Lord purposely abstains from interfering. He quietly allows matters to take their course, waits patiently until His time comes. This quiet observant waiting, with the advantages of increased knowledge and travel and added blessings of the last days is likened by the prophet to the weather most favorable for maturing the harvest—warm days and dewy nights. The summer heat, the nightly dew is an extraordinary benefit to vegetation. Dew is often used as a figure of blessing. (Gen. 27:28; Deut. 23:2; 33:13, 28; Hos. 14:5; Micah 5:7; Prov. 19:12)

FOR — In verse 5 connects two thoughts implied in verses 4 and 5. Only immediately before maturity of events will He intervene.

HARVEST — Evidently refers here to the grape or wine harvest. Here not the true vine but the vine of the earth. (Rev. 14:18-20) By an emphatic use of words the second phrase (to cut down) explains the first (to take away) affirms that the enemy will be thoroughly destroyed; not merely a gleaning but a cutting off and removal of the very branches that bear fruit—a terrible overthrow of the Assyrian army (powers of evil), dead bodies in vast numbers so that birds and beasts find abundance of food summer and winter.

18:7 — IN THAT TIME — “At that time”—when the church is presented to the Father.

SHALL THE PRESENT BE BROUGHT UNTO — To the full realization of the heavenly glories. (*Z. '10-232; R.4649*)

19:1 — BURDEN — Doom. (*Leeser*)

OF EGYPT — The world (Rev. 11:8) kingdom of darkness. A prophecy of the overthrow of the present social order and arrangement, its doom.

SWIFT CLOUD — Time of trouble, which come swiftly when once started. (Zeph. 1:18; Rev. 1:7; Psalms. 97:2, 3) Jehovah's day of vengeance.

AND SHALL COME INTO EGYPT — The second presence of Christ, come to the world to judge the nations. (Rev. 2:27)

AND THE IDOLS — Creeds, or idolatry of money over which the whole world has gone mad.

OF EGYPT SHALL BE MOVED — Be effectually and entirely overthrown.

AT HIS PRESENCE — The second presence of Christ.

AND THE HEART OF EGYPT SHALL MELT — Men's hearts fail them for fear of the things they see coming upon the earth.

THE MIDST — Christendom, the center of the world's activities, and the place where the strife will be hottest, melting.

19:2 — THEY SHALL FIGHT EVERY ONE AGAINST HIS BROTHER — Every man's hand against his brother (Matt. 10:21) ending in universal anarchy. (Dan. 12:1)

19:3 — AND THE SPIRIT OF EGYPT SHALL FAIL IN THE MIDST THEREOF — They shall lose their courage and become fainthearted, fear, lose their self-confidence.

AND I WILL DESTROY THE COUNSEL THEREOF — The wisdom of their wise men shall perish. (Isa. 29:14; 1 Cor. 3:18-21)

AND THEY SHALL SEEK . . . TO THE WIZARDS — The increase of Spiritism in the end of the age. (Isa. 8:19; Matt. 24:26; Jude 6; 2 Thess. 2:9-12)

19:4 — CRUEL LORD . . . FIERCE KING — Satan. God's restraining hand will be removed. And the Adversary will work wonders and a time of anarchy shall rule.

19:5 — AND THE WATERS — Truth.

SEA — Discontented masses of mankind, restless.

RIVER — River of Babylon (Euphrates, symbolic), the support shall be taken away from Babylon, as in the type (see note Dan. 5:1); or as in Psa. 46:4 the river represents God's Word a fountain of truth and grace; this shall become a sealed book (Isa. 29:9-12), be esteemed a book of fables, or no better than any other book. Sun be darkened and moon turned to blood. (Joel 2:31)

SHALL BE WASTED AND DRIED UP — Shall cease to give people in world any light or truth, because they have turned their backs on it (Psa. 50:17) key of knowledge taken away. (Luke 11:52)

19:6 — RIVERS — Channels by which truth comes to the people (sea) and (land).

FAR AWAY — *Leeser*: rivers become foul = be filled with muddy waters of tradition and so clogged and foul. (See Ezek. 34:18, 19)

AND THE BROOKS . . . DRIED UP — *Leeser*: deep streams (the foundation doctrines of the church such as Ransom, Sanctification, etc. be lightly esteemed as unworthy of intelligent minds. Evolution and New Theology be preached instead.)

THE REEDS AND FLAGS SHALL WITHER — Babes in Truth, weaker ones in Christ shall hunger and starve for lack of nourishment; these grew by the streams.

19:7 — THE PAPER REEDS — *Leeser*: well rooted plants = those stronger ones in the church, teachers, great lights, fall away. Stars fall from heaven. (Matt. 24:29)

SHALL WITHER, BE DRIVEN AWAY — Shall lose the spirit of the truth and be dry, driven away by wind (*Leeser*) of false doctrines. (Eph. 4:14).

AND BE NO MORE — Shall cease to be teachers, cease to be God's mouthpieces, shepherds. (Ezek. 34:10; Jer. 23:1-4)

19:8 — THE FISHERS — Teachers, those seeking souls.

ALSO SHALL MOURN — Because there are no more fish (Hosea 4:1-3) the fishes of sea (those men of better class, who seek good) to be taken away.

ALL THEY THAT CAST ANGLE — Do a fishing business, who set out attractions to draw the fishes.

SHALL LAMENT — See note on "shall mourn."

AND THEY THAT SPREAD NETS — Organize churches, sects, creed-fenced enclosures, and seek to gather men into them by various means.

SHALL LANGUISH — See note on "shall mourn."

19:9 — FINE FLAX — White linen = robe of Christ's righteousness; hence those who work among the justified and to justify.

THAT WEAVE NETWORKS — *Leeser*: weave white cloth. Those who help others to put on that robe.

SHALL BE CONFOUNDED — “Woe to them that are with child and to those who give suck in those days.” (Matt. 24:19) These all shall be ashamed and confounded. (Jer. 8:13-15)

19:10 — AND THEY SHALL BE BROKEN IN THE PURPOSES

THEREOF — Their plans and purpose shall come to nought; or as in margin, the whole structure of Christendom is to be broken down and not one stone left on another.

SLUICES AND PONDS FOR FISH — Receptacles to hold the fish, make organized work for them to use their activities in.

19:11 — ZOAN — An ancient city of lower Egypt called Tanis by the Greeks, on the east bank of the tanitic branch of the Nile. Its name indicates a place of departure from a country, hence it has been identified with Avaris, capital of the Shepherd Dynasty in Egypt. Num. 13:22 says Hebron was built seven years before Zoan in Egypt, and Hebron was built or was a town in Abraham’s day (Gen. 13:18; 23:19). The Shepherd Invasion (Hyksos) was about then. It is mentioned in connection with the plagues in such a manner as to leave no doubt that it is the city mentioned in Exodus as that where Pharaoh dwelt. (See Psa. 78:42, 43; Isa. 30:14; Ezek. 30:1-4) Zoan therefore seems to represent the civil seat, the government seat of a dynasty in the days of Psammetichus, quoted by Manetho as the 21st and 23rd. (*S.B.D.* and *Young’s*) See notes, end of Chap. 19.

PRINCES OF ZOAN — Government officials and King’s advisers. “There came up from the east, in a strange manner, men of an ignoble race, who had the confidence to invade our Country and easily subdue it without a battle. This invading nation was styled Hyksos, i.e. Shepherd Kings.” (*G.P.P.*) So Jesus at his second advent will enter Egypt (the world) in a strange manner, and easily subdue the inhabitants; will bind the ruler of the darkness of this world; hold him captive 1000 years; and through man will build a great Pyramid—the restored perfect race of men, etc. (see chart); and then will leave the world to man’s control. (*Bible Question Box. N. Labor. Trib. 5-15-’13*)

SON OF ANCIENT KINGS — Hereditary aristocracy, sons of nobles, anciently Lords and Barons. How can you claim to be wise when you cannot see how to settle these troubles or what they all mean?

19:12 — LET THEM KNOW WHAT THE LORD OF HOSTS HATH

PURPOSED UPON EGYPT — *Leeser*: “that they know what the Lord hath purposed.” Let them explain the present conditions after a century of

the greatest missions and after so great peace efforts. Same as in Isa. 41:21-24; God here challenges man's wisdom at this day.

19:13 — NOPH (Jer. 2:16; Ezek. 30:13, 16) or Moph (Hos. 9:6) = Memphis. These forms are derived from the ancient Egyptian name Min-Nufr or Men-Nefru. = "the good abode" or "the abode of the good." Good probably refers to Osiris whose sacred Apis was here worshipped. (S.B.D.) Noph then seems to represent the religious rulers, Ecclesiastics.

EVEN THEY THAT ARE THE STAY OF THE TRIBES THEREOF — The Spiritual leaders, upon whom the people have depended for advice and wisdom have deceived and betrayed the people. Many Bishops and ministers holding stocks and bonds and shares in the gun and powder works. They have departed from the Lord and what wisdom have they now?

19:14 — AS A DRUNKEN MAN STAGGERETH IN HIS VOMIT — Perverse Spirit, opposition to truth and determination to have their own way. This seems to be more and more the spirit of the times. No drunkenness is so harmful and hard to overcome as that by false doctrine, (see notes on Isa. 5:22, 23), nor so blinding.

19:15 — NEITHER SHALL THERE BE ANY WORK — The night of trouble will come when no religious work will be possible and when work on natural lines will be hard to find also.

19:18 — DESTRUCTION — "*Harac*" (*haw-ras*) a prim. rt. = pull down or in pieces, break, destroy.

19:19 — ALTAR — "*Mizbeach*" (from *Zabach* — to slaughter as a sacrifice) an altar. Same word as used in Psa. 51:19; 118:27; Isa. 6:6. Usual word for altar in Old Testament. See Gen. 13:3, 4; 35:14.

21:1 — BURDEN — Doom.

DESERT — Barren of life, of joy, of pleasure. A vivid description of the down-trodden, exploited masses, deprived of all but the bare necessities of life, that a few may live luxuriously. (James 5:1-6)

OF THE SEA — The prophecy of the destruction of the anarchistic, discontented classes as such.

AS WHIRLWINDS IN THE SOUTH PASS THROUGH — The desert of Arabia was southward.

21:5 — PREPARE THE TABLE — The table Jesus was to feast his people at when he came. The table of present truth.

WATCH IN THE WATCHTOWER — The work of the Watchmen, Charles T. Russell, and us to give heed to it.

EAT, DRINK — The spiritual food so as to be strengthened thereby for the work.

21:6 — SET A WATCHMAN — The watchman has his eyes fixed on the great desert between Judea and Babylonia and he sees crossing that desert and advancing in the direction of Judea, coming away from Babylon a strange procession—first, a horse drawn chariot then one drawn by asses and last one drawn by camels. That is symbolic. The horse drawn chariot is the military conqueror returning in triumph from his conquest—that drawn by asses contains the captives who have been taken prisoner and are being taken to their new home in a strange land; that drawn by camels contains the spoil from the defeated and plundered city. (*B.S.M.*)

21:8 — HE CRIED, A LION — Marg. = “cried as a lion” with a mighty voice that has resounded throughout all Christendom.

21:9 — AND HE ANSWERED AND SAID, BABYLON IS FALLEN — Bro. Russell has declared this message of the fall of Babylon in the Dawns. Fell in 1878, spewed out.

21:10 — THE GOD OF ISRAEL, HAVE I DECLARED UNTO YOU — “This is God’s message not mine.” Hearken carefully to it.

21:11 — BURDEN — Doom.

DUMAH — Short for Idumea = Edom—descendants of Esau = Nominal Christendom. In the time of her doom men will enquire thus.

SEIR — Mount of Esau.

WATCHMAN, WHAT OF THE NIGHT — What is to be the outcome of this night of darkness? The earnest watcher, still imprisoned in Edom, calling—How far gone is the night?—imprisoned in the darkness and worldliness of modern Edom (Christendom’s churches), longing for the morning when the Kingdom of light and truth and love shall take control—looking to the Watchman for comfort and enlightenment.

22:20 — IN THAT DAY — The Millennial Day.

ELIAKIM — Whom God establisheth.

HILKIAH — Jehovah my portion. (2 Kings 18:18)

24:20 — THE EARTH — Society.

SHALL REEL TO AND FRO LIKE A DRUNKARD — Vainly endeavoring to right itself, maintain a footing and reestablish itself.

AND SHALL BE REMOVED LIKE A COTTAGE — A temporary structure, to clear the way for the new earth (society), the building of God, wherein dwelleth righteousness.

AND IT SHALL FALL, AND NOT RISE AGAIN — See Isa. 26:13, 14. It will be impossible to reestablish the present order of things, because:

- (1) It has evidently outlived its usefulness and inequitable under present conditions.
- (2) The general increase of knowledge secular.
- (3) The discovery of the deceptions of priestcraft, that it has long blinded and fettered the masses, will lead men to generally disrespect all religious claims and teachings as being fraudulent.
- (4) Because religious people in general will ignore reason and logic, justice and scripture in defending the present order of things, not discerning that God's time is come for a new dispensation.

24:22 — PRISONERS — Captives in death.

25:6 — MOUNTAIN — Christ's Millennial Kingdom.

LORD OF HOSTS — It will be Jehovah working through Christ, because while Christ will be using his own power given him by Jehovah as a reward for his faithfulness, yet it will be Jehovah's plan and all the power came from him originally.

MAKE UNTO ALL PEOPLE — Unto all the families of the earth, every man, all who have been Redeemed by Christ.

FEAST OF FAT THINGS, A FEAST OF WINES — A great feast for humanity, implying that mankind have been starving for the message of divine grace; the millions of our race have gone down in ignorance and superstition, famished for lack of the word of God. The bread which came down from heaven, the message of truth and grace which our dear Redeemer brought and exemplified, has indeed been supplied lavishly to some. Some of us have feasted upon the good things of our Father's word and plan. But the great mass of mankind have been so deaf and blind that they see not or understand or receive the grace of God under present

conditions. How glad we are that all the blind eyes shall be opened and all the deaf ears unstopped (Isa. 35:5) and the whole world will thus be prepared for the true knowledge of God, whose goodness and loving-kindness and tender mercies will have a softening and mellowing effect on their hard hearts. It is the goodness of God that leadeth men to repentance, and of this it is that mankind needs to learn. There are many hungry hearts in the world—many whose bodies are well nourished have famished hearts which cry out for love and sympathy. He who knows the hearts has prepared this feast which will surely satisfy every legitimate righteous desire. (N-8-1-'09)

There are several differences between this feast for the world in the next age and the present feast of the church during the Gospel age. (1) The present feast is merely a feast of promises which must be partaken of by the exercise of faith while the world's feast will be a very actual one, the realities of blessing, of restitution of health, of strength, mental, moral and physical, bountifully supplied, to be partaken of freely by all who will appreciate them. (2) The present feast for the Church is a spiritual one, relating to a heavenly Kingdom glory and honor—things not seen as yet, except by the eye of faith. While the feast for the world will consist of earthly bounties and blessings, most tangible in kind as well as excellent in quality. (N-8-1-'09) Highly figurative language is used here, but no language could fully and properly set forth the riches of God's grace provided for the world of mankind in that Kingdom. (N-8-1-'09)

25:7 — COVERING — Death, death sentence, condemnation, this will be destroyed, no more curse.

THE VAIL THAT IS SPREAD OVER ALL NATIONS — This vail is none other than the vail of ignorance and superstition which hinders mankind from seeing that God is their true friend, that righteousness and truth are to their advantage, that the ways of the Lord are righteous altogether. The sunlight of the new dispensation (Mal. 4:1) will scatter the clouds and darkness, the vail of ignorance, and let into the hearts of mankind "the light of the knowledge of the goodness of God as it shines in the face of Jesus Christ our Lord." (2 Cor. 4:4-6) This vail will be destroyed and all shall know the Lord and the knowledge of the glorious character of God shall fill the whole earth. (Isa. 11:9; Hab. 2:14; Jer. 31:34)

25:8 — HE WILL SWALLOW UP DEATH IN VICTORY — For several thousand years death has had the victory and the human family have been swallowed up by it, 20,000,000,000 have gone into death and 90,000 go to the tomb every day (estimated). But with the establishment of the Kingdom dying shall cease, death will cease to swallow up the race. None shall die then except for his own wilful sin. (Jer. 31:29, 30). Men will be permitted,

helped to return to the liberty of the sons of God. But even this is not enough, God will not merely restrain the power of death, but additionally he will “swallow up death in Victory.” The tomb which figuratively has gorged itself with humanity will be forced to disgorge, to release its victims. “All that are in the grave shall hear the voice of the Son of Man and come forth.” (John 5:29)

AND THE LORD GOD WILL WIPE AWAY TEARS FROM OFF ALL FACES — All our sorrows are more or less intimately associated with the reign of sin and death. Tears are the marks of sorrow, pain, suffering; and the poetic statement that God himself will wipe away all tears of mankind, is a beautiful and forceful suggestion of how the power of the Highest is shortly to be employed, not in the eternal torment of the world, but in its blessing, its uplifting, its comforting, the wiping away of its tears and sorrows. We who have accepted Jesus’ invitation to “Come unto me all ye that labor etc.” and have obtained from him the rest of faith, found that it meant to us the wiping away of our tears, the cancellation to a large degree of our troubles. So we can realize to some degree what peace and comfort, and blessing this will mean to the race.

REBUKE OF HIS PEOPLE — Throughout the period of the reign of Sin and Death there has been a rebuke, an odium, attached to being God’s people. Jesus and his church as the antitype of the bullock and the goat of the sin offering, suffer without the gate, or camp, bearing reproach. (Heb. 13:11-13) “The reproaches of them that reproached thee have fallen on me.” (Rom. 15:3) “The world knoweth us not, even as it knew him not.” (1 John 3:1) “We are become as the filth and offscourings of the earth, as deceivers and yet true.” (1 Cor. 4:13; 2 Cor. 6:8). When the Kingdom is set up and men come to know the Lord then her glory and righteousness will then be recognized by all. “Of Zion it shall be said this and that man was born in her.” (Psa. 87:5) “They are the seed which the Lord hath blessed.” (Isa. 61:9) (N-8-1-’09)

26:3 — THOU WILT KEEP HIM IN PERFECT PEACE — See note on Phil. 4:7 and John 14:27.

26:9 — WITH MY SOUL — My whole being, such have made the love of God and his righteousness a part of their very being.

IN THE NIGHT — The night of Sin. The prophet here personifies the Christ, Head and body. (2 Pet. 1:19; Psa. 30:5)

WILL I SEEK THEE EARLY — Early, before the dawning of the Millennial day, in the night, with the heart, mind, will these not walk after the flesh but after the Spirit. Why will they seek him early?

FOR WHEN THY JUDGMENTS ARE IN THE EARTH . . . THE WORLD WILL LEARN RIGHTEOUSNESS — So that when God's judgments are in the earth, they may rule and reign with Christ and have a share in teaching the world the way of righteousness. The world is now learning much evil, but will then learn righteousness and choose between the two. Then absolute justice, rewards and punishments will be swiftly meted out. All the willing and obedient will learn and choose righteousness and eternal life. (*N-12-19-'09*)

26:10 — THE WICKED — The thoroughly wicked at heart, who love evil better than they do righteousness.

YET WILL HE NOT LEARN RIGHTEOUSNESS — Showing a willful determination not to do right.

LAND OF UPRIGHTNESS — The Millennial Age—the land that is very far off — when righteousness shall rule.

WILL NOT BEHOLD THE MAJESTY OF THE LORD — A determined opposition to all righteousness, showing they have the Adversary's spirit.

BEHOLD — Recognize, obey, swear allegiance to. These will go to second death. (See Ezek. 47:11)

26:13 — LORDS — Various nations and systems that have oppressed Israel. Some of these are dead and the remainder will die; and as institutions they will die. (*Z. '06-56; R.3725*)

26:19 — MEN . . . TOGETHER WITH — The translators inserted these italicized words to make the passage clear, as they thought, but instead they obscured it through failure to see that God's "dead men" are the members of the body of Christ. Leaving these words out of the passage reads properly enough—"Thy dead shall live, my dead body shall they arise," thus referring we believe to the resurrection of the church, the body of Christ.

AWAKE AND SING — And this will be a general signal, as it were, for the blessing of all men. In due time all the dead shall be awakened, not to suffering and torment, but to sing. They shall come forth to learn of the goodness of God, his merciful provisions, and shall avail themselves of these provisions. (*Z. '10-268; R.4667*)

HERBS — (Heb.) *oraw*, fem. of *owr* = luminousness, i.e. fig. prosperity, also a plant (as being bright). *owr* = illumination, or (conc) luminary (in every sense, including lightning, happiness etc.), translated bright, clear, morning, sun, day, lightning (from *owr*, a prim. root = to be made luminous

(*oraw* translated light in Esther 8:16; Psa. 139:12; twice. Usual word for light is *owr* (second one above). Usual word for herb is *eseb* = to glisten, (or be green), grass (or any tender shoot.)

27:1 — IN THAT DAY . . . THE LORD . . . SHALL PUNISH LEVIATHAN. . .AND HE SHALL SLAY THE DRAGON — The binding of Satan and the destruction of all evil systems in the time of trouble at the end of the Gospel age.

27:2 — IN THAT DAY — The dawn of the Millennium, the Harvest of the Gospel age, the day when the great trumpet shall be blown. (vs. 13)

SING YE — The Church; 144,000 who sing the song of Moses and the Lamb. (Rev. 19:5-7) “The spirit and the bride say come.” (Rev. 22)

UNTO HER — Unto fleshly Israel, and through them to the world. In Isa. 5:2 Israel is called the choicest vine, the old vineyard however proved unfruitful and was broken down and trodden down (Rom. 11:25; Luke 24:24). They failed to attain what they sought—to be the true vine for the blessing of all the world, because they sought it not by faith, but by their own works under the Law. They are still under the curse, but not forever (Rom. 11:11, 26, 27; 2 Cor. 3:16), and their deliverance is soon to be, and the vail will not only be taken away from them, but from all nations.

A VINEYARD OF RED WINE — The true vine is the Church, (vs. 3) Jesus the main stalk and we the branches. The vineyards of Israel were among their chief sources of profit, blessing and joy. (Psa. 104:15; Judg. 9:13) This vine, under the Lord’s care will bring forth the desired fruitage (nation that will bring forth the fruits thereof, Matt. 21:43). When the purging is all done, and the fruit ripened then all the families of the earth will have abundant access, freely. Red Wine = rich, ripe, full fruitage of the Spirit, all the graces beautifully, richly developed, full of life giving qualities, invigorating, restoring. This is that mentioned in Isa. 25:6. This also is the new wine of the Kingdom, which Jesus will drink with us. (Matt. 26:19) See also marriage at Cana. (John 3) Wine is a symbol of various things: symbol of the precious blood, (Matt. 26:28); false doctrine that causes drunkenness, (Isa. 28:1; Eph. 5:18; Rev. 17:2); of God’s wrath (Rev. 16:19); literal excess (Prov. 20:1)

27:3 — I THE LORD DO KEEP IT — The Father is the husbandman. (John 15:1; James 5:7)

WATER IT EVERY MOMENT — His provision of truth, all along for the Church.

KEEP IT DAY AND NIGHT — His ceaseless watching care over us. This fruit of the earth is precious to him.

27:4 — THE BRIERS AND THORNS — Protestants and Catholics, heavens rolled together. (Nah. 1:10)

BURN THEM TOGETHER — The destruction of Babylon in the time of trouble.

27:6 — THEM THAT COME OF JACOB TO TAKE ROOT — Fleshly Israel to take new root in the church, who will give them life.

FILL THE FACE OF THE WORLD WITH FRUIT — The Jews have been the keenest and most successful spoilers that ever lived. They commenced it, apparently with Jehovah's sanction (for a type) when they spoiled the Egyptians. Today "Jewing" and cheating are synonymous terms, and God tells us He will yet spoil the nations for their sakes and the sake of their fathers. (Ezek. 39:10) And the time will come in that day, when the Hebrews will restore to Egypt and to all other nations, a thousand-fold of the spoil in blessing, and they will be qualified to do it, when the Law goes forth from Zion and the Word of the Lord from Jerusalem. (vs. 13)

28:6 — FOR STRENGTH TO THEM THAT TURN THE BATTLE TO THE GATE — We are on the defensive, the stronghold Zion is attacked by enemies within and without. The Bible is attacked by so called Higher Critics of the Cross, the doctrine of the Ransom is attacked by Evolutionists and hosts of others, and the long entrenched errors of doctrine are now stumbling many who want to be on the Lord's side of this battle. The enemy of truth, Satan and his deluded followers, must be shown up and driven completely outside Zion's walls, that now at last "wheat" may be distinguished from "tares." (Z. '00-208; R.2662)

28:12 — THIS IS THE REST — Rest. Return to thy rest. (Psa. 116:7) The waters of Shiloah. As follows: In quietness and confidence, (Isa. 30:15); My presence goeth with thee. (Ex. 33:14); When He giveth quietness, (Job 34:29); I will take my rest, (Isa. 18:4); Not enter into my rest, (Psa. 95:11, Heb. 3:11); Arise into thy rest, (Psa. 132:8); This is my rest forever, (Psa. 132:14); Walked like troubled sea, (Isa. 57:20); Come and rest awhile, (Mark 6:31); Rest with us, (2 Thess. 1:7); Quietness and assurance, (Isa. 32:17, 18); His rest glorious, (Isa. 11:10); Earth is at rest, (Zech. 1:11, Isa. 14:7); Where is my rest? (Isa. 66:1); Go to them at rest, (Ezek. 38:11); I will give you rest, (Matt. 11:28, 29); There the weary at rest, (Job 3:17); When rest in dust, (Job 17:16); Rest from their labors, (Rev. 14:13); and Thy flock to rest. (Cant. 1:7)

28:16 — MAKE HASTE — “*Chuwsh*” — a prim. root = to hurry, fig. to be eager with excitement or enjoyment. Those who put their trust will not be anxious or worried over the outcome of the present trouble, they will understand the meaning and the outcome. But to others it will be a strange work. (Acts 13:41; Hab. 1:5; Isa. 28:21—see note)

28:21 — HIS STRANGE WORK — Because the Lord has generally let the world take its own course in the past 6,000 years (Rom. 1:21-26; Acts 14:6), except in the case of Israel, His interference will seem all the more “strange” to those who do not understand the changes of dispensation due then. None will be more surprised than the “powers of the heavens,” the great ones of Ecclesiastical control—who go about to establish their own righteousness, a plan of their own, have neglected His plan as revealed in His Word. To these the Lord’s work will be indeed a strange work. (*D547*)

28:22 — LEST YOUR BANDS BE MADE STRONG — The bands which bind the tares together were never so strong as now. Every spare hour of a zealous sectarian’s time is used up in the meetings, projects, etc., and no time is left for free thought and Bible study. (*C145*)

A CONSUMPTION — Expiration, consummation, the time of trouble, world wide.

28:24 — DOTH THE PLOWMAN PLOW ALL DAY — All the time (*Leeser*) or all the year, does he open and break the clods continually? Many believe that the chief work of the Church is to sow! sow! sow! all the Gospel age, and when the world is converted then Christ will come. But such is not God’s plan.

28:26 — FOR HIS GOD DOTH INSTRUCT HIM — When the ground is levelled and ready to sow, does not the farmer cast abroad the fitches and cummin, the wheat and barley, in their appointed places? For his God teacheth him so to do. And if God instructs the farmer to use wisdom, will He not be wise Himself in the arrangement of the sowing and reaping, and all the husbandry of the Church. He certainly has all the work of sowing and of reaping in the Harvest all planned out.

28:27 — THE FITCHES . . . THE CUMMIN — Fitches and cummin were small seeds and needed very little and gentle threshing to get at the grain. These represent those Christians who do their Lord’s will as soon as it is seen and quickly come out of Babylon, when called in the harvest, need not harsh treatment. (*Z. ’84:1-4; R.576*)

NOT THRESHED WITH A THRESHING INSTRUMENT — The heavy threshing instrument cannot be used on these, for it would crush them to bits, but they are threshed out with a stick or rod. (Psa. 32:9) “Be not ye

like the horse and the mule, etc.” God does not want us to be like these. He wants us to be true sons who love their Father and who realize that their Father loves them and that He is working for their interest. “As a Father pitieth his children, so the Lord pitieth them that fear Him.” If we are obedient then He will grant us many favors that otherwise He could not grant; tell us His secret plans, and trust us with work to do for Him. (Psa. 25:9; 32:8; Isa. 1:18, 20; Isa. 28:12, 28; 30:15; 17:10, 11)

28:28 — BREAD CORN IS BRUISED — The Great Company, who hang back in Babylon till forced out. The bread-corn being bruised would represent those who are harder for the Lord to lead, who hang back and need chastening, before they obey; but yet the Lord while He grinds them small, does not destroy them. It would never be possible to lead such as God does the Little Flock (“He will not ever be threshing it.”) “Though He drives over it the wheel of his wagon (= chariot = trouble, clouds his chariot. (Psa. 104:3; Isa. 66:15; Hos. 3:8) He will not (thereby) crush it” (Leeser) He will not thus destroy them. God loves them and because they built on that foundation they shall not be destroyed, though their work will be burned, destroyed. (1 Cor. 3:11-15)

28:29 — THIS ALSO COMETH FORTH FROM THE LORD OF HOSTS
— This prophecy is part of God’s wonderful plan.

29:9 — THEY STAGGER, BUT NOT WITH STRONG DRINK — We can see this staggering this uncertainty of mind, through drinking in of false doctrines, everywhere, not merely among the professing Christians in general, but among ministers. They do not know what to think, they are confused, addled. (Z. ’01-27; R.2593)

29:11 — AND THE VISION — Vision of the future, understanding of the Bible.

I CANNOT: FOR IT IS SEALED — So much so that few any longer expect to be able to understand the Bible, or to find in it anything reasonable, logical, satisfactory. The learned professor says: “I do not understand it, it is sealed.” How few are able to give a reason for their hope, or to quote the Bible on any subject in a connected, logical and reasonable manner.

29:12 — I AM NOT LEARNED — This is the attitude of the common people. They say they cannot be expected to understand or explain the Bible, since they are unlearned. That the exposition of the Bible should be left to the doctors of theology, who are paid for that purpose.

29:13 — THEIR FEAR TOWARD ME IS TAUGHT BY THE PRECEPT OF MEN — Their heart is full of fear because they have accepted the

precepts and traditions of men, instead of the Word of God so generally neglected.

30:8 — THE TIME TO COME FOR EVER — For ever = “*ad*” = terminus, (end); i.e. (by impl.) duration. When used as prep., (adj. or conj.) = as far as (esp. with a prep).

AND EVER — “*Olam*” = concealed, i.e. the vanishing point; hence literally “until the consummation,” “until it be fulfilled (vanish).”

30:33 — FOR TOPHET — The Valley of Hinnom. Here used as a type or figure of destruction.

FOR THE KING IT IS PREPARED — Satan, represented here by the King of Assyria. (vs. 31)

THE BREATH OF THE LORD — “*Neshamaw*” = breath, as in anger, from *nasham* = to blow away, or destroy.

31:8 — MIGHTY MAN — “*Ish*” (a male).

MEAN MAN — “*Adam*” (common man).

32:15 — THE SPIRIT BE POURED UPON US FROM ON HIGH — Through the New Covenant in the Millennium. (Joel 2:28)

THE WILDERNESS BE A FRUITFUL FIELD — The earth now a wilderness, under the curse, will become fruitful, many will seek and learn righteousness and reach perfect life. “Israel shall blossom and bud and fill the face of the world with fruit.” (Isa. 27:6)

BE COUNTED FOR A FOREST — Forest of trees, restitution class of perfect men. (Psa. 1)

33:1 — WOE TO THEE THAT SPOILEST — The Papacy.

AND DEALEST TREACHEROUSLY — When Papacy had full control they oppressed and broke covenants and promises, could not be safely trusted.

THEY SHALL DEAL TREACHEROUSLY WITH THEE — When her power is going and she is desperately striving to use others so as to regain power, those she has deceived will deal treacherously with her.

33:14 — THE SINNERS IN ZION — Sinners against the covenant, Great Company, covenant breakers.

THE HYPOCRITES — Tares. We withdraw from the covenant and hang back, we cannot have fellowship with His people, and are in danger of second death. When we become disobedient and sinful we are in danger of becoming odious in God's sight. Unless cleansed we "cannot enter the Temple."

34:1 — COME NEAR, YE NATIONS, TO HEAR — There is a message to tell them. God's saints will tell it to them.

THE EARTH — Present organization of society.

ALL THINGS THAT COME FORTH FROM IT — All selfish and evil things that come forth from the spirit of the world.

34:2 — The message is concerning the fall of Babylon and the destruction of its military system.

THE INDIGNATION — The time of trouble.

ALL NATIONS — Including heathendom also, because they have preferred darkness to light. (*D70*)

HE HATH DELIVERED THEM TO THE SLAUGHTER — Taking a future standpoint.

34:3 — THEIR SLAIN ALSO SHALL BE CAST OUT — See Isa. 26:21.

THEIR STINK — Evil reputation, they will be shown up as gone to rot and evil of character and influence.

THE MOUNTAINS — Kingdoms.

34:4 — THE HOST OF HEAVEN — Ecclesiastical heavens. The Nominal Church. It will avail little then that the heavens shall have rolled together, united.

ROLLED TOGETHER AS A SCROLL — The two great bodies which constitute the Ecclesiastical heavens: Papacy and Protestantism, as the two distinct ends of the scroll are even now rapidly approaching each other, rolling together.

SHALL FALL DOWN — Fall off, drop out, not all at once but gradually, yet rapidly.

AS A FALLING FIG FROM A FIG TREE — As something that has rotted, decomposed, putrefied, is the sense of the Hebrew.

34:5 — THE SWORD OF THE LORD — Literally “because.” Sword of His mouth. The Truth shall reveal the lies and selfishness and hypocrisy of much of the religion of the people.

BATHED IN HEAVEN — Ecclesiastical heaven.

UPON IDUMEA — The world. See Isa. 21:11.

THE PEOPLE OF MY CURSE — Nominal Church, Laodicean, cursed, cast off from God’s favor, eternally.

34:6 — FAT WITH FATNESS — Gluttoned, over filled, as if crammed.

THE BLOOD OF LAMBS — Of the tribulation saints. (D17)

AND GOATS — Mere professors, tare class, self-willed.

A SACRIFICE IN BOZRAH — Bozra, still noted for its goats. Lambs, the tribulation saints (Rev. 7:14) who neglected to use the opportunities granted them, and did not so run as to obtain the prize of their high calling. Though not counted worthy to escape the trouble as matured “sheep,” yet they are not rejected of the Lord. Goats = tares. Bozra = Ecclesiastical system. (D17)

34:7 — THE UNICORNS — The Reem, or wild bull. Bullocks and bulls = leaders of the people.

SOAKED WITH BLOOD — Or drunken = mob lust.

34:8 — THE LORD’S VENGEANCE — The time of trouble.

34:9 — THE STREAMS SHALL BE TURNED INTO PITCH — The channels of teachings, supposedly truth. Pitch, easily ignited, temper of the people boiling, as in Korea and Turkey. (1960) Edom is by the southern end of the Dead Sea, where pitch abounds, allusion to the destruction of Sodom and Gomorrah. A destruction that is beyond man’s power to stop.

AND THE DUST THEREOF — The little internal faults and evils daily practiced shall result in unquenchable trouble destroying the whole structure. (vs. 10; Isa. 30:33)

BRIMSTONE — Destruction.

BECOME BURNING PITCH — Idumea stretches southward to include the land near the southern end of the Dead Sea, where was the site of Sodom and Gomorrah, and the petroleum pits.

34:10 — THE SMOKE — The remembrance of the destruction of the present order of things, the present system of error and deception.

34:11 — CORMORANT — The Pelican (Heb. from a word meaning “to vomit.”)

BITTERA — Some think the porcupine—doleful creatures (Isa. 13:19-22) of desolation and despair, ruin.

STONES OF EMPTINESS — Plummet of Chaos, *R.S.V.*

34:12 — ALL HER PRINCES SHALL BE NOTHING — Afraid to acknowledge who they were and the positions they held, as in terror of French Revolution. Name it “no Kingdom” *R.S.V.* Royalty in Edom was not inherited, but Esau’s descendants formed a high nobility from which the King was elected. But none will call out a monarchy, the people will hate rulers because of the corruption among them.

34:13 — I SHALL BE A HABITATION OF DRAGONS AND A COURT FOR OWLS — Pictures of desolation and emptiness.

34:14 — THE WILD BEASTS OF THE ISLAND — Men will act like wild beasts. The demons make a mess of human society. Daughters of owl = night creatures. The prophet mentions a “female being, a specter of the night, restlessly wandering (Matt. 12:43). Lilith in this ruin and chaos, finds a comfortable condition to stay in. A picture of the riot of the demons. Lilith = a beautiful female specter that carried off children at night and destroyed them.

34:16 — SEEK YE OUT THE BOOK OF THE LORD AND READ — Prophecies of evil and desolation and their mates = the fulfillment. They will all be fulfilled and carried out to the last line.

34:17 — THEY SHALL POSSESS IT FOR EVER — The present evil order will never be allowed to happen again. It will be destroyed forever.

35:9 — BUT THE REDEEMED — “*Gawal*” = to redeem (in accord with oriental custom and law, to be next of kin, buy the property and marry the widow)—the Church?

35:10 — THE RANSOMED — “*Pawdaw*” = a prim. root, to sever, i.e. ransom, generally release, preserve, deliver. The world.

40:1 — COMFORT YE — The Church, those who have the knowledge of the Lord’s times and seasons are the only ones who can declare this message.

COMFORT YE MY PEOPLE — Comfort the Jews by this following message.

40:2 — COMFORTABLY — Speak “to the heart of.”

WARFARE — Appointed time of punishment, the double as in Zech. 9:12.

40:3 — THE VOICE OF HIM — Jesus was indeed the honored servant of Jehovah and His representative in the fullest sense. But he himself declares: “The Father hath sent me” (John 6:51); “As I hear I judge” (5:30); “I can of mine own self do nothing” (John 10:28); “My Father is greater than I.” John the Baptist but foreshadowed a greater messenger the Church in the flesh, which in turn will usher in the glorified Christ (head and body) and the work of the glorified Christ will be a still further step in the same great work of preparing the way of Jehovah and making the place of His feet glorious. (*E44*)

This was partly fulfilled at the first advent. John the Baptist was in the wilderness (outside of the Scribes and Pharisees and the nominal system) so now the John class is not crying or proclaiming from the city Babylon the Great, not from the citadel of Christendom; but from the wilderness, from those who are more or less separated, from those who have heard the Voice of the Lord saying “Come out of her, my people.” (Rev. 18:4)

MAKE STRAIGHT . . . A HIGHWAY — A straight path is certainly being marked out in the wilderness, the people are coming to see gradually what constitutes justice from the divine standpoint, the path that Jehovah God will take when coming to mankind to require an accounting for the blessings of religion and of enlightenments granted to man in this day. “Show his path of righteousness, make it known to all the people.” (*N-10-30-10*)

42:13 — HE SHALL PREVAIL AGAINST HIS ENEMIES — While God declares Himself a God of peace, order and love, He also declares Himself a God of justice and shows that sin shall not forever triumph in the world, but that it shall be punished. God attributes this great cry and roar to Himself, since they are accomplishing though unwittingly (Isa. 10:7, 8) His work of destruction. (*D549*)

The Law said—“thou shalt not kill,” but Jesus magnified that when he taught that whosoever hateth his brother without a cause is guilty of murder. The Law said thou shalt not steal, but Jesus taught us that we should not merely refrain from robbing our neighbor, but be ever ready to share with him what we had, even to the extent of laying down our lives for the brethren. The Law said “honor thy father and thy mother,” but we are instructed to honor all to whom honor is due. The Advents hold and see that

Jesus magnified all the commandments but the fourth, but they fail to see that he magnified that, the Sabbath, too. On the contrary they believe he made it smaller. They say: "Before Christ every little act contrary to the Sabbath command, even the building of a fire, was to be severely punished, but since Christ's sacrifice so long as we do our best to keep the Sabbath, the Lord will pardon and overlook where we come short in our obedience to that command." That would magnify God's mercy, but not His command. Would it be magnifying the command number six if we should say "Before Christ murder was to be severely punished, but since then if you try to keep the Law—thou shalt not kill—it will be all right if you do kill a man once in a while?" See note on verse 21.

42:17 — TURNED BACK — "*Cuwg*" (*soog*) = lit. to flinch; to retreat (or fig. to apostatize). Will be caused to retreat, in their mad pursuit of wealth or pleasure etc., turned back in route and dismay in time of trouble. (James 5)

YE ARE GODS — The worshipping of money, fame, etc., now. These will be ashamed that they did not make better use of their opportunities.

42:18 — YE DEAF — Deaf to God's word and warnings.

BLIND — Blind to God's will, and cannot see anything but their own way.

THAT YE MAY SEE — Get your eyes opened to the proper way and your own folly and cease to seek selfish pursuits.

42:19 — WHO IS BLIND — Blind to self and self interest, does not apply scriptures to self, blind to own greatness.

MY SERVANT — Christ and then those who have his spirit.

DEAF — Deaf to all appeals to selfish interests, hearing only Jehovah's message. Blind and deaf to earthly ambitions and prospects and worldly wisdom, to the intent that they may the more diligently render obedience to their high calling which leads them to ignore present advantages, to sacrifice them all, laying down even life itself in service of truth. (*Z.'03-111; R.3176*)

AS HE THAT IS PERFECT — "*Shalam*" = to be safe (in body, mind or estate), to be completed. (*Strong*) Devoted.

42:20 — SEEING . . . THOU OBSERVEST NOT — Not the blindness of ignorance. It is not that we do not see earthly advantages, but we purposely reject, close our eyes to all such earthly allurements, heed them not. (*Z.'0-3-111; R.3176*)

HE HEARETH NOT — Opening the ears of others to hear the divine messages, but hears nothing that appeals to selfishness, closes his ears to it.

42:21 — THE LORD IS WELL PLEASED FOR HIS RIGHTEOUSNESS

SAKE — God is highly pleased with such a character as Jesus' because it is like God's own and we are to be copies of the likeness of His son.

HE WILL MAGNIFY THE LAW AND MAKE IT HONORABLE —

See the note on Isa. 42:13. Christ magnified this for us from one day to 7,000 years (61,362,000 times); for the world (Millennium) 1,000 years (8,766,000 times).—*Bro. Hollister*.

44:27 — I WILL DRY UP THY RIVERS — A prophecy of how Babylon would be taken, by the drying up of the Euphrates. A type of how Christendom would be overthrown by the antitype of Cyrus, Jesus Christ in glory.

44:28 — THAT SAITH OF CYRUS — History gives Cyrus a very honorable character, calling him "gracious, clement and just, treating men as men, and not as mere tools to be used and cast aside—a conqueror of quite a different type from any the world had previously seen." Plutarch declares—"that in wisdom, virtue, and magnanimity he seems to have surpassed all kings." (*Z. '11-378; R.4892*)

AND TO THE TEMPLE, THY FOUNDATION SHALL BE LAID —

Showing how Christ will build the antitypical temple (the Church) and set up the New Jerusalem, the heavenly and also its earthly counterpart.

45:1 — CYRUS — The sun. He was a sun to the captives in Babylon, shedding light and warmth on them, setting them free from captivity and letting them return to their own land. But the greater Cyrus is the "Sun of Righteousness, who will arise with healing in his wings (beams) shedding light (truth) and the warmth of love on the whole race, giving life to all and sustaining life in all. As then it was not a compulsory return from captivity in Babylon, so under Christ it will not be compulsory, but voluntary.

SUBDUE ALL NATIONS BEFORE HIM — Cyrus thus became king over the whole world, king of kings and lord of lords. So the greater than Cyrus will become King of Kings and Lord of Lords, over the whole world. Israel included.

THE GATES SHALL NOT BE SHUT — Gates of death (dying condition) and hell, two leaved (Rev. 1:18), they will not be shut but opened (Isa. 61:1) and all mankind will come up out of death and hell (Rev. 20:13), to perfection and restitution.

45:2 — BREAK IN PIECES THE GATES OF BRASS — The gates of Babylon, type and antitype. See Psa. 107:16.

45:4 — I HAVE SURNAMED THEE, THOUGH THOU HAST NOT KNOWN ME — This applied to the literal Cyrus only.

45:13 — HE SHALL BUILD MY CITY — “*Ir*” = the court wall of the temple.

47:1 — O VIRGIN DAUGHTER — Said in derision of her claim to purity.

47:10 — THY WISDOM — Worldly wisdom.

49:1-26 — This prophecy identifies the faithful anointed as the servant, the remnant being a part thereof. The servant speaks under the direction of the Lord, first to the Great Company class and then to all peoples of good will. Many of the Great Company are in the denominational prison houses and the servant is commissioned to bid them come forth and show themselves, and take their stand on the side of the Lord. The servant is also commissioned to lift up a standard for the people and millions of people of good will hear the message of truth. The servant uses the truth as a sharp sword and as a polished shaft. While the servant is giving this witness, even though the times are dangerous, God holds the faithful ones in the hollow of His hand and shields them from the assaults of the enemy. On the identification of the servant see verse 3.

49:1 — LISTEN, O ISLES — Isles are stable places of land in the midst of restless waters. The mass of mankind is restless. The isles therefore represent certain companies of Christian people who mingle with mankind but who do not trust in the powers of restless humanity. They love the Lord to a degree and yet they are afraid. They do not fully exert themselves on the side of the Lord. These are of the antitypical city of Jerusalem who will be cut off from the city. Zech. 14:1,2.

49:3 — O ISRAEL . . . MY SERVANT — This refers to the Christ, head and body. (Isa. 61:2)

49:8 — IN AN ACCEPTABLE TIME — Gathering the full number of 144,000. When we like our Lord may sacrifice earthly rights and restitution privileges and thereby attain the spiritual blessing of our high calling of God in Christ Jesus. (Z. '10-6; R.4542)

HAVE I HEARD THEE — The Christ, Jesus the Head and the Church, his body. See 2 Cor. 6:2 where Paul so applies this text.

THE DAY OF SALVATION — The day of the Great Salvation to the divine nature. (Heb. 2:3) The Gospel age.

GIVE THEE FOR A COVENANT — Give the entire Christ, head and body—given as a Covenant for the world. In this connection is shown the appropriateness of Jesus' speaking of his cup of suffering and death which he invited his faithful to share with him, not only as his own blood shed for us, but also the blood of the New Covenant shed for many, in which we are privileged to participate. Those who see and appreciate the privilege rejoice to be counted worthy to have fellowship in His sufferings and sacrifices, that they may share his glories and work. The blood of the New Covenant signifies the sacrifices (better) by which God has been pleased to arrange to bring the whole world anew into covenant relations with Himself. The Covenant is made with the Mediator and he is to be given to the Jews for a Covenant.

TO ESTABLISH THE EARTH — The people and their earthly inheritance are distinct, as shown here, from the Great Mediator of the Covenant through whom the people are to be blessed. All the families of the earth.

TO CAUSE TO INHERIT THE DESOLATE HERITAGES — To institute times of restitution. The purpose of the mediatorial work of Christ. (*Z. '10-6; R.4542*)

50:1 — THE BILL OF YOUR MOTHER'S DIVORCEMENT — The Law Covenant.

YE SOLD YOURSELVES — The unfaithfulness was not on Jehovah's part, but on the part of Israel.

FOR YOUR TRANSGRESSIONS IS YOUR MOTHER PUT AWAY — The Law Covenant was cast off because of the transgressions of its offspring at Jesus' first advent. Type Hagar cast off for Ishmael's mockery.

51:16 — I HAVE PUT MY WORDS IN THY MOUTH — To have the fullest power in our lives these words of God must be spoken, not merely be in our minds. If there is not an inflow and an outflow, the message in us will become sterile, ineffective.

PLANT THE HEAVENS — By His words. (See Luke 3:21) Those enlightening words, guiding, comforting, molding, which prepared Jesus for heavenly glory are intended by the heavenly Father to continue on their mission of planting the heavens (the word of God likened to a seed) until the body members also like their head prepared by them for their place in the new heavens. (*Dawn 11-'43, page 16*)

52:1 — AWAKE, AWAKE — In the Harvest time, now, in the Resurrection morning. For the Bridegroom no longer tarries. Zion and Jerusalem have

been asleep on the subject of the second advent, because of the disappointment in 1844. Those who are to be the prominent teachers in the Church are called to awake. Zion = bright, sunny. These are the teachers who go forth as light shiners.

O ZION . . . O JERUSALEM — Usually where Zion and Jerusalem occur together, Zion = Church and Jerusalem = Ancient Worthies or earthly phase, but here Jerusalem is called the Holy City and hence = the total Church, while Zion = the teachers, light bearers, stars in the Church.

PUT ON THY BEAUTIFUL GARMENTS — The virtues, the fruits of the Spirit. They should make themselves beautiful in God's sight, good works become them (Rom. 13:12-14; Gal. 3:27; 2 Pet. 1:5-10; Eph. 4:24; Col. 3:12-14) They are called garments because they cover us. (Psa. 93:1; 104:1; Isa. 61:10) "Put on thy strength and as a result put on these beautiful garments."

THERE SHALL NO MORE COME INTO THEE THE UNCIRCUMCISED AND THE UNCLEAN — After the Harvest is over no more of these two classes will come among God's people: the uncircumcised and unclean. (Ezek. 44:9) All who enter will be consecrated, and none but those who are cleansed from all Adamic defilements may enter into the kingdom. (Rev. 21:27; 22:14, 15)

52:2 — SHAKE THYSELF FROM THE DUST — Shake off earthly hindrances (weights) and the traditions of men, and man-made creeds, as the dust of the ground and arise above them, "set your affections on things above." (Col. 3)

AND SIT DOWN — Sit down at the table which the Lord has prepared. Previously she had been sitting down by the rivers of Babylon (Psa. 137) but now she is urged to come to the Lord's table.

O CAPTIVE DAUGHTER OF ZION — Housetop saints who have had the bonds or yoke of Babylon on their necks. They are to loose themselves from this yoke to come out of Babylon. The call is now going forth "come out of her my people."

52:3 — YE SHALL BE REDEEMED WITHOUT MONEY — Their yearnings and efforts were to bring others out of sin. The leaders in Babylon made merchandise of them (2 Pet. 2:3) but they are delivered by the truth, by God's sword, without money. Money is a great thing in Babylon, her priests teach for hire.

52:4 — EGYPT — The world.

TO SOJOURN THERE — Here the Lord used natural Israel's experiences as a type of how the Church was in the world and was oppressed by them.

THE ASSYRIAN — World in the Church. Papacy oppressed, wore out, crushed them without a cause.

52:5 — MY NAME EVERY DAY IS BLASPHEMED — Name = character, true. Blasphemed by false doctrine, especially that of eternal torture. It makes God worse than Satan himself. By these doctrines God's people have been made unhappy, fearful, burdened, and they gained nothing for God's cause by them. They have been made to howl because of these blasphemies. His people have been persecuted by the false leaders and God's work has gained nothing by the sectarian service, "all for nought."

52:6 — BEHOLD IT IS I — These false doctrines which blaspheme His character will be shown up and His character cleared in the sight of his people, and they shall know His character to be the perfect blending of wisdom, justice, love and power. His people will know when God speaks. "My sheep know my voice." The false doctrines have no justice, etc., in them. The character of His people is being made like His and they are growing in wisdom, justice, love, etc., and they will expect from Him only what would be in harmony with His true character, as revealed in His Word. How do we know that we have the Truth? Because it harmonizes God's Word so completely with his stated character. No doctrine can unfold His plan which contradicts His character. Every Bible doctrine is in harmony with and reveals God's character and no passage can be properly explained except in such harmony. If we find a doctrine which violates His character and Word, we may know it is false, but if in harmony with His Word and character we may be sure that He is speaking.

IN THAT DAY — The thousand year day.

52:7 — HOW BEAUTIFUL UPON THE MOUNTAINS ARE THE FEET OF HIM — The mountains are the kingdoms of earth, of Christendom, especially. The beauty referred to is of the New Creature, character. (Psa. 45:11) They do not come with a message of torture, but of peace by restitution under Christ's Millennium, salvation for all the willing and obedient. The "him" referred to is the entire Christ; and the "feet" the last living members of his body.

GOOD TIDINGS — Restitution and the near establishment of the Kingdom.

GOOD TIDINGS OF GOOD — The high calling, word repeated to make emphatic. The Song of Moses and the Lamb. (Restitution and the high calling.)

THY GOD REIGNETH — The second advent of Christ has already come and the kingdoms of this world will soon give place to God's kingdom.

52:8 — THY WATCHMAN SHALL LIFT UP THY VOICE — Here the picture is of watchmen on the walls or in the city to protect it. The watchmen are those who watch for your souls, as in Heb. 13:17. These will proclaim the message and they will be in harmony in the way they present it. There will be no jangling and clashing of creeds, no discordant notes. They will see alike, agree thoroughly and have the truth in the love of it. All will be playing in harmony on the one great harp "God's Word." "With the voice together shall they sing for they shall see eye to eye."

52:9 — BREAK FORTH INTO JOY — Part of the Harvest message is the return of favor to the Jews and the establishment of the earthly phase. We should encourage them to return to Palestine, that their double is past. (Isa. 40:1, 2) This is the song the Jews are urged to sing. The dark night is nearly over, soon Messiah shall reign over them and the Ancient Worthies return.

REDEEMED — Delivered.

WASTE PLACES OF JERUSALEM — The city and country have long lain desolate but are now to be restored and built up. (Acts 15:16; Jer. 30:18; 31:27, 28)

52:10 — THE LORD HATH MADE BARE HIS HOLY ARM — Jesus Christ. All things are of the Father and by the Son. To make bare is to uncover to the eyes of the understanding something previously hidden. In the Millennial age men will discern Christ and understand his work and mission. Then all shall see the salvation of our God. They will see the might and power of His love in saving the Church, and it will give them confidence and trust that He will save them. All who have not had full and complete opportunity now will have it then. The Jews will be restored to favor and the Gentiles be delivered from Satan's dominion. They will be given light and blessings and using these will or may gain everlasting life.

52:11 — DEPART YE, DEPART YE — Here are specific directions as to how to leave Babylon.

TOUCH NO UNCLEAN THING — Its organizations and doctrines and titles. Do not become contaminated with them but reject them. Some housetop saints are there yet, but they must not go down into the house (sect) to get their goods, but go out and leave all unclean things. (Mark 13:35; Josh. 6:18; 7:21)

BE YE CLEAN — In heart, mind, character, in the doctrine (vessel) you teach.

VESSELS — Doctrines, truths (silver and gold) of God's word, clean from error, and organizations and wrong practices. "Let every one that nameth the name of Christ depart from iniquity." God does not want His priests to serve Baal (a type of the services and mammon worship in the nominal church, especially Papacy). (Ezek. 44:15, 16)

52:12 — GO NOT OUT WITH HASTE — Before realizing what the truth is. When one gets a proper appreciation of the Truth, he will realize that he cannot be faithful to it, and remain in Babylon and so must come out. When the Truth gets into their hearts so thoroughly they won't need urging to come out. Those led out by the Truth do not go out with haste. We are to make our withdrawal as public as our entrance.

NOR BY FLIGHT — As will the Great Company who will be driven out. But the Lord will go before us, his true people, and help us in every thing. No one can capture us. He will be our rear guard and give us all the protection we need, for the interests of the New Creature. Here the children of Israel are used as a picture of the Church. (Num. 9:16, 17) But let us not urge any to come out. Do not try to get the tares out, for they are to be bound in bundles and if free would only be a hindrance to God's people.

52:13 — MY SERVANT — Jesus, his exaltation.

52:14 — AS MANY WERE ASTONIED AT THEE — Better rendered, "As astonished at thee have been many (so marred by man was his appearance, and his form by the sons of men) so shall he astonish many peoples." As the people of his day were surprised that he should submit to the abuse of those who crowned him with thorns and smote him and spat upon him and crucified and pierced him, so others of all nations now and in the future, hearing of such patient endurance of "such contradiction of sinners against himself" (Heb. 12:3), have wondered and will wonder at such patience and meekness. A faulty translation has given rise to erroneous thoughts respecting our Lord's appearance. Even the more careless readers who have seen faces of human creatures seriously marred by debauchery, disease, or mis-shapen by accident, have found it impossible to realize that our Lord's visage or countenance "was more marred than that of any man and his form more than the sons of men." Evidently something is wrong in such a statement for not such an one would Pilate present before the people saying, "Behold the man!" Not such an one would the common people hail as the Son of David and think to take by force to make him a King. Besides, have we not the assurance that not a bone of him was broken?

52:15 — THE KINGS SHALL SHUT THEIR MOUTHS AT HIM — For what was not recorded of others they will see exemplified in him. The great ones of earth never heard of any king submitting to such indignities at the hands of his subjects and in order that he might do them good. He shall

sprinkle many nations with truth. “Thus shall he cause many nations to jump up (in astonishment)” (*Leeser*)

The kings are the Restitution class made perfect. They will give him due reverence as king of all. They will recognize that all honor is due him. (Rev. 5:13) (Sprinkle to cleanse from error? and evil?) (*E159*) Undoubtedly our dear Redeemer’s face bore marks of sorrow, for as we have seen, his deeply sympathetic heart was touched with a feeling of our infirmities; and no doubt these marks increased, until the close of his ministry at Calvary. But we may be sure that his faith and hope were also marked in facial expression. (*E159, 161*)

53:1 — WHO HATH BELIEVED OUR REPORT — The message of Jehovah to His people at the first advent and generally at the second advent. Very few have received God’s message then or now because very few have a meek humble spirit and a hearing ear.

TO WHOM IS THE ARM OF THE LORD REVEALED — To whom is the power of God among men revealed, who sees God’s power in the affairs of men? To whom is Christ revealed?

53:2 — FOR — Contrary to human expectation.

HE SHALL GROW UP BEFORE HIM AS A TENDER PLANT — The Lord’s way of accomplishing matters is the very reverse of what mankind would naturally expect. With our mental tendencies, man would expect that the Son of the Highest at his first advent would have been in glory and not in humiliation. Even in his taking the human conditions and such environments as to show forth strikingly and forcefully among the human race. It was a disappointment to the Jews that Jesus came humbly. To them he appeared too tender a plant ever to prosper. They acknowledged him to be of the Davidic line, but esteemed him to be from one of the roots which had lost its virility. They thought that from such a root in dry ground they could never hope for a sprout of glory, power and dignity. (*Z. '05-205; R.3590*)

53:9 — AND HE MADE HIS GRAVE WITH THE WICKED, AND WITH THE RICH IN HIS DEATH — Jesus died, the just for the unjust. He took the sinners place. He experienced the sighings and hardships that the condemned race has experienced even unto death. Yea “even while in the death state” he was still associated with them. He made his grave with the wicked and with the rich in this death state. Jesus was buried in the tomb of Joseph of Arimathea who was a wealthy man. (Matt. 27:57, 58, 60) “In his death” = death state, clearer if we transpose. In his death he made his grave with the wicked and with the rich. (*Bible Question Box*)

54:1 — MORE THE CHILDREN OF THE DESOLATE THAN THE CHILDREN OF THE MARRIED WIFE — She which hath the husband as Paul states in Gal. 4:27. The word used here is not (“*ish*” or “*ishshah*”) the usual Hebrew word for wife, but another which has the thought of possession. In an oriental home where there are several wives, if only one has born children to the husband, he is her husband in that special sense, he belongs to her.

54:3 — THOU SHALT BREAK FORTH ON THE RIGHT AND ON THE LEFT — The children of this covenant will not all be found in one part of the earth as are the seed of the Law Covenant found in Palestine, but will be of all nations, people, tongues.

54:4 — SHALT NOT REMEMBER THE REPROACH OF THY WIDOWHOOD ANYMORE — She was in the past, more like an unmarried woman, or worse yet more like a widow.

54:5 — FOR THY MAKER IS THINE HUSBAND — The Maker of that Abrahamic Covenant was Jehovah and he (typified by Abraham) is the husband of that covenant (typified by Sarah). This gives us some faint conception of how dear to the heart of the Father is that covenant. Sarah means “Princess,” and this is the Princess covenant which is going to give birth, to the royal seed. (See Gal. 4:23 note).

AND THY REDEEMER — As Abraham with divine assistance redeemed Sarah from her barren condition, so God, who originally made the Covenant of Grace (as Abraham made Sarah his wife), in due time redeemed or delivered it from barrenness.

As Abraham was to be the father of many nations, heir of the world, so God, (who for a time was known to Israel in a limited sense and esteemed as their Holy One) will be known of all men, as a wonderful God. Then He will be the God of the whole earth.

54:13 — AND ALL THY CHILDREN — Children of the Sarah Covenant, the Church, not the world. The world will be taught through Christ and the Church, yet they will give God’s teachings, and so in the beginning they must be taught.

55: — This chapter describes the conditions that shall obtain after the Gospel church has been selected and glorified to picture the Millennial age and the world of men blessed through the glorified Christ. (Z.’-05-217; R.3596)

A second application of Isa. 55:1-7. “Here believers of this Gospel Age are described as those who hunger and thirst after righteousness. Under the Father’s drawing they come to Jesus now. They are not of those who, blind

and deaf under Satan's power, love darkness rather than light, and will need the kingdom regulations and corrections to make them bow and confess, under the New Covenant arrangement with Israel and indirectly with all nations. To these hungry, thirsty, seeing, hearing ones believers, the Lord offers the cream or fatness of the Everlasting Covenant, saying—obey and your soul shall live, and I will give unto you the sure or promised mercies of David. David means beloved and is another name for the Redeemer, the antitypical King of Israel by divine appointment.

“This prophecy evidently therefore is the prophecy of the call of this Gospel age, to share with Jesus the glory, honor and immortality of the Kingdom. Note the context: A nation that thou (Christ) knowest not shalt thou call, and nations that knew not thee shall run unto thee. Unquestionably this is the Church. Spiritual Israel, a holy nation, a peculiar people, chosen out of all nations to the heavenly Kingdom of the Millennium.” (*Z. '09-30; R.4321*)

The everlasting covenant made with the Church is the Abrahamic covenant or Sarah Covenant. The everlasting covenant made with the world in the next age will be the New Covenant. (*Z. '09-30; R.4321*)

55:1 — HO, EVERY ONE — Everyone in the Millennial Age who has a desire for righteousness.

THAT THIRSTETH — All that will be required then will be that they shall be thirsty, shall be desirous of the life offered, that they shall be hungry for the bread of life, desirous of the life offered.

COME YE TO THE WATERS — There is no river of life flowing at the present time—or will there be until the Church is glorified, (the wells of water now being found will unite to make a great river of life), the kingdom established, and then the river of life will flow from the throne (Rev. 22; Ezek. 47) from the Millennial Kingdom power and authority established in the earth. Then the glorified Church, the Bride, with the Spirit shall give the invitation to the world of mankind in general. (*Z. '05-217; R.3596*)

Now whoever has the water of life gets it not from a river or pool, but from the Lord, a well of water springing up in you. (John 4:14) Since there is no water now (such as described here) to which to invite any at the present time, this chapter must belong to the time when there will be such a flow of water. There is a certain sense in which now any who thirst may come to Christ and find him a fountain of life, and all the Lord's people are thus refreshed in the present time by partaking of Christ, and thus having formed in them the well of water that will spring up into everlasting life. The statement here however seems to be a more general one, an invitation to every one, such as the Millennial invitation will be, for the invitation of the present time has limitations.

HE THAT HATH NO MONEY — The world will indeed be called to come to the waters of life, the river, and to partake thereof freely without money and without price, without walking in the narrow way of self-denial and suffering for righteousness' sake. All may indeed delight themselves in the fatness, the fullness, the gracious provision which the Lord has made for them and which will then be opened to the whole world so desiring it.

BUY WINE — True, soul satisfying doctrines, revealing the true God, Jehovah and his wisdom, justice, love and power.

AND MILK — The simple foundation doctrines.

WITHOUT PRICE — The water of life which our dear Redeemer offers us now is not without price, for he himself says that none can be his people, except he take up his cross and follow him—he who loves father or mother or lands, etc. more than me is not worthy of me, cannot be my disciple. The cost of the water of life in this present time is self-denial, self-sacrifice, a walk in the narrow way and baptism into Christ's death. Those desirous of being disciples should first sit down and count the cost. But when the Gospel age is ended there will be no more suffering for righteousness sake, the narrow way will no longer be. It will give place to the Highway of Holiness upon which all the Redeemed of the Lord may go up to life, restitution and perfection.

55:3 — YOUR SOUL SHALL LIVE — This is the message of Christ to the world as it will soon reach them through the glorified Church. Hear (obey) and your soul shall live will be the watchword of the Millennium.

AN EVERLASTING COVENANT WITH YOU — The New Covenant will then be proffered to all, the divine agreement to be merciful, to cancel the sins that are past. (Jer. 31:33, 34)

THE SURE MERCIES OF DAVID — The mercies guaranteed to Israel and the world through his great Son, our Lord. The real David (the real beloved) shall be the divine channel for the outpouring of the mercies and blessings of the New Covenant. (*Z.'-05-218; R.3597*)

A LEADER AND COMMANDER TO THE PEOPLE — This is the great Prophet, great Priest and King, typified by Moses, and Melchizedek and the kings of David's line.

55:5 — THAT THOU KNOWEST NOT — Not previously known, the new nation called during this Gospel age, a holy nation, peculiar people, a royal priesthood, to show forth the praises of Him who has called us out of darkness into His marvelous light. (1 Pet. 2:9)

SHALL RUN UNTO THEE — Many nations that knew not him previously, shall run unto him because of his being glorified, as the result of the calling of this holy nation, the establishment of the kingdom and the glorification of this nation with himself.

HE HATH GLORIFIED THEE — The glorification of Christ and the Church.

55:6 — SEEK YE THE LORD WHILE HE MAY BE FOUND —

Throughout the Millennial age there will be a grand opportunity for every member of Adam's race to seek the Lord while he may be found, to call upon him while he is near. The opportunity will last for a 1,000 years, and all will be invited to drink of the water of life freely. All fully appreciating the situation fully may attain to all that was lost in Adam. Restitution. (Z.'05-218; R.3597)

55:7 — LET THE WICKED FORSAKE HIS WAYS — Here is shown how the Lord may then be found, namely the wicked must forsake his ways of unrighteousness, the unjust must abandon unrighteousness even in thought. Under such conditions during the 1,000 years all may return unto Jehovah through the great antitypical David. But it will require all that 1,000 years of Christ's reign to restore and make fit for presentation to Jehovah those who will hear the voice and apply for the water of life, forsake evil and seek the Lord.

55:8, 9 — FOR MY THOUGHTS ARE NOT YOUR THOUGHTS — The blessings of the Millennial day will be beyond the thinking of mankind, higher, broader, deeper than they are ready to believe. Not until then, until the completed work is seen will we be able to realize the meaning of this assurance.

55:10, 11 — FOR AS THE RAIN THAT COMETH DOWN . . . SO SHALL MY WORD — Isaiah like Solomon (Eccl. 1:7) thought the rain coming down from the clouds, returned thither again. So God's Word, as His messenger, comes into the world charged with a certain duty, obligation and promise, and will ultimately return to the Lord to make report. The report, the result of the promise, shall not be other than the Father designed in His great love and mercy. It will not discredit Him but will be to his everlasting glory. (Z.'05-218; R.3597)

55:12, 13 — FOR YE SHALL GO OUT WITH JOY — These set forth the blessings and peace and favor of God which will then be upon the whole world of mankind. It will no longer be true that whosoever will live Godly will suffer persecution, for then such shall go out with joy and be led forth with peace, by the great Shepherd of the flock; who after telling us that we his flock of this present age are like sheep among wolves, assures us that

“other sheep I have which are not of this fold.” (John 10:16) It is these other sheep of the Millennial Age which are referred to, and whose leading out and in peace and joy is assured. “There will be no wolves there, no lion or ravenous beast.”

In grandly poetic language, mountains and hills and trees and fields are represented as all rejoicing in that glorious day, when Satan shall be bound and the knowledge of the Lord shall fill the earth, and the darkness of sin shall have fled away before the glorious beams of the Sun of Righteousness.

THORN — The wicked who lurkingly seek to injure the unwary foot.

FIR TREE — An evergreen, symbol of a man possessed of life, everlasting life. A balsamic evergreen with a healthy influence, giving refreshing effects.

BRIER — Reaching forth to attack and ensnare those attracted by its sweet odor.

MYRTLE TREE — Beautiful and harmless. The evergreen yields sweet perfume and berries that are a delicacy. These two, myrtle and fir represent mankind under the favorable influence of the Millennium, the blessing of the Lord; yielding good influence and themselves possessed of everlasting life. This state, righteous flourishing instead of the wicked will then obtain. (Psa. 72:7)

Thus does the Lord contrast the condition of the world today, full of men and women who are really thorns and briars in word and deed injuring others, and the peaceable strong stalwart ones of the next age, full of life and vigor.

FOR A NAME — To His honor and glory, revealing his justice, wisdom, love and power. Men and angels will then see His completed work and understand His ways, and all heaven and earth will unite in praising His glorious and wonderful character. (Rev. 5:13)

FOR AN EVERLASTING SIGN — This sign or proof or picture, or example of His greatness will be perpetual—never be cut off, but shall avail as a lesson for all future creations and races. The wicked will not be perpetuated, they shall be cut off, they would not be to His glory. But it will be to his glory that He should save from amongst men all who have a love for righteousness, all who under favorable conditions would prefer harmony with God and righteousness with truth and goodness and purity. (Z. '05-218; R.3597)

56:1 — THUS SAITH THE LORD — Speaking particularly to us, the feet members of the body, living in the Harvest of the age, for our comfort and encouragement.

KEEP YE JUDGMENT — Follow my Word and Law and keep my Spirit of a sound mind. Hold fast to my commands and Word, hold them! do not let them slip away! Keep level headed! O, how much this advice is needed now when there is so much loss of judgment amid the strife of human passion and hotheaded, selfish, and rash steps of many! The princes of earth are losing their better judgment, being deceived and led astray by selfish desires, greed, ambition, and error. Keep your balance of judgment! Hold on only a little longer and relief and rest will come.

MY SALVATION — Deliverance first for the church and then for the world, the Lord's saving power, salvation from all the present slavery to sin, and from all the evil conditions. He calls attention that it is Jehovah's power that will bring the deliverance, the schemes of men will fail, but God is ready to step in at the proper time with the true remedy.

IS NEAR TO COME — It is not far away now, only a little longer. Hold fast yet a little while, do not become discouraged and give up, hold on and hope and wait, it is but a short while now, even at the door.

DO JUSTICE — Deal justly with all, with God, with the brethren and with all men, justice in business and belief and conduct generally, practice it. It will encourage others and help them to be more, sober. Do not yield to temptations to slander, as we see slander increasing and back-biting.

AND MY RIGHTEOUSNESS — My righteous character.

TO BE REVEALED — God will teach men how He has been just and kind and patient in all things all the time. He will answer them and show them.

56:4 — THE EUNUCHS — (Matt. 19:12) They seem to be God's consecrated people during this Gospel Age.

THAT KEEP MY SABBATHS — The sabbaths mentioned in Heb. 4 and Isa. 58:13. Perhaps the Christian with Christ keeps the antitype of both the weekly and yearly sabbaths. (Lev. 25)

TAKE HOLD OF MY COVENANT — A Covenant with me by sacrifice. (Psa. 50:5) Also taken hold by faith of the Abrahamic Covenant, God's great, special covenant.

58:1 — LIFT UP THY VOICE LIKE A TRUMPET — Those who have the light of truth as it now shines out in God's Word, should as they have suitable opportunity, point out to Christendom of today, especially the professed people of God, their error. Show them where they have deviated from God's Word, where their course is not in harmony with the Golden Rule. Not go about berating anybody. Very little good is done by such a course. The Truth itself is to be the sword, a sharp two-edged sword, the Word of God. The work any of us could do aside from the Word would be but bungling work. We are to point out what the scriptures have to say, on proper occasion. This does not mean to insult people. God's ambassadors have no commission to insult anyone, but the rather, with gracious words we may nevertheless point to the conditions of the present day, the dangers now before the world, and the proper position to be taken by those who would wholly follow the Lord. (*Z.'15-59; R.5637*)

If we have favorable opportunity we might point out to the Jews the reason they are in their present cast off condition. (*Z.'15-51; R.5630*)

SHOW MY PEOPLE — The Lord is here describing the conditions of the nominal people of God. These words probably had an application in the prophetic day, but we believe a special application in our day.

My people are those now in covenant relation with God, His true people and no others. The great mass of the professed people of God now, have gotten into many transgressions—of the divine will and law, many quite ignorantly following blind leaders of the blind, following creeds of the darker past. (*Z.'15-51; R.5630*)

TRANSGRESSION — Especially grievous.

THE HOUSE OF JACOB — A distinguishing term referring exclusively to the Jews, God's ancient covenant people. (*Z.'15-51; R.5630*)

58:2 — THEY TAKE DELIGHT IN APPROACHING TO GOD — This is along the same line as Isa. 29:13; Matt. 15:9. The translation here is not so clear as perhaps might be. The thought seems to be that they apparently seek me daily, apparently delight to know my ways. They build churches with high steeples at enormous cost, with gorgeous appointments. Many churches have imposing images of the saints or great paintings which make a fine outward appearance; rich melodious bells chiming out sweet hymns; well trained choirs to sing anthems; highly educated ministers who are gifted orators and deliver eloquent dissertations. Outwardly they have a wonderful zeal for God but not according to knowledge; on the surface it would seem they are doing well. They appoint an annual Thanksgiving Day, take up large collections for poor, pay large salaries to preachers; raise money for missions, much like Matt. 23:15. (*Z.'15-51; R.5630*) A great deal

that we have here today is a mere mechanical form, a mere outward display, a form of Godliness without its power.

58:3-7 — WHEREFORE HAVE WE FASTED — Compare vss. 6, 7 with Isa. 61:1, 2; Luke 4:17-19; Matt. 25:31-46. This chapter has unmistakable reference to the Millennial age, as the great Sabbath day of rest for the world. What a beautiful type this is to those who give themselves to this Sabbath keeping. See Acts 20:35.

The Father thinks it is more blessed to give than to receive, and so He has entered into this rest of working for others at the greatest cost to Himself, and He gives us the inestimable privilege of following in Jesus' footsteps, giving our all in behalf of others and trusting to His bounty. The new commandment of John 13:34, 35 has this thought. (vs. 2 and 1 John 3:16) See Ezek. 18.

After the race has been brought to perfection, the final test will be on the spirit of the fourth commandment. Sabbath-keeping, its spirit of self sacrificing love. All of the race who desire to join in this work of serving others and bringing them blessings, will have the opportunity of cooperation and if they thus cooperate, they will develop the same kind of character that the Lord and the Church have, like the Father. But if they shut up their hearts and refuse to cooperate, refuse to trouble themselves about others, although physically and mentally perfect, the result will be they will fail in the final test, because they did not form the right characters, did not enter into "His rest." (*Brother Hollister*)

58:13 — IF THOU TURN AWAY THY FOOT FROM THE SABBATH — *Leeser*: "If thou restrain thy foot for the sake of the Sabbath."

HONOUR HIM — Honor "it." *R.V.*

NOT DOING THINE OWN WAYS — This is Christian Sabbath-keeping, as shown in Heb. 4.

60:14 — BOW THEMSELVES DOWN AT THE SOLES OF THY FEET — By and by, when the Church shall have been glorified and a new dispensation ushered in, those who hate us now, largely because they are blinded by the Adversary and misled will bow before us as the Lord's anointed, and we shall have the pleasure of lifting them up, blessing them, encouraging them and forgiving them and assisting them both to the image and likeness of God. (*Z. '01-300; R.2881*) See Gen. 37:8.

61:1 — THE SPIRIT — God's Holy Spirit is expressed in any one of three ways:

- (1) God's holy heart or mind, His holy thoughts and purposes, His disposition.
- (2) the energy or power or influence emanating from God.
- (3) God puts His thoughts in His Word and these charged with the influence from God, pervade His Word and we in reading and study of His Word, have our minds and thoughts charged more and more with His disposition and thus we have His mind in us.

One or another of these senses will fit every occurrence of the words Holy Spirit in the Bible.

OF THE LORD GOD — Not the spirit of the world or of the Adversary.

IS UPON ME — Christ, head and body. The Spirit came on Jesus at his baptism, the Spirit came upon the body at Pentecost. (*Z. '04-12; R.3301*)

ANOINTED ME — Made me a Messiah.

TO PREACH — Expound, explain, publish by word or act or look.

GOOD TIDINGS — These come from the wellspring of God's heart and He gives us His spirit, anointing, that we may preach good tidings. (Luke 2:10) Only those who have his Spirit can so preach.

UNTO THE MEEK — The meek are not found in drunkard's dens. Why only to this class? Because only those who are meek can receive these tidings, only those who have the Holy Spirit can grasp the thoughts of God. (John 16:12, 13; 8:42-44; 1 Cor. 2:10-12, 16) Much depends on the way these tidings are presented; must be given in proper spirit tactfully, meekly, lovingly, else they will injure. Our possession of the Holy Spirit is our ordination to preach and the only ordination God recognizes. This is a principal part of our work, witnessing.

BIND UP THE BROKENHEARTED — Like is drawn to like. The loving, tender, sympathetic spirit is the only one that can preach to the brokenhearted. Gospel not preached to break hearts, but to mend the hearts already broken, to bind them up with bands of love and the oil of Gospel comfort. There are plenty ready to serve the appetites of those who long for pleasure, ball games, society fetes, chess, travel, etc. We have not a word to say against these. It is not our thought that they are going to eternal torment; hence we do not frantically beset them, annoy them. Let them have their pleasure. Let them wait for the time to come when something may occur in their experiences which will put them into the class of the broken-hearted and contrite of Spirit and cause them to feel after God if haply they might

find Him, as a satisfying portion. We must seek to bind up the brokenhearted. (N-2-27-10)

TO PROCLAIM LIBERTY TO THE CAPTIVES — Captives of sin and Satan and captive in death, slaves of sin. This is a Jubilee message. God's glad Jubilee day is coming, dawning and the shackles are soon to be broken. There is liberty now from sin and Satan only in Christ.

AND THE OPENING OF THE PRISON TO THEM THAT ARE BOUND — Jesus never went into literal prisons to open them, nor ever taught his disciples so to do. Hence this is not a literal prison at all, but the great prison house of death. He will unlock the doors (for he has the keys) and set the captives free. (Rev. 1:18; John 5:28, 29)

61:2 — TO PROCLAIM THE ACCEPTABLE YEAR OF THE LORD — The Gospel Age. (2 Cor. 6:2; Heb. 3:14, 15; 4:7, 8) God is now pleased to accept sacrifices of justified bodies, reckoned perfect, holy, acceptable because of the imputed perfection of Christ. (Rom. 12:1) These sacrificers are called the Royal Priesthood, etc., (1 Pet. 2:5, 9) and their sacrifices are made in Jesus name, and counted as part of his sacrifice, because they are members of his body. Hence our message referred to here is the High Calling, the greatest offer of God.

THE DAY OF VENGEANCE OF OUR GOD — This in itself is not good, but in its proper connection is given to warn the warnable and the rest must receive stripes, the natural result of rejecting God's instructions. Must be proclaimed in love and sorrow, as did Jesus declaring Jerusalem desolate. (Luke 19:41-44) Given but little space here so not to be made first in our proclamation.

TO COMFORT ALL THAT MOURN — Three classes of mourners:

- (1) those of the groaning creation who mourn for loss of loved ones, disappointed hopes and ambitions, misfortune. Comfort these by telling them this condition is not to last much longer, God is soon to lift the curse and bless all people. Tell them why evil is permitted.
- (2) Those who mourn for their sins and imperfections. Tell these God's loving gift of His Son to die for their sins and redeem them, and of His gracious offer of justification.
- (3) See verse 3.

61:3 — THEM THAT MOURN IN ZION — The third class of mourners. Those in the city (Ezek. 9:4, Jerusalem = nominal Zion = nominal church) who sigh and cry for the abominations done in her, bewail her lack of faith,

lack of honesty, her worldliness. Comfort these by appointing unto them, telling them that glorious message of God's plan; that nominal church is no longer His mouthpiece, but is cast off (Rev. 3:15, 16) and the true church is now enjoying and receiving the light. Jesus is now present (Rev. 3:20) and is feeding his flock.

BEAUTY FOR ASHES — The beauty in the resurrection. (Z. '04-295; R.3436)

And now the beauty of the truth, with all the peace and joy it brings, the very deepest of truth and the joy of those who walk in the light of God's countenance. This instead of the ashes of disappointed hopes and blighted prospects, and the ashes of death.

OIL OF JOY FOR MOURNING — The Holy Spirit given them with the peace, trust and happiness it brings, instead of mourning for the fallen conditions of the Nominal Church. The "oil of joy" refers to the Hebrew custom of covering themselves with sackcloth and ashes when mourning, but when those days are ended, anointing themselves with oil. It refers also to the holy anointing oil of the Tabernacle for anointing prophets, priests and kings. Type of the Holy Spirit bringing joy and gladness of heart.

GARMENT OF PRAISE FOR — Virtues, of praise = that make our hearts give praise to God for His goodness. "For the spirit of heaviness = God wants a happy people not heavy with sorrow. Our flesh has sorrow in the world, but our New Creature rejoice in God's care and loving provision, His training and in our possession of the Truth.

TREES OF RIGHTEOUSNESS — See Rev. 22:2; Ezek. 47:12; Psa. 1:3.

THE PLANTING OF THE LORD — We are His workmanship, of His grace and favor. (James 1:18; Eph. 2:10)

THAT HE MIGHT BE GLORIFIED — A good workman always had credit reflected upon him by his good work. (Eph. 1:12)

61:4 — AND THEY — The trees of righteousness = the glorified church.

SHALL BUILD THE OLD WASTES — The Church with her Lord is here pictured as doing a restitution work. (Acts 3:19-21)

61:5 — AND STRANGERS — Those not now having any relationship to God as sons. Now the children of wrath, under Satan's power. But who then will turn and love righteousness and work for and with the Church. The nation of Israel, now in disfavor. (Isa. 66:19)

FEED YOUR FLOCKS — The whole world of mankind.

SONS OF THE ALIEN — Those now without God and out of harmony with Him and their children.

YOUR PLOWMEN — Plow = the time of trouble. Plowmen plow and break up the ground and prepare it for the seed. Ground = hearts of men. Plowmen = the alien. These shall serve the purposes of the Christ and help her in her work.

YOUR VINEDRESSERS — Those taking care of and cultivating the vines. Those who help men to develop and progress to perfection of fruit.

61:6 — YE SHALL BE NAMED THE PRIESTS OF THE LORD — Ye = the little flock. They will be priests upon the throne. A priest does four things.

- (1) Sacrifices for the sins of the people (which Jesus and the Church do during the Gospel Age). Also receive sacrifices of the people, as the Christ will do in the Millennium.
- (2) Teach, instruct the people.
- (3) Intercede for the people.
- (4) Bless the people. These last three will be the work of the Christ in the Millennium.

SHALL EAT THE RICHES OF THE GENTILES — The Church with Christ shall inherit all nations and use their wealth for its work of blessing and uplifting the race. Appropriate to themselves the power etc. of all nations.

IN THEIR GLORY — The glory, name and position of rulers of earth. "Shall be placed as possessors. (Mic. 4:8—*Leeser*.)

61:7 — FOR YOUR SHAME YE SHALL HAVE DOUBLE — For the shame heaped upon the Church they (the world) shall have double (who brought them down to death) punishment, shame. (Rev. 18:6, 7; Dan. 12:2; Isa. 66:5)

FOR CONFUSION THEY SHALL REJOICE IN THEIR PORTION — Because the Christ endured the confusion, the world will be enabled to rejoice in their portion, restitution. The Church will heap coals of fire upon those who brought shame upon her. She endured confusion for the world's sake.

IN THEIR LAND — Social condition.

61:8 — ROBBERY FOR BURNT OFFERING — It is robbery for burnt offering when we take the rights of others and offer them to the Lord. Such as one stealing the rights of his wife to become a colporteur, or a mother deserting her children to work in the vineyard.

I WILL MAKE AN EVERLASTING COVENANT WITH THEM — God will direct the work of the Church in the world.

62:1 — FOR ZION'S SAKE — Zion (Heb. = sunny, bright) = the little flock. Zion gave up all her earthly possessions and rights because of faith in God's promises, allowing herself to be disliked and spurned as unclean by the world. She has been faithful and God will fulfill His promises to her.

FOR JERUSALEM'S SAKE — Jerusalem (Heb. = founded in peace or foundation of peace) = the earthly phase, Ancient Worthies. They will be the Christ's mouthpiece to bring man unto peace with God. The Ancient Worthies were faithful (Heb. 11:35) and for their sake (Rom. 11:29) God will not rest (cease) will not hold back, delay (1 Peter 3:9) but will keep His promises (Rom. 11:29) until the salvation of the earthly phase go forth as a lamp.

AS BRIGHTNESS — He will not hold his peace until her righteousness go forth as brightness (undimmed, to perfection). (Matt. 13:43; Dan. 12:3); go forth = shine forth as the Sun of righteousness (Mal. 4:2) upon all mankind bringing all the willing and obedient to perfection. See Jer. 23:6; 33:16.

AS A LAMP THAT BURNETH — God's Word shineth forth dispelling the shadows of darkness and ignorance and sin and bringing to all a knowledge of the truth. God will not keep his hands off until all this is accomplished, till all the willing and obedient are brought to perfection and the light of the knowledge of the glory of God shall fill the whole earth.

62:2 — GENTILES — Nations.

SHALL SEE — Perceive, experience. The nations will experience the righteous work of the Christ which will bring man back to perfection.

ALL KINGS THY GLORY — Kings = restitution class made perfect shall perceive her glory.

CALLED BY A NEW NAME — One of nature, honor, office; three combinations in her new name.

WHICH THE MOUTH OF THE LORD SHALL NAME — The Bible, through which He speaks, shall reveal it in due time. Jer. 23:6; 33:16 show that it will be “Our Righteousness of Jehovah.” Name will belong to both Jesus and the Church, and will some day be given the divine nature, divine glory and honor and power, and office of prophet, priest and king.

62:3 — A CROWN OF GLORY — Highest glory, rulership, royalty of position with Christ in the throne (Rev. 3:21) in the hand (service) of the Lord Jehovah. Her position with regard to Jehovah. She will probably not share Christ’s place in Jehovah’s throne until the end of the Millennium.

A ROYAL DIADEM — The power to rule or govern. In the hand of thy God, thy mighty one, Jesus, her head. Here is her position with regard to Christ Jesus. She shall rule and reign with him 1,000 years. Jehovah will use this class to rule and they will accomplish in His hand (with His power and plan): 1) the destruction of selfishness and all forms and systems of error; 2) the removal of the debris of this destruction and the setting of human society on a firm basis (a foundation of peace and love); 3) curbing and restraining every evil influence. They will rid the world of evil, establish good things and as good kings will reward righteousness and punish evil.

62:4 — FORSAKEN — During the Gospel Age they, like their Master and Head, are esteemed forsaken (Isa. 53:4) the offscouring of the earth, fit only to be burned without the camp. It is here promised that the time will come when they shall no more be termed forsaken, but shall be called “Hephzi-Bah” = “my delight is in her.” Men will recognize that she is the seed which the Lord hath blessed. (Isa. 61:9; Psalms 81:5)

NEITHER SHALL THY LAND ANY MORE BE TERMED DESOLATE BUT . . . THY LAND BEULAH — The land is the third earth, both literal and symbolic. For the past 6,000 years the human society and the literal earth have been under a desolate condition, accursed. But the time will come when they shall no more be desolate, but shall be called “Beulah”—husbanded, married. The third earth will be married, united, in mind and spirit and become productive richly as at the first. The literal earth will also be fruitful and blossom as the rose. Earthly phase married to the heavenly phase.

62:5 — AS A YOUNG MAN MARRIETH A VIRGIN — Is united with her, made one with her.

THY SONS — Fleshly Israel, shall marry (be made one in mind and purpose with thee). And ultimately all the willing and obedient. They will delight in thee be glad to do for thee. Under the terms of the New Covenant, Gentiles becoming “Proselytes of the Gate.” (Jer. 12:14-17; Mic. 5:7, 8)

AS THE BRIDEGROOM REJOICETH OVER THE BRIDE — Jesus over the Church.

THY GOD — Thy mighty one, thy head. Jesus (*“elohim”*).

62:6 — I HAVE SET WATCHMEN — The watchmen shall never hold their peace, day nor night, but will always constantly be working or teaching. Hence this class will not require sleep nor rest, so they cannot be the Ancient Worthies, who will be human, but refers to the Christ, glorified, who will have inherent life.

UPON THY WALLS, O JERUSALEM — Literal Jerusalem was built on two hills, Akra and Bezetha. And on two mountains, Zion and Moriah. Outside of and surrounding these was a wall, and outside the wall was Gehenna. Here is a picture of the New Jerusalem. Zion = the glorified Christ; Moriah = Ancient Worthies; Akra = Great Company; Bezetha = Restitution class; Gehenna = the second death condition.

YE THAT MAKE MENTION OF THE LORD — The watchmen are here defined as the Lord's remembrancers (margin), who cause others to remember his Word, his plan, will, character, and who show them their respective duties under such plan. The watchmen are thus to encourage all to enter who wish to enter the kingdom, show them the conditions of admission and help them to enter. (The needles' eyes will not then be in use, for the gates shall not be shut night or day—Rev. 21:25. Now it is night and the gates are not yet opened, the wall not yet being built and those who enter must come through the needle's eyes, being humble and unloading of worldly goods.)

62:7 — GIVE HIM NO REST — Do not cease from the work He is doing through you. Give light on earthly and heavenly subjects until the kingdom is established fully and Jerusalem (God's people) praise in the earth.

62:8 — BY HIS RIGHT HAND AND BY THE ARM OF HIS STRENGTH
— Jesus and the Church, by these hath he sworn an oath.

THY CORN — Spiritual food, meat in due season for the Church. It has been in the hands of her enemies and they have used it for their own selfish purposes; not knowing how to prepare it they mixed it with poison water (false doctrine) and let it get contaminated and rot, so that when they fed it forth to the people it produced all kinds of spiritual disorders.

THINE ENEMIES — Ecclesiastical systems and those in harmony with their spirit. To be destroyed utterly, shown to be false and not of God.

SONS OF STRANGER — The worldly people in the Church begotten not of God's spirit, but of the world's spirit, selfishness and pride and formality. Mother and daughters of Babylon are to be killed and they will no longer drink the wine (of truth, deep truth) and misappropriate it, for which God's people have labored and searched. The strangers will give heed to fables and God shall send them strong delusion. (Rev. 2:22, 23; 2 Tim. 4:3, 4; 2 Thess. 2:9-12; Jer. 23:1-4; Ezek. 34:1-11; Rev. 3:16)

62:9 — THEY THAT HAVE GATHERED IT SHALL EAT IT — The Church by study of God's Word and bearing spiritual fruit, developing the graces of character, obtain the meat in due season from God, as they are in an attitude to receive it and make it their own. Thus they gather it, and they alone shall eat it in the harvest time and after. Only those who overcome sin and develop character thus gather fruit unto life eternal, only these shall enjoy the rich food God shall send, either among the Church or among the world in the Millennial age. For justice and righteousness shall rule. Babylon is now cast off, and the Harvest laborers are enjoying the rich feast, which her now present Lord is feeding his true people.

IN THE COURTS OF MY HOLINESS — God's holiness. Holy and Most Holy. The church now on both sides of the veil are enjoying this feast and drinking the pure wine of true doctrine, and they are praising God therefore and bringing forth fruit, character, to His praise and honor and glory.

62:10 — GO THROUGH THE GATES — The first and second veils. Consecration and death. Consecrate yourselves and carry it out to the end, like the two steps of Jesus' life.

PREPARE YE THE WAY OF THE PEOPLE — Ye = the Church in the flesh, as the Elijah preparing the way.

WAY OF THE PEOPLE — Highway of Holiness. As John the Baptist (a partial fulfillment of the Elijah type) prepared the Jews to receive Christ, so we the Church (the complete fulfillment of the Elijah type) prepare the way for the people to receive Christ in the next age. (Isa. 40:2, 3; Mal. 3:1)

CAST UP THE HIGHWAY — Preach restitutional truths.

GATHER OUT THE STONES — Stumbling blocks, erroneous teachings: Trinity, eternal torture, immortality of the soul, etc. We are to show that these are errors, deceptions of Satan, and to show the true doctrine. The errors hinder those who believe them from a clear discernment of the truth.

LIFT UP THE STANDARD — The standard is the rallying point = the doctrine of the ransom, the rock foundation; the heat of battle is and will be

around this point. (2 Pet. 2:1) All must believe in this to be saved and must accept it and formulate their lives in accordance with it. See Josh. 5:10 note.

62:11 — UNTO THE END OF THE WORLD — To the people living at the close of the Gospel Age, close of the present evil world, to those who have an ear to hear.

THE DAUGHTER OF ZION — Church. Her complete deliverance from flesh and sin is near at hand, yea now in progress as each overcomer is in turn changed.

HIS REWARD IS WITH HIM — His reward will be (not is) with him (when he comes) at his second presence. None received their reward at death previous to the Harvest time. (1 Pet. 1:13; 1:5) His reward is in connection with the first resurrection as per Rev. 11:18. His work shall be before him, to be done, not done and completed when he comes.

62:12 — THEY SHALL CALL THEM, THE HOLY PEOPLE — The Little Flock, the redeemed of the Lord as in Psa. 107:2; Isa. 35:9. They shall call them, the world shall call them (the church).

THOU SHALT BE CALLED, SOUGHT OUT — Thou = the Church, the Lord speaks to her. Sought out = selected, elected. (Acts 15:14)

A CITY NOT FORSAKEN — The Church, like her Lord, has been esteemed by man, as forsaken smitten of God and afflicted, but soon it will be made manifest to all that he has not forsaken her. (Isa. 54:4-14) And men shall know that she is the blessed of the Lord. Babylon will be forsaken and given over to destruction.

63:1 — EDOM — Edom was the name given to Esau after he sold his birthright. (Gen. 25:30-34; 36:1, 8, 9, 43; Num. 20:18-21; Jer. 49:17) It symbolizes a class at this day who have similarly sold their birthright, nominal Christians. They have preferred the mean morsels of earthly advantage and popularity to the glorious inheritance with Christ.

FROM BOZRAH — The land of Edom = Christendom. Edomites = Nominal Christians; Bozrah means sheepfold = their ecclesiastical system, their stronghold. Bozrah is still noted for its goats. (Isa. 34:6) Edom is another name for Babylon.

GLORIOUS IN HIS APPAREL — Having on his garments of glory and beauty. The glorious spiritual king, the beauty and glory of divine character, and brightness, the express image of the Father.

TRAVELLING IN THE GREATNESS OF HIS STRENGTH —

Having taken his great power (all power in heaven and earth) to reign in 1878. (Psa. 45:3, 4)

I THAT SPEAK IN RIGHTEOUSNESS, MIGHTY TO SAVE — The righteous judge, come to judge the world in righteousness and mighty to save all who come unto God by him, for he has bought the whole human race.

63:3 — I HAVE TRODDEN THE WINEPRESS — The treading of the winepress is the last feature of the harvest work. The “vine of the earth” is in it. It pictures to our minds the great time of trouble to involve all nations. (Rev. 14:20)

ALONE — The power exerted for the overthrow of the nations will be divine not human, the power of God, justice and truth. No nations with him.

OF THE PEOPLE THERE WAS NONE WITH ME — Of the Jewish people at the first advent and of Christendom at his second advent. (Rev. 19:15)

63:4 — THE DAY OF VENGEANCE IS IN MINE HEART — The treading of the winepress is the last feature of the harvest work. The reaping and gathering will all be done first. So this treading of the winepress of the wrath of God into which the “vine of the earth” (the false vine which has misappropriated the name Christian and Christ’s Kingdom) is cast when its iniquitous clusters are fully ripe (Rev. 14:18-20) represents the last work of this eventful harvest period. It pictures to our minds the last feature of this great time of trouble which shall involve all nations and of which we are so abundantly forewarned in the Scriptures. (D18)

63:5 — THERE WAS NONE TO HELP — To no human generalship can the honors of the coming victory for truth and righteousness be ascribed. Wild will be the conflict of the angry nations and world wide the battlefield and distress of nations and no human Alexander, Caesar or Napoleon will be found to bring order out of the general confusion. But in the end it will be known that the grand victory for justice and truth and the punishment of iniquity with its just deserts was brought about by the mighty power of the King of Kings. (D19)

63:16 — DOUBTLESS THOU ART OUR FATHER— *Leeser* — “For thou art our Father, for Abraham knoweth nothing of us, and Israel recognizeth us not.”

63:17 — O LORD, WHY HAST THOU MADE US TO ERR — *Leeser* —
“Why hast thou let us go astray, O Lord, from thy ways, suffered our heart
to be hardened against thy fear?”

65: — The three Harvests. We need the parallel dispensations to understand this chapter.

65:1 — I AM FOUND OF THEM THAT SOUGHT ME NOT — In Rom. 10:20 Paul tells us this applies to the Gentiles. In the Jewish age these didn't seek God nor ask for Him, but in the end of the Jewish Age these were led to inquire and seek who had not previously. He is found now by the Gentiles who seek Him. Previously they could not find Him, except by becoming Jews, for God's favors were confined to the Jewish nation. (Amos 3:2) In the harvest of the age, however, when the Jews showed themselves unworthy of the kingdom honors their seventy weeks of favor ended and the Gospel passed to the Gentiles A.D. 36. So we are in the end of the Gospel Age in the antitype and the harvest message goes first to those professedly God's people. When the call ended generally in 1881 the opportunities of entrance passed outside of Christendom to include the earnest of the world, to complete the membership of Christ, as those previously called, fell and lost their crowns. We have good word of the progress of light in “darkest Africa,” while frequently we have evidences that some of the Scribes and Pharisees and doctors of the law of our day are not worthy of present truth. (*Z.'09-268; R.4468*)

I SAID, BEHOLD ME — God's favor was taken from the Jews and given to the Gentiles. (Matt. 21:43; Acts 13:46) And so, behold me, look up to me, and see that my face is toward you. I am ready to receive those of every nation who hunger for righteousness. My favor is no longer confined to the Jews. (Acts 10:34, 35) The Jews were cast off from favor as a nation.

UNTO A NATION — Church, mostly composed of Gentiles. Israel had been called by God's name, the people of God. (Num. 6:27; Deut. 28:10; Jer. 14:9; Dan. 9:19; Hos. 2:23; 1:10; Rom 9:25, 26) The Gentiles had never been so called. But now they are a people for His name. (Acts 15:14; see also verse 17)

65:2 — I HAVE SPREAD OUT MY HANDS — To manifest the powers, activities of God. Manifest His powers actively to help and bless them and rebuke and punish them when they went astray. These were manifested through the prophets. (Hos. 12:10)

ALL THE DAY — All the Jewish Age, in the type, anti-typically all the Gospel Age for spiritual Israel.

UNTO A REBELLIOUS PEOPLE — The Jews chose to follow heathen rites and idols which were the products of the thoughts of their makers. The nominal spiritual house has done likewise. They have absorbed heathen doctrines and practices and rejected God's truth sent them through His messengers and chose to follow their own devices and thoughts. Their way has poisoned and blighted the heart.

65:3 — CONTINUALLY TO MY FACE — i.e. While His face was toward them. His favor upon them. They angered Him by disobedience and hypocrisy. In the Jewish age and antitypically in the Gospel age. (See Mic. 3:1-4; Psa. 80:3, 4, 19)

THAT SACRIFICETH IN GARDENS — According to the heathen idea, whereas the proper place was on the altar in the Tabernacle Court. (Lev. 17:1-9; Deut. 12:5, 6, 11, 13-15) In the antitype the gardens = sects of Christendom, which each claim to be the true church. (See Cant. 4:12, 16; 5:1) The people sacrifice and serve in these, giving their means and service to sectarianism, instead of to God and in His way. "I will be true to my denomination."

UPON ALTARS OF BRICK — Heathen altars. God's incense altar was of gold. The antitypical golden altar is Jesus, the new creature Christ. The Christian makes his sacrifice as a part of Christ's body. He sacrifices us, our sufferings are "that which is behind of the afflictions of Christ." (Col. 1:24) The fiery trials (hot coals) in contact with the virtues or proper heart conditions (the incense) produce the sweet fragrance, of sweet savour unto the Lord, acceptable to Him through Christ. The antitypical brick altars, are the false leaders, fake Christs, of the nominal system preaching false, no-ransom doctrines. The world in the church using heathen practices. The people have been led to regard these false teachers and doctrines as the ones in harmony with whom they should offer their incense. Therefore it is not acceptable to God because not offered in harmony with His instructions. If their intention be to offer it to God, He will show them their wrong position and point them to the true. See St. Paul's case. God will forgive their wrong work because their hearts are right, but the work itself was and is not acceptable to God and is only lost labor. They sell themselves (give their service) for naught. (Isa. 52:3)

65:4 — WHICH REMAIN AMONG THE GRAVES — The Jews did these things actually. Their heathen practices kept them in association with the dead. In the antitype this relates to things similar to the antitype of the red heifer, whose ashes were sprinkled upon those who were unclean from contact with the dead. Antitypically it is customary in the nominal church to be in harmony with worldly people (dead in God's sight (2 Cor. 5:14), not reckoned alive through faith in Christ's ransom sacrifice) hence the churches are contaminated with worldly heathen views. Papacy

accommodated its teachings to the people around them to get new proselytes and changed the names of some heathen gods to those of some of its saints, and so became tainted with doctrines of devils. Hence Protestants and Catholics thus dwell among the graves (associate with the dead world).

LODGE IN THE MONUMENTS — Vaults, sepulchers = intimate association with the forms and creeds and ideas and ceremonies of the dead heathen world, preferring to remain there rather than come out into the healthful pure atmosphere of the truth and in the Gospel sunlight. Showing the utter worldliness of the nominal Church. The Jews were prohibited from association and contact with dead things, people. Typifying that spiritual Israel must keep herself unspotted from the world, “love not the world nor the things in the world.” See Num. 19:11-22; James 1:27; 1 John 2:15-17.

EAT SWINE’S FLESH — Unclean food. (Deut. 14:8) The doctrines and precepts of Papacy, received from heathendom.

BROTH OF ABOMINABLE THINGS — The nourishment derived from the false, unclean, doctrines and precepts of Papacy. The broth is in their vessels (doctrines, Isa. 52:11) and they eat the contents, poisoning themselves, and numbing and blinding their understanding.

65:5 — I AM HOLIER THAN THOU — Here is pictured the excommunication of God’s true people during the Jewish and Gospel ages. The reference is to the doctrine of apostolic succession, and ordination.

THESE ARE A SMOKE IN MY NOSE — Those who hold such doctrines, such characters, are a smoke (irritation) in his nose. (Margin = anger, causing his wrath, displeasing to Him.) They bring wrath and fiery destruction. (2 Pet. 2:1-3)

ALL DAY — Jewish age and antitypically the Gospel age.

65:6 — I WILL NOT KEEP SILENCE, BUT WILL RECOMPENSE — In the time of trouble in the Jewish and Gospel Ages.

INTO THEIR BOSOM — Unto their offspring, visit the sins of the fathers upon the children.

65:7 — YOUR INIQUITIES AND THE INIQUITIES OF YOUR FATHERS — Accumulated sins of succeeding generations of Israelites. These culminated in the harvest. (See Matt. 23:35, 36) So also in the Gospel Age harvest the heaped up willful sins of the whole world will culminate in the time of trouble. (Rev. 18:24; Jer. 50:15, 29; 51:49)

BURNED INCENSE UPON THE MOUNTAINS — In the type the worship of and burning incense to the false gods, on the mountains. Antitypically incense = best heart endeavors and conditions; mountains = kingdoms of earth. In the kingdoms or monarchies the offering of the best heart conditions and services to the clergy and their false, man-made doctrines has been most pronounced. Liberty of thought not so great.

UPON THE HILLS — In the type = the worship of Moloch among the hills. In one case (2 Chron. 23:6) his statue was set in Gehenna (the valley of Hinnom) and the Jews offered their live children in its heated arms. (Jer. 7:31; 2 Kings 23:10; 2 Chron. 33:6) Josiah destroyed this image and polluted the valley, making it ceremonially unclean by strewing it with human bones and other corruptions (2 Kings 23:10, 13, 14; 2 Chron. 34:4, 5; Jer. 7:32; 19:6) from which time it seems to have become the common cesspool of the city, into which its sewage was conducted, to be carried off by the waters of Kidron, as well as a lay stall where all its solid filth was collected. (*S.B.D.* p. 331) Thus it became a symbol of destruction and corruption. Jesus so used it to typify the second death, (Matt. 18:8, 9) the final condition of the wilfully wicked. The setting up of Moloch's statue in Gehenna typified the setting up of the doctrine of eternal torture as the punishment for sin, instead of the second death. Israelites represented the Nominal Christians. Hills represent less autocratic governments, England and the United States, nearer the level of the people. The worship of Moloch was a blasphemy of God (Jer. 7:31; 19:5) and the doctrine of eternal torture has been a blasphemy against God's character. It has been most fervently preached in these countries.

65:8 — NEW WINE — The essence of the vine = the blessing, the wheat, God's true people in each harvest. In each case God did not destroy the cluster until the faithful had first been gathered out and then the rest, the rind, the "chaff" were destroyed. (Matt. 23:12; 13:40, 42, 49, 50)

CLUSTER — The nominal people of God in the Jewish and Gospel Ages.

THAT I MAY NOT DESTROY THEM ALL — God does this for the sake of His real, true servants. The faithful remnant were gathered out of the nominal mass in both harvests and were blessed. (Rom. 9:27; 11:5; Rev 7:1-3; Matt. 13:30)

65:9 — SEED — Christ, head and body.

JACOB — Fleshly Israel.

JUDAH — Nominal church. The seed or remnant gathered out of fleshly Israel at the first advent (Dan. 9:24; Rom. 9:27; 11:5) to form the beginning of the body, and the remnant gathered out of the nominal spiritual Israel, the

feet members to complete the body, which will then be an inheritor of God's mountains (Zion and Moriah). The Ancient Worthies (Moriah) will be the children of the Church (Psa. 45:16) hence here is meant that the complete Christ will inherit both phases of the Kingdom. (Mic. 4:8)

ELECT — The Christ, heir of all things and we joint heirs with him.

SERVANTS — More than the elect, though these are part of the servants of God. Includes the Ancient Worthies and at the end of the Millennium, the whole world of mankind, all the willing and obedient.

DWELL THERE — In God's mountains, the heavenly and earthly phases of the kingdom.

65:10 — SHARON — Plain or level country.

FLOCKS — Sheep and goats. Sharon was a plain south of Carmel, with very rich soil and many small streams. But the Lord using this valley as a type of the rich condition of the Jewish nation, foretold that it would become a wilderness. (Isa. 33:9) Then afterward its richness would be given to the new earth. (Isa. 35:2) Here it says Sharon shall be a fold for flocks. The blessings given to fleshly Israel would be taken from them and given to a nation that would bring forth its fruits. (Matt. 21:43) And the promise would become a fold for the Lord's sheep of the Gospel Age. (Rom. 11:7) The Jew's former condition of blessing would become a wilderness to them in their harvest. A new age would be ushered in.

VALLEY OF ACHOR — Valley of trouble. Great time of trouble in the end of the Gospel age. (Hos. 2:15)

HERDS — Obedient of race in Millennial age. (Mal. 4:2; Hab. 3:17) The time of trouble will overthrow present institutions and Satan's dominion and usher in a new dispensation, humbling the hearts of men and teaching them many valuable lessons that will lead them into harmony with the Kingdom in which they will feed and lie down in safety. Restitution.

FOR MY PEOPLE THAT HAVE SOUGHT ME — This is done for the benefit of the Lord's people. First in the Gospel Age to fit them for the Kingdom and then to help them in the work of restitution.

65:11 — YE ARE THEY THAT FORSAKE THE LORD — Nominal Jews and nominal Christians both have forsaken the Lord and forgot His Holy Mountain (Kingdom). The Jews forgot, neglected to seek for the Kingdom (Acts 13:46) and Nominal Christians forgot to seek first the Kingdom. Both sought something else of their own plan and device, they went about to

establish their own righteousness. (Rom. 10:3) The Scribes and Pharisees falsified God's word by human traditions and prepared a table for the people of their own. Papacy defiled the Truth, and brought in many heathen doctrines.

THAT TROOP . . . THAT NUMBER — Those with whom God was not dealing. The outside world. Both fleshly and spiritual Israel have been willing to accommodate their teachings to please the people in order to get numbers. They should have had faith in God's purposes and kept the doctrines pure regardless of whether they found few or many converts. (Matt. 23:15; Acts 20:19, 30; Matt. 24:11, 24)

PREPARE A TABLE . . . FURNISH THE DRINK OFFERING — Spiritual food for the church, strong meat, milk, wine.

65:12 — YE DID NOT ANSWER — Ye = the leaders in both Jewish and Gospel Ages in the harvest. Every priest and professor and teacher of theology will not escape but will bow down to the slaughter of the time of trouble as they did in the Jewish harvest. Why?

CHOOSE THAT WHEREIN I DELIGHTED NOT — Because when God spake to them, called to them through His mouthpieces they refused to hearken. (Isa. 30:15, 16; 28:12) As Jesus said of the generation of his day; they were like children piping in the market places and saying—"we have piped unto you and ye have not danced, we have mourned unto you and ye have not lamented!" Jesus and his disciples preached the Gospel of the kingdom (the joyful news) (piped) and also foretold of the trouble coming upon the Jews (mourned), but they would not respond nor give heed. They chose their own course in which God had no delight. So now the truth in its beauty is preached and the time of trouble foretold, but none give heed. The Jews schemed to escape Rome, and mystic Babylon schemes to escape socialism.

65:13 — MY SERVANTS SHALL EAT — The Israelites indeed the truly consecrated. These eat the meat in due season; and now in the harvest Jesus is present and is feeding his faithful with the rich harvest food, present truth, meat now due, from his table, God's Word. (Luke 12:37; Rev. 3:20) So it is in both harvests. The food now given is "the presence of Christ, restitution, prophecies, covenants, etc., Tabernacle." But the nominal people are starving for lack of spiritual nourishment, they are in perplexity and doubt and darkness. One class is filled, the other is empty.

MY SERVANTS SHALL DRINK — Receive the truth and it is sweet to them, and satisfies their thirst for truth as nothing else can do, because they are in the right condition of heart, teachable, humble, and not overcharged

with the cares of this life (Luke 21:34) or with personal ambition. They will receive the harvest truths, the latter rain in great abundance. (Joel 2:21-27)

BUT YE SHALL BE ASHAMED — The nominal people shall thirst for lack of truth. As said by Amos (8:11-13) they wander from sea to sea, north to east, seeking the Lord and do not find him. Strong men become weak and give up the search.

65:14 — MY SERVANTS SHALL SING — But God's true people rejoice in the presence of Christ and joy in their deliverance so near at hand. The nominal Church leaders and teachers are ashamed and will soon stand before the people branded as falsifiers, false teachers. Why all this? See Zech. 13:1-6; Isa. 66:5.

Sing for joy at their Bridegroom's presence and at the feast of truth and the blessings to come to the world after the Church's deliverance. But the nominal people will howl for sorrow and vexation of spirit, to see all their hopes which have not been founded on God's Word, shattered and broken. There is not a good time ahead for them. They have not heeded God's voice. They look for peace, but behold trouble. (Jer. 8:13-15)

65:15 — YOUR NAME — Your character as disobedient servants.

AS A CURSE — Their character will remain as an example of an accursed condition of heart, worthy of destruction, in the sight of the faithful servants of God, and ultimately in the sight of all who come into harmony with God. (Isa. 66:24)

MY CHOSEN — Christ, head and body.

SLAY THEE — God will take away from them their office as His mouthpiece and His servants and bind them and cast them into outer darkness, where there will be weeping and wailing and gnashing of teeth. (Matt. 24:51; 25:30) They will be slain, destroyed as His servants, burned as tares in the fire. And some will go into the second death, as utterly accursed.

ANOTHER NAME — God will reveal to all that such were not His true servants, but that His servants were of an entirely different character, obedient, humble, loving, meek; not disobedient, ambitious, contentious, grasping for honor of men. He will highly exalt His servants to the divine nature, as prophets, priests and kings to bless and uplift the race, and will cause them to be honored by all, and will make His character manifest.

65:16 — BLESSETH HIMSELF — To invoke a blessing on themselves (or to consecrate?). They will seek blessing from God.

THE GOD OF TRUTH — The true God, not from idols or by evolution and false ways of salvation, for they will be taught the way of salvation.

SWEARETH — Consecrateth. (literally = seven oneself = repeat an oath seven times to complete) They will consecrate to the true God for they will know His true character. They will consecrate to righteousness and not to error. Why? because the former troubles, the sorrow and woe of the present reign of evil will be forgotten in the richness of the blessings, though the lessons learned will be ever remembered and because their former transgressions and sins of the race now will be forgiven and blotted out, because atoned for by the blood of Jesus. (Jer. 31:34; Rom. 11:27; Isa. 33:24) Hid from the Father's eyes.

IN THE EARTH — This is a restitution prophecy and refers to the world in the Millennium.

65:17 — NEW HEAVENS — The creation of the New Heavens, the new powers of spiritual control, takes all the Gospel age. They are Jesus and the Church. They that be wise shall shine as the brightness of the firmament. (Dan. 12:3; Matt. 13:43)

NEW EARTH — Newly organized society, will take 1,000 years to complete it, and will be perfected as the completed human society by the close of the Millennial Age.

THE FORMER — The present imperfect social and religious structure, with all its sorrow and woe and trouble shall not be remembered, but will be forgotten in the rich blessings that then will flow to all the willing and obedient. (Isa. 25:6-10)

NOR COME INTO MIND — People will not desire to think of these evils past, it will be to them like a hideous nightmare, an everlasting lesson.

65:18 — REJOICE — Joy over and over again forever, in the new conditions the Christ and the new earth.

JERUSALEM — The New Heavens, the glorified Christ, a joy over and over again, continually, every time one thinks of it.

HER PEOPLE — Restitution class, the world of mankind. These will be a joy, a cause for rejoicing, but not so great a joy as the Church with Jesus.

65:19 — I WILL REJOICE IN JERUSALEM — The Christ glorified will be Jehovah's chief delight. (Isa. 42:1; 62:4; Eph. 1:5, 6, 12, 14; 2:6, 7) He will show forth in her the exceeding riches of His grace in the ages to come. He will have joy also in the people then for they all will be in perfect harmony

with Him, and love Him with all their heart. God will wipe away all tears from off all faces, no more sorrow or crying or dying, joy will be eternal. (Isa. 25:8)

65:20 — THERE SHALL BE NO MORE — *Leeser* — “there shall come no more thence an infant of a few days, nor an old man who hath not had his full length of days; for as a lad shall one die an hundred years old, and as a sinner shall be accursed he who dieth at a hundred years old.”

There will be no more of two classes: 1) No more infants of a few days old, for now none will die so young, for all are to be given a full complete trial and full knowledge, and one who dies at 100 years will die as a mere lad, in comparison to the others who are obedient, and who may, if they will, live down the 1,000 years. 2) No more old men who have not had their full length of days (of trial), for any who die at that age, or at all then, will die accursed as a willful sinner who refuses to reform even outwardly. Others who do reform and obey will live on to the end of the 1,000 years. (Psa. 18:44; 66:3) If their obedience is of the heart they will live forever, so that one dying at 100 years would be but a child. So all will have at least 100 years trial. (Jer. 31:29, 30)

65:21 — THEY SHALL BUILD — The loyal at heart as well as externally. There will be none to hurt nor destroy in all the holy Kingdom. This is the restored earth not heaven.

65:22 — THEY SHALL NOT BUILD AND ANOTHER INHABIT — Now mortgage owners enter houses built by others, and crops are destroyed by cyclones or eaten up by creditors, or dried up by draught. There is much injustice. There will be none of this then, no lion or ravenous beast there. (Isa. 35:9)

DAYS OF A TREE — Evergreen tree. Everlasting life to all the willing and obedient.

MY PEOPLE — All those in full harmony with Him. He will preserve them eternally and will never see them want.

MINE ELECT — A special class of God's people. The Christ. Jesus and the Church.

LONG — Eternally.

WORK OF THEIR HANDS — The work of restitution, both of the people and the earth.

65:23 — THEY SHALL NOT LABOUR IN VAIN — *Leeser* — “They shall not toil in vain, nor bring forth to an early death, for the seed of the blessed of the Lord are they and their offspring with them.” *Young’s Concordance* shows that the Hebrew word *Yalad*, translated “bring forth,” beget, bear, is exactly the same word used under inspiration in Gen. 3:16 “in sorrow shalt thou bring forth children.” See verse 20 also. These texts seem to indicate that child bearing will continue for some time at least into the Millennium, if not up to within 100 years or thereabouts of its close. This does not conflict with Luke 20:34-36. These may be born to fill the places of those of the race who went into the Little Flock and the Great Company and those who went into second death, thus leaving the earth properly filled (Gen. 1:28) for God is an accurate book-keeper. (Z. '09-174; R.4410)

This would seem to redound to God’s glory in two ways: 1) The manifold wisdom of God in ordering conditions under which child-bearing would be not in sorrow, as under the Adamic curse, but under blessed conditions with every feature of the curse removed. Thus humanity would have an example of how the earth would have been peopled had Adam and Eve not sinned and had sorrow in conception and multiplication of conception not been inflicted as a penalty. 2) Another feature that will be brought to light is: that it is sin in its cancerous working that has caused the fearful degeneracy in sex matters that is today preying upon the world and that this quality, given to the race by its beneficent Creator, when used in wisdom and righteousness, will be shown to be of the divine order and pure. So right-minded men and women had thought, but among the sodden classes of all ages and nations the gross darkness is so complete upon this as well as other matters that no doubt, a demonstration coming through the channel suggested will bring to full light the righteousness and majesty and wisdom and power of our God in this as in all other matters. (Z. '09-174; R.4410)

BLESSED OF THE LORD — The Church. (Isa. 61:9)

OFFSPRING — Children of the world, grandchildren of the Church.

65:24 — BEFORE THEY CALL I WILL ANSWER — Men will ask only for good things then, and God will shower good upon them. The blessings will be ready for them waiting till needed. God rejoices in blessing those who serve Him.

BEFORE THEY WILL CALL — Reading the desire of the heart before it finds expression in words.

I WILL ANSWER — Begin to shape events so as to bring the answer sooner or later. May refer also to the prayers for resurrection. While this is a

prophecy relating to the Lord's people in the Millennial age, it is also true of all His faithful ones of this age, as shown in Matt. 6:8. (Z. '10-141; R.4603)

65:25 — THE WOLF AND THE LAMB SHALL FEED TOGETHER —

The first part has a double fulfillment both literal and symbolic. There will literally be peace and plenty among the animals and no more killing one of another. (Isa. 11:7) Then also wolfish character, will be amended. Now great trusts monopolize business and drive out the small competitors. This condition will all be changed and justice will be laid to the line. Dust will be the serpents meat, the great Adversary will be made to lick the dust, i.e. be cast into Second Death. See comment on Isa. 11:7. (Z. '14-340; R.5574)

66 — God's servants, real and nominal.

66:1 — THE HEAVEN — The new heavens in the Millennium, Jesus and the Church.

IS MY THRONE — Shall be (not is) my throne. Real heaven is God's throne, but not the symbolic heavens yet. God (Jehovah) will rule through these after the Millennium. (1 Cor. 15:24-28; Matt. 5:34)

THE EARTH — New earth in social perfection, founded on love during the Millennium. His feet will rest then upon this third earth, His stepping will progress until it rests there.

THE HOUSE THAT YE BUILT UNTO ME — It is not the typical house which the Jewish people built (Acts 7:48, 49), neither is it the nominal house that men have builded (the former house was destroyed—2 Kings 25:19; 2 Chron. 36:9 and Herod's temple was destroyed—Matt. 24:2. The nominal spiritual house will also be destroyed. (Rev. 18:21) Men cannot answer, but the Bible tells us God's temple is the Christ (Jesus and the Church) (1 Pet. 2:4, 5; 1 Cor. 3:16, 17; Rom. 3:12; Rev. 3:12) Of this temple it is written that it cannot be said "Lo here, or lo there" for it is a spiritual temple.

PLACE OF MY REST — His footstool, the condition of the third earth, made glorious. (Psa. 132:8, 9, 13-16; 1 Chron. 28:2, 3—type; Isa. 62:1; Gen. 2:2; Heb. 3:11; 4:3-11; Isa. 11:10; 14:7; Zech. 1:11)

66:2 — ALL THOSE THINGS HATH MY HAND MADE — God made the literal temple through His agents (see 1 Chron. 29:9, 17, 18; 28:11, 12), also the nominal church, originally; it was His mouthpiece, His work in a sense, He built it but Satan defiled it. (2 Thess. 2:4) But both these have been. They were not the true church or temple and so did not abide. But God is looking for a humble, appreciative class, who understand and prize and hold

to the Lord's promises, a faithful class (Isa. 57:15), those who love God's word and Law and fear to disobey.

66:3 — OX — Bullock.

HE — Jewish nation in their typical sacrifices. These at the end, in their harvest, slew Jesus, whom the bullock represented.

LAMB — Goat (margin.) Representing the true Church slain as was Jesus, she is the Lord's goat.

HE — The Nominal Spiritual house. Church mostly Gentiles (dogs). These slay (behead—(Rev. 20:4) “cut off neck”) the church as ruthlessly as they would a dog; have treated them as outcasts, to be spurned and kicked (figuratively.)

OFFER OBLATION — Bring an offering for sacrifice.

SWINE — Unclean food, typifying unclean spiritual food, false doctrines of Papacy.

SWINE'S BLOOD — The life energy or principle in these doctrines. (Spirit of the Adversary). Doctrines of demons, doubly cursed. Spiritual Israel is forbidden to eat of these, for they make those who eat them unclean. Hence those in Christendom who bring offerings to the Lord supposedly, under the influence of these false doctrines, really offer God swine's blood. The influence behind the doctrine is evil and the doctrine is behind the offering, making it unacceptable, abominable in God's sight. (Ezek. 8:5-17)

BURNETH INCENSE — Heart worship, devotion, praise, etc. The fiery trials when rightly received yield a sweet savour of a good condition of heart. But false, devil, doctrines picture a false god, an idol, or demon (1 Cor. 10:20). Their God has the character of a demon, idol; and hence those who offer heart adoration and praise in the spirit of these doctrines are really praising an idol (a god of their own manufacture) and worshipping it. Satan is magnified in these false doctrines. Jehovah is magnified by the Truth.

THEIR SOUL DELIGHTETH IN THEIR ABOMINATIONS — They have set their own tables and made their own doctrines. They have only their bitter poison-water doctrines to drink, and only rejected food to eat (Psa. 107:4; Jer. 8:14). Men worship their ideals and fallen men have fallen ideals. They delight in their false doctrines, “glory in their shame,” and in their hideous caricature of God. (Isa. 4:1)

66:4 — I ALSO WILL CHOOSE THEIR DELUSIONS . . . — Therefore because they have taught such doctrines and misrepresented God's word, pretending to get their doctrines out of it, God will choose their delusions. The natural consequences of their course will under God's Laws, so blind them as to leave them a ready prey to the great delusions of Satan at the close of the age, foretold in 2 Thess. 2:11.

WILL BRING THEIR FEARS UPON THEM — Anarchy, socialism, evil (Jer. 8:15); because in both Ages God called and they would not heed (Isa. 65:12). They insisted in choosing their own course, even if it was contrary to God's word.

66:5 — TREMBLE — Have deep reverence for God's word, tremble to disobey or malign it.

HEAR YE — Ye real servants, ye faithful.

YOUR BRETHREN — Those who were your brethren, who had a work in the vineyard, like yours. But you who found the truth and trembled at it and preached it to others—these former brethren hated you and cast you out, saying that they were doing God service. But really you were serving me and they cast you out because you were faithful to me.

BUT HE SHALL APPEAR TO YOUR JOY, AND THEY SHALL BE ASHAMED — It costs sacrifice now. We are cast off by the Nominal Church who really are not serving God, but Satan. When he shall appear (be made manifest) ye shall rejoice (John 16:20); but they shall be known for what they are, falsifiers, deceivers, and shall be ashamed. (Jer. 8:14; Dan. 12:2)

66:6 — A VOICE OF NOISE FROM THE CITY — There are two parts of the Truth now proclaimed:

- (a) Truth along earthly lines is making much noise, confusion, in the city (Babylon, Christendom), as by the Labor movement, Socialism, Capitalism, government party preparing for arms etc.
- (b) Among the Nominal people of God: evangelism, reform, etc. All these are the voice from the city.

A VOICE FROM THE TEMPLE — Message of present truth.

TEMPLE — True church. Restitution and high calling are brought to the attention of the Lord's people. By tract, *Dawns*, and words we blend our voice in the voice from the temple. Some share in noise from city and some in voice from temple. The truth now preached so undermines the confidence

of the people in the Nominal Church, that people are ashamed to stand by it, and soon it will be seen in its true light, and will fall.

A VOICE OF THE LORD THAT RENDERETH RECOMPENCE TO HIS ENEMIES — The Truth and its influence. The Old Testament gives mainly the earthly truths and the New Testament the spiritual truths and these together the Trump of God, as His voice, rendering a recompense to His enemies (three voices = the shout, voice of Archangel, trump of God—1 Thess. 4:16)

66:7 — SHE — Nominal Church.

BEFORE SHE TRAVAILED — Before the time of trouble.

MAN CHILD — The Christ head and body.

BROUGHT FORTH — Out of her came the Little Flock before the time of trouble. The head and shoulders came out of nominal fleshly Israel and the rest out of nominal spiritual Israel. (See Rev. 12.) Out of the travailing of the early church came Papacy, a man child, Satan's counterfeit of the Christ; and out of the nominal system comes the true Christ.

66:8 — WHO HATH HEARD SUCH A THING? — Nothing known in nature like it.

NATION — The Christ, a "holy nation." Born in the harvest period. (Israel fleshly also is a nation born in a day.) This nation born by resurrection.

ZION — Nominal Church

TRAVAILED — Was in time of trouble

CHILDREN — Great Company freed from Nominal Church after the deliverance of the Christ. This is a striking reference to the fact, elsewhere clearly taught, that the ripe wheat of the Gospel Age are to be separated from the unripe wheat and the tares at the end of the age, that they are to be exalted and glorified before the burning, the consuming trouble shall come.

66:9 — SHALL I BRING TO THE BIRTH — The head Jesus.

AND NOT CAUSE TO BRING FORTH — The body.

SHALL I CAUSE TO BRING FORTH AND SHUT THE WOMB? — The intimation is that just so sure as Jesus, the head, was brought forth in the resurrection, so surely will all the members of his body share with him

his glorious change from earthly to heavenly nature. "Shall I that cause to bring forth, shut the womb?" Will God go back on His word? Certainly not.

66:10 — REJOICE YE — Literally this refers primarily to the Jewish nation, earthly phase, established again.

ALL YE THAT LOVE HER — All the righteous of heart, longing for peace and righteousness. In these notes we apply the text to the Church.

JERUSALEM — New Jerusalem, Little flock.

YE — Great Company and Ancient Worthies and all of the righteous loving of the earth.

YE THAT MOURN FOR HER — The whole creation groans and longs for the manifestation of the love of God, the peace-loving, (literally it would be the Jews who mourn for Jerusalem). All that long for a righteous kingdom. The Great Company will also rejoice then (Psa. 45:14, 15). These really do love God and Zion, but not enough to sacrifice gladly.

66:11 — Why rejoice? Zion the church will be the mother of the whole world, the second Eve, the race will be regenerated in righteousness (not in sin and iniquity as they are now) and life.

SUCK — Appropriate the milk of the word.

BREASTS — Old and New Testaments. The milk of the word will be a consolation and comfort in the next age. That ye may milk out at the first part of the age, and at its end be delighted with the abundance of her glory. If they continue to draw the milk of the word they will finally reach perfection of mind and body. She is not now a mother to any while she is in the flesh, but is only an embryo; but the time will come when she will be able to give life and food to others.

66:12 — FOR THUS SAITH THE LORD, BEHOLD, I WILL EXTEND PEACE TO HER LIKE A RIVER — This is not yet true; now sorrow, no rest except by faith, and trouble and trials; but then peace so deep! Then shall the nations be fed and matured and supported by the Church, taught by her, through fleshly Israel.

66:13 — AS ONE WHOM HIS MOTHER COMFORTETH, SO WILL I COMFORT YOU — A very endearing expression. God will comfort the race through Christ. The Jews will be comforted in Jerusalem.

66:14 — HAND OF JEHOVAH — His power through Christ.

BE KNOWN — Made plain, recognized. God will swiftly punish evil and reward good. His attitude toward His servants (the Church, Great Company, Ancient Worthies, and obedient of the world) will be understood plainly, and His indignation toward His enemies will be recognized by swift punishments on all evil doers. “Then shall ye discern between the righteous and the wicked.” (Mal 3:18)

HEART REJOICE — Those who reform at heart and come into harmony with God will exceedingly rejoice.

BONES SHALL FLOURISH — Restitution, or perhaps the social structure become more and more near perfection.

66:15 — FIRE — Consuming trouble.

CHARIOTS — Labor organizations and others.

WHIRLWIND — Time of trouble. The flames of fire (2 Thess. 1:8; Psa. 50:3) and the whirlwind symbolize the complete destruction of all the present systems, as evil; showing the anger of Jehovah against all forms of evil.

66:16 — BY FIRE — Burning judgments.

PLEAD — Judge, teach.

SWORD — The truth. These will be used to educate the race. Some will learn by trouble, others by truth more, and many or all by both.

SLAIN OF THE LORD — Slain as enemies and brought into harmony with Him. Their enmity of heart slain. (See Psa. 45, note on verse 5)

66:17 — THEMSELVES — Marg. “one after another.”

SANCTIFY — Consecrate, set themselves apart. Some consecrate and seek to live out their consecration in the various sects (“gardens”) (see Cant. 4:12) of Christendom.

PURIFY — Cleanse from evil.

ONE FOLLOWING ANOTHER — Instead of following the Lord.

IN THE MIDST — In prominent places of service or influence.

EAT SWINE’S FLESH — Appropriate the unclean doctrines of Papacy.

ABOMINATION — The Mass, the “Abomination of Desolation” and so become part of Babylon.

MOUSE — Unclean doctrine of the Image of the Beast. Those who continue to believe these doctrines and seek to purify themselves in the various sects of Christendom and in Papacy, shall be consumed together in the trouble (overwhelmed). In the French Revolution the priests were given choice of three things; to marry, be banished, or be hung; and many lamp posts were decorated with heads.

66:18 — THOUGHTS — Doctrines, beliefs.

WORKS — Deeds and practices founded upon these false doctrines.

GATHER ALL NATIONS — In the time of trouble. (Joel 3:11-14; Zeph. 3:8).

SEE HIS GLORY — Discern His true glorious character, justice, wisdom, love, and power in harmonious blending.

66:19 — SIGN — Standard, the Ransom.

THOSE THAT ESCAPE (ARE DELIVERED) — First the Little Flock, and the Great Company, and the Ancient Worthies. The Little Flock escape from the earth before the great time of trouble. These will be teachers of the nations to declare God’s glory among those who never knew Him. (Literally those of the Ancient Worthies or others who make swift progress to perfection will be sent to teach the Gentiles.)

TARSHISH — Literal Tarshish was probably a city or town in Southern Spain where the Phoenecians traded. Prophetically may mean the chief commercial nations of Christendom, perhaps England. (*S.B.D.*) Also a son of Japheth, hence a European nation.

PUL — Probably an African (north) place.

LUD — A son of Shem, hence Asiatics; seems related to Lydia. Egyptian records mention people similar to Pul and as bowmen. (*S.B.D.*)

TUBAL, JAVAN — Sons of Japheth, Europeans.

ISLES — The account shows that all the families of the earth will be instructed.

DECLARE MY GLORY — Publish my true character and purposes, and plan.

66:20 — This literally refers to the return of the Jews to Jerusalem.

SWIFT BEASTS — Heb. *Kirkasoth*. (swaying furnace, train in rapid motion; from Kir = a furnace, and Karkar = to sway). The prophet sought thus to coin a word to describe what he saw); litters for the sick and weak, in the quickest way.

FOR AN OFFERING — But spiritually, they = Little Flock as kings, priests, prophets, etc. will bring all the willing and obedient (brethren) of the whole world back to the Kingdom (Mountain), back into favor and harmony with the Lord; just as in the type of fleshly Israel bringing their offerings to God, through its priesthood, after the Atonement Day.

CLEAN VESSEL — By means of the pure truth preached to them.

HOLY MOUNTAIN — God's kingdom.

LITTERS — Gentle means for the weak and out of the way. All brought back the very best and quickest way.

66:21 — **PRIESTS** — Little Flock, out of all nations (sons of Amram).

LEVITES — Kohath, Gershon, and Merari. Kohath = Ancient Worthies; Merari = Great Company; Gershon = world of men, the restitution class.

66:22 — **NEW HEAVENS** — The Christ.

NEW EARTH — Newly organized society. These will remain before God forever.

YOUR — The Church's.

SEED — Ancient Worthies and world.

NAME — Nature, office, character.

66:23 — This text is much used by the Seventh Day Adventists to prove Sabbath will be kept in ages to come. It may be so, but this verse does not refer to it, but seems rather to mean:

FROM SABBATH TO SABBATH — From month (new moon) to month, year to year, that is continually, always worship and serve God.

ALL FLESH — "Every knee shall bow and every tongue confess."

66:24 — THEY — All men living will look upon (think upon, consider, examine, recognize by understanding) some who have transgressed against God, i.e. who were his servants and then turned against him.

CARCASES — (All that is left of them, their condition), second death. The worms destroy what they ate, and fire destroyed the rest.

FIRE NEVER QUENCHED — Cannot be stopped until thing burning is utterly consumed = they will never come out of that destruction. The faithful will then realize that such were utterly bad and deserved their destruction. They will be an abomination to all, all will shrink from their course and condition. (See Lev. 10:6)

For comments on Chapter 66 see Z.'09-247; Z.'14-340; Z.'13-99; or R.4454; R.5574; R.1648. These are especially on verses 7 and 8.

JEREMIAH

1:2 — IN THE THIRTEENTH YEAR OF HIS REIGN — The first year of Josiah probably began to count from the beginning of the Jewish year, Spring 659 B.C. (Saul's reign began in the spring—1 Sam. 1:12-15; 2:17; See also 2 Chron. 29:1-3, 17; 30:1-5, 15; 35:1, 19.) The middle of his 13th year would be autumn 647 B.C. therefore Jeremiah began his career as a prophet 646-1/4 years B.C. which would be 41 years before autumn 606 B.C. (2 Kings 25:1-3, 8) This corresponds to the 40 years of harvest before the overthrow of Christendom in 1914, 1915. A prominent feature in the public utterances of this faithful servant of the Lord was the destruction of Jerusalem and the Temple and the overthrow of the Kingdom. So since 1874 the Lord's servant and his associates have been declaring from the Scriptures the overthrow of Christendom. (*G.P.P.* Vol. 2; p. 151, 42)

1:3 — UNTO THE CARRYING AWAY OF JERUSALEM CAPTIVE IN THE FIFTH MONTH — See note on verse 2 above.

1:11 — ALMOND TREE — The Hebrew word for almond (or almond tree) is "shaked" from a root which signifies to hasten, to be wakeful, for the tree blooms very early in the spring, the flowers appearing before the leaves. This root meaning seems to be referred to here.

1:12 — HASTEN — Heb. "*Shoked*."

2:12 — O YE HEAVENS — The spiritual ruling powers as represented in the ministry and clergy who compose the Ecclesiastical or religious ruling powers of the various religious systems. (*Bible Question Box*)

AT THIS, AND BE HORRIBLY AFRAID, BE YE VERY DESOLATE — This should be the attitude of the clergy, of repentance and fear, but it is not, they are more blatantly boastful than ever.

2:13 — BROKEN CISTERNS — Creeds and religious systems to hold the muddy waters of the traditions of men. But they are very dilapidated and broken wholly incapable of holding the waters of truth, useless.

3:16 — NEITHER SHALL THAT BE DONE ANY MORE — The prophet foretells the time when the Ark shall come no more to mind nor be remembered, nor anything more be done with it. (*Leeser*) This would seem to indicate that it might be found again, when the Ancient Worthies come up, including Jeremiah, but nothing more will be done with it.

8:7 — JUDGMENT — Or “arrangement.”

OF THE LORD — They do not recognize that a harvest time of full and complete separation of wheat from tares and chaff must come. In this they show less discernment than the migratory fowls.

8:8 — HOW DO — How can.

YE SAY, WE ARE WISE, AND THE LAW OF THE LORD IS WITH US? — When you cannot discern the harvest time and change of dispensation then due.

WITH US — We are its keepers, His mouthpieces and the ones to whom you should look for explanations.

THE PEN OF THE SCRIBES IS IN VAIN — *Leeser* = “Truly in vain wrought the pen, in vain the writers.” Because God’s word by His prophets and apostles is made void and set aside without attention, and creeds formed in the Dark Ages are the lightless lanterns of them that walk in darkness.

8:9 — THE WISE MEN — Learned men.

THEY ARE DISMAYED — Disheartened by the failure of their cherished human schemes.

AND TAKEN — Caught unprepared, surprised.

AND WHAT WISDOM IS IN THEM — This is now. (Isa. 29:10)

8:10 — THEREFORE WILL I GIVE THEIR WIVES — Churches, congregations.

FIELDS — Fields of labor given to the conquerors (so *Leeser*) = the overcomers in the Harvest (Jewish—Matt. 21:43; Gospel—Isa. 65:15)

IS GIVEN TO COVETOUSNESS — “Greedy dogs that can never have enough.” (Isa. 56:11)

PROPHET — Orator.

PRIEST — Minister.

EVERY ONE DEALETH FALSELY — “Practiceth falsehood” (*Leeser*) see Isa. 56:10-12; 28:14-20.

8:11 — MY PEOPLE — Nominal Zion = Babylon now.

SLIGHTLY — (*Leeser*) = “very lightly.” Carelessly, with only outward effect, no real healing.

PEACE, PEACE; WHEN THERE IS NO PEACE — When her whole system is diseased, and needs thorough cleansing with the medicine of God’s Word, the truth.

8:12 — NEITHER COULD THEY BLUSH — Lost sense of shame, not even as honest as worldly people, glory in their shame. (Phil. 3:18,19; Jude 13)

THEREFORE SHALL THEY — The teachers.

THEIR VISITATION — Or inspection—the harvest.

8:13 — SHALL PASS AWAY FROM THEM — All divine favors and privileges.

8:14 — WHY DO WE SIT STILL? — Do nothing, inactive. We should try to regain our lost power and influence.

ASSEMBLE YOURSELVES — The rolling together of the heavens; or the Protestant Federation, Image of the Beast.

LET US ENTER INTO THE DEFENCED CITIES — Intrench ourselves with the strong governments (thus forming the Image of the Beast and giving it life).

AND LET US BE SILENT THERE — They somehow realize that neither reason nor Scripture supports their false doctrines, and the wisest method is to keep silence under the shadow of old superstitions and under protection of so called Christian governments. The truth presented now is so strong and unanswerable, and their efforts to answer it only lead so much more to its victory by proving it true and their theories false, so they with few exceptions decide to say nothing.

AND GIVE US WATER OF GALL TO DRINK — The only refreshment they may have is the cup of their own brewing mixing the poison of bitter error, doctrines of demons, mingled with pure water of life, the truth. These will be forced to drink this cup, to admit the falsity of their own doctrines. (Jer. 51:44; Rev. 18:6)

8:15 — WE LOOKED FOR PEACE — They expected that their poison-water doctrines would convert the world and bring on the Millennium.

AND BEHOLD TROUBLE! — The disease of nominal Christendom will grow rapidly worse from the time that the Israelites indeed begin to come out of Babylon.

8:16 — THE SNORTING OF HIS HORSES — The Lord's voice of the truth preached, God's true doctrines, the seventh trumpet.

WAS HEARD FROM DAN — From Dan to Beershebah, over the whole of Christendom.

THE WHOLE LAND TREMBLED AT THE SOUND OF THE NEIGHING OF HIS STRONG ONES — The spread of the truth will break up the confidence of the people in Babylon and help to bring on the time of trouble.

16:18 — DOUBLE — Jewish double — Death of Jacob (1812 B.C.) until the death of Jesus (33 A.D.)—thence to 1878 = 1845 years. "*Mishneh*" = repetition, duplicate, double—Isa. 61:7; Jer. 17:18; Zech. 9:12 (Word 4932 in *Strong's Conc.*). "*Kephef*" = something folded together, double—Isa. 40:2. (Word 3718). "*Shenayim*" = 2 Kings 2:9, dual, double, twice. (Word 8147). "*Diplous*" (Gr.) = two fold, double.,make double. (Word 1362)

20:8 — FOR SINCE I SPAKE, I CRIED OUT — This word of the Lord was given prior to the seventy years captivity of the Jews. There were false prophets among them who declared that the King of Judah was to gain a victory over their enemies. The people were glad to hear this assurance, and they despised the true prophet of the Lord, who gave them the real message from God. Jeremiah told them (18:15, etc.) they had failed to keep their Covenant with the Lord, fained in the responsibilities to Jehovah, whose

people they professed to be and whom they had promised to serve faithfully; that it was not too late even then for any to be delivered, who would repent (22:3, 4). But that the nation was surely to be delivered to their enemies and carried away into captivity. Jeremiah knew that the false prophets would encourage the King, and that he himself would bring the King's wrath upon his own head by reiterating the message which Jehovah had commissioned him to deliver. He shrank from the infamy, the reproach and persecution which by experience he knew would result from loyalty to the Lord. But he overcame the temptation to hold his peace.

20:9 — BUT HIS WORD WAS IN MINE HEART AS A BURNING FIRE

— He would speak as God commanded him, let the cost be what it would. He would tell Israel again the words given him. He would give them a further warning. If Jeremiah had allowed his fears to overwhelm him and had withheld the message, undoubtedly he would have been set aside as the mouthpiece of God, and another would have been sent to deliver the message.

The burning within the heart of the Prophet would have grown feebler and ultimately have died out. When a fire is kept shut off from a draft for some length of time, it will become extinguished. This is as true in the realm of moral and spiritual forces as in that of physical nature. "Quench not the Spirit." We might let the Spirit of God die out in our hearts by failing to do our duty, a failure to keep our covenant faithfully. The light within us, the holy fire, would smoulder for a time and finally become extinct.

The prophet Jeremiah could not withhold what God had commanded him to speak. He could not quench the fire within his soul without losing his relationship to Jehovah. So today God has let us into the secret of His counsels, granted us a wonderful spiritual illumination. He has given us a message of the utmost importance to deliver to His professed people. We have been informed by the Lord that a great change is impending, that the lease of power to the Gentile nations is about to expire, the religious systems of Christendom are to go down, the rule of the present order is about to end, and the dominion about to be given to Him whose right it is. The overthrow of the kingdom of darkness. The message is not to be stated in a rude manner, but it is to be stated. We are to tell forth this glorious message; tell it in our actions, in our words, by the printed page, by pictorial presentations to the eye, and in every way the Lord shall give us opportunity.

If through fear of persecution, of losing prestige in the eyes of men, for love of ease or for any reason whatever, we fail to give forth the message of God, it will be taken from us and given to one who is worthy. Is this wonderful message the like of which was never before granted to men or angels to tell, burning within us? Are we speaking it forth that its inspiration may cause other hearts to take fire? If we refrain from telling the glad tidings, the fire

of God's Holy Spirit will die within us. And if the light that is within us become darkness, how great will be that darkness! The possession of the Truth, God's message, brings with it great responsibility. Shall we prove faithful to it? Shall we show to our God our deep appreciation of His loving kindness in granting us the knowledge of His wonderful message of salvation! How earnestly, with what painstaking care shall we give heed to the word spoken unto us. (Z. '14-197; R.5489)

23:6 — THE LORD OUR RIGHTEOUSNESS — “Our Righteousness of Jehovah.” (See Jer. 33:16; 2 Cor. 5:21) This name is appropriate to Christ, for he stood as the representative of God's righteousness and suffered the penalty for man's sin, that God might still be just and yet the justifier of him that believeth on Jesus. The translators have here given us a poor translation in their endeavor to find a place where the name “Jehovah” was associated with Christ.

23:29 — ROCK — Stony heart. (Psa. 72:4; Jer. 51:21)

25:32 — COAST — Literally, outward parts; or symbolically, that portion of society nearest the “sea,” society being encroached upon by that lawless element. The world is commercially brought together now, making one dependant on another. (Z. '11-28; R.4750) (See Rev. 1:7)

30:11 — THOUGH I MAKE A FULL END OF ALL NATIONS . . . YET WILL I NOT MAKE A FULL END OF THEE — The same time of trouble which will result in the national resurrection of Israel will mean the death of all other nations.

31:32 — ALTHOUGH I WAS AN HUSBAND UNTO THEM, SAITH THE LORD — Marg. “should I have continued an husband unto them?” This is more in harmony. Paul more correctly renders it—“and I regarded them not.” This in the text is a possible rendering, but the inspired one of Paul is the correct one, probably. Some Hebrew scholars give “reject,” “disregard,” as the meaning here and so “*Gesinius*.” *Heb. Lexicon*.

31:33 — I WILL MAKE — “*Karath*” = cut off (Jer. 11:19; Joel 1:9) This word is used in connection with the covenant in reference to the sacrifices which when accomplished will seal, ratify the new covenant.

I WILL PUT MY LAW IN THEIR INWARD PARTS, AND WRITE IT IN THEIR HEARTS — Showing that one point of difference between the Old and New Law covenant will be that while the first one was disregarded and broken, the new one will be respected and kept. The precepts of God will be brought before the human mind and engraved and interwoven in the whole fiber of his being, so that man in the end of the Millennial Age will be as Adam was in the beginning—fully in accord with

everything good and righteousness, and unsympathetic with everything evil. This condition will come to be the very fiber of human nature again and only to such as will attain this will come the blessing of eternal life. (Z. '10-394; R.4730)

33:16 — THE LORD OUR RIGHTEOUSNESS — See Jer. 23:6; 2 Cor. 5:21. This name is appropriate to the whole church (The New Jerusalem). She not only shares Jesus' sufferings for righteousness (Col. 1:24), but also in all the glory of her husband, as a wife shares her husband's honors and name. (Rev. 3:12; 19:7; 21:9). There are other instances where the name Jehovah is used to compound another name. (Gen. 22:14; Ex. 17:15; Judges 6:23, 24; Ex. 48:35)

37:16 — WHEN JEREMIAH WAS ENTERED INTO THE DUNGEON . . . AND HAD REMAINED THERE MANY DAYS — It is safe to say that persecutors are always wrong, even if we cannot say that the persecuted are always right. The principle of persecution is a wrong one. Whoever finds himself disposed to persecute another either with physical torture or by slander and epithets should immediately inquire about his own heart condition, for there is surely something wrong. Whoever witnesses persecution, either physical or slanderous, should immediately decide that the persecutor is in error and should give his sympathy to the persecuted if he be able to do no more. He will thus be cultivating in his own mind a principle of justice—righteousness which will make for his own character-development. (Z. '11-235; R.4865)

Jerusalem was honey combed with underground cisterns and vaults, arched overhead and these were called "cabins." They were reservoirs for water in time of drought. The bottoms of these cisterns, when the water was removed, were frequently deep with mud and slime. (Z. '11-235; R.4865)

Jerusalem, described by *Sabo*—well supplied with water in a dry neighborhood, depends mainly for this upon its cisterns, of which almost every private house possesses one or more, excavated in the rock on which the city was built. The cisterns have usually a round opening at the top, sometimes built up with stonework above and furnished with a curb, and a wheel for the bucket. (Eccl. 12:6) (S.B.D.)

37:17 — THEN ZEDEKIAH THE KING SENT, AND TOOK HIM OUT — Not from sympathy or righteousness. However much the King despised Jeremiah and refused to recognize his words, he nevertheless realized in his heart that Jeremiah was a servant of Jehovah, and he feared that his message was true. (Z. '11-236; R.4865)

THOU SHALT BE DELIVERED INTO THE HAND OF THE KING OF BABYLON — Note the prophet's courage. He altered not a word of

what he had previously told. He urged the King not to heed the contrary prophecies, and called to his attention the fact that already some of these had been untrue (vs. 19); his own dire statements must be true because they were the Word of the Lord. (Z. '11-236; R.4865)

The mental attitude of the one persecuted has much to do with the amount of the sufferings. Jeremiah in his dungeon with all those unhappy surroundings had a mind at peace with God. Whereas the very king who caused him to be put in prison, a little later, captured by the Chaldeans had his sight destroyed and was put into the dungeon. Poor man! disappointed in everything, with no human sympathy, and no fellowship with God, his must have been a terrible dungeon experience. (Z. '11-236; R.4865)

38:3 — THIS CITY SHALL SURELY BE GIVEN INTO THE HAND OF THE KING OF BABYLON'S ARMY — Jeremiah was a patriot in the highest sense of the word—in that he looked for the highest good of his nation along the lines of divine wisdom. His principle was "God first," and he knew that only this procedure could bring divine blessings to his nation. He was, of course misunderstood by the king and his counsellors. They did not like him because he told the truth, and that fearlessly—they preferred prophets who would tell them of their own wisdom, greatness and the success of their policies. (Z. '11-235; R.4865)

38:4 — FOR THIS MAN SEEKETH NOT THE WELFARE OF THIS PEOPLE, BUT THE HURT — Where the will of God and the plans of man conflict, those who are faithful to God will be in the minority and are likely to be considered public enemies, because out of accord with those who are out of harmony with God. This has brought upon the Lord's people of every age the frowns, opposition and persecution of those not the Lord's faithful people, not guided by divine counsel, but who are walking in their own ways under the leadership of the god of this world. Jeremiah was not ashamed of the Lord's Word. Are we? All the overcomers will be loyal to the message, not ashamed of the Gospel. (Z. '05-254; R.3616) (See Rom. 1:16)

Perhaps as we get down the stream of time, nearer to the actual trouble, we may see it to be our duty to call attention to it more particularly and to urge the people to take the course which would save them from the severity of that trouble—the course of harmony with the Lord. When that time shall come such advice will doubtless run counter to the wisdom and ambitions of some who will then be in power, and it may be that we shall be imprisoned or otherwise maltreated like Jeremiah. (Z. '05-254; R.3616)

38:5 — THEN ZEDEKIAH . . . SAID, BEHOLD, HE IS IN YOUR HAND — Jeremiah prophesied the success of the enemy and recommended the Israelites to surrender speedily and save themselves the trouble and famine.

He pointed out that their troubles were the results of disobedience to God, and that the proper course now was to repent and accept the situation and learn the lesson and profit thereby. (Z. '05-253; R.3616)

Self-willed, the King and princes esteemed Jeremiah as a traitor to the nation, and their opponent. Alas! They should have realized that the nation was God's and that Jeremiah alone was standing faithfully with the great King. (Z. '11-236; R.4865)

38:6 — JEREMIAH, AND CAST HIM INTO THE DUNGEON — Perhaps they were afraid of the consequences of killing Jeremiah, or perhaps deterred by the Lord's providences. (Z. '05-253; R.3616)

38:7 — NOW WHEN EBED-MELECH THE ETHIOPIAN — Yet we have people of sufficient intelligence to write books who claim that the "Negro is a Beast," and that he is everywhere condemned in the Scriptures. This Ethiopian evidently had a cleaner heart than the majority of the chief men of Israel—a heart much nearer to the divine likeness than theirs. (See Acts 8:27-38) (Z. '05-253; R.3616)

46:1 — AGAINST THE GENTILES — Against the nations of earth. Egypt: (46:1-28); Philistia: (47:1-7); Moab: (48:1-47); Ammon: (49:1-6); Edom: (49:7-22); Damascus: (49:23-27); Kedar: (49:28-29); Hazor: (49:30-33); Elam: (49:34-39); Babylon: (50:1-46, 51:1-64). With Judah (Israel) this makes ten nations. See the six (seven) judgments of Amos 1, 2 and the five woes of Hab. 2.

50:8 — BE AS THE HE GOATS — These he goats were leaders of the flocks. The Hebrew literally has no thought of goat in it, but is *attud* = prepared (i.e. full grown) (from past partic. of *athad* = to prepare) and is used figuratively of leaders of the people, and of goats in a similar sense. So here the Lord's people are to come out of Babylon that they may as "prepared ones" lead all men, the world, out from under the influence of Babylon and its king (Satan), through the time of trouble and through instruction. (See *Strong's Conc.*)

50:46 — AT THE NOISE OF THE TAKING OF BABYLON — Since the kingdoms of the civilized world have submitted to be largely dominated by "Babylon" accepting from her the title "Christian nations," "Christendom," and the divine right of kings, they also link themselves with her and become part of her so that, as in the type "Babylon" applies not only to the city (nominal church) but also to the whole empire (Christendom). The nations beyond Christendom will also feel the weight of the heavy hand of recompense in that they also are to some extent bound in with Christendom by various ties, commercial and others. (D27) In symbolic prophecy a city is a religious government backed by power and influence. Thus, the "Holy

City, the New Jerusalem,” is the symbol used to represent the established Kingdom of God, the overcomers of the Gospel Church, exalted and reigning in glory. The Church is also called the “Bride, the Lamb’s wife,” in power and glory, backed by the power and authority of Christ, her husband. (Rev. 21:9, 10) This same method of interpretation applies to Mystic Babylon, the great Ecclesiastical Kingdom, “that Great City,” (Rev. 17:1-6) which is described as a harlot, a fallen woman (an apostate church—for the true Church is a virgin, 2 Cor. 11:2; Psalms 45:13; Rev. 14:4), exalted to power and dominion and backed to a considerable degree by the kings of the earth, the civil powers, which are all more or less intoxicated with her spirit and doctrine. The Apostate Church lost her virgin purity. Instead of waiting as an espoused and chaste virgin for exaltation with the heavenly bridegroom, she associated herself with the kings of the earth and prostituted her virgin purity—both of doctrine and character—to suit the world’s ideas; and in return she received and now to some extent exercises a present dominion, in large measure by their support, direct and indirect. See note on Rev. 17:5. (D26)

51:1 — AND AGAINST THEM — All in sympathy with Babylon.

51:6 — FLEE OUT OF THE MIDST OF BABYLON — No one should be urged to come out of Babylon. If he does not come out joyfully “with singing,” making melody in his heart to the Lord (see Ezra 2 notes), glad of the opportunity to come out, to get away from the error and into the place of divine favor and inheritance of the divine promises, let him stay in Babylon. If he loves the things of the present time, social and business advantages of Babylon and its opportunities for business, greater honor of men, greater comfort and ease—let him so indicate to the Lord and refuse to respond to the Lord’s message. (Z. ’05-302; R.3643)

51:7 — THAT MADE ALL THE EARTH DRUNKEN — Babylon misused and changed the doctrines which God hath given her, and replaced them with doctrines of devils and made all nations intoxicated with its blinding stupefying liquor.

51:24 — BABYLON — Babylon = Papacy specially and Protestants.

CHALDEA — Chaldea = Christendom (nations of so-called Christian World). (D39) (See Luke 18:7, 8; Isaiah 59:18; Jeremiah 51:6.)

THEY HAVE DONE IN ZION — As we remember the long train of evils by which Babylon has oppressed the Saints and how God will avenge His own Elect and that speedily, we begin to realize that some fearful calamity awaits her. (D39) She is to receive double for all her sins.

51:39 — PERPETUAL SLEEP — “Perpetual” is here a translation from “*Olam*” = lasting enduring, but not endless. “*Olam*” sleepers awake in Psa. 86:9; Isa. 19:24, 25; Jer. 48:47; 49:6, 39; Ezek. 16:53, 55. In Ex. 29:9 the Aaronic Priesthood is called “*Olam*,” and ends in Heb. 7:12. In Jer. 25:9 the seventy years desolation is called “*Olam*” and is ended in Jer. 32:15. (Z. '06-56; R.3725)

51:44 — BEL — The god of Babylon, the Pope.

I WILL BRING FORTH OUT OF HIS MOUTH THAT WHICH HE HATH SWALLOWED UP — In his extremity, he shall repudiate the “great swelling words” and blasphemous titles which he has so long appropriated to himself — that he is the infallible Vicar. “Vice-gerent of Christ,” “another God on Earth.” (D40)

THE WALL OF BABYLON SHALL FALL — The civil power that once defended and in a measure does so still. (D40)

51:58 — THE BROAD WALLS — The Civil powers defending her.

BURNED WITH FIRE — Destroyed.

PEOPLE SHALL LABOUR IN VAIN — Labor to prop and save the walls of Babylon. This shows the blindness of the people, and the hold Babylon has on them, that they will labor to uphold her against their own best interests. (Or to prevent anarchy?) (D40)

LAMENTATIONS

3:1 — HOW IS THE GOLD BECOME DIM — Showing how the world and particularly Nominal Israel has so fallen from their former appreciation of God and His people that God’s messengers are no longer esteemed in the eyes of men.

THE STONES OF THE SANCTUARY ARE POURED OUT — “Ye also as living stones, etc.” (1 Pet. 2:5)

3:2 — HOW ARE THEY ESTEEMED AS EARTHEN PITCHERS — Little esteemed among men. A picture of the condition of Christendom at the time of its overthrow, as the prophet had in mind the time of the overthrow of Zedekiah.

EZEKIEL

DATES IN EZEKIEL

<u>Chapter</u>	<u>Year</u>	<u>Month</u>	<u>Day</u>	
1:1	30	4	5	
8:1	6	6	5	
20:1	7	5	10	
24:1	9	10	10	
26:1	11		1	
29:1	10	10	12	
29:17	27	1	1	
30:20	11	1	7	
31:1	11	3	1	
32:1	12	12	1	
32:17	12		15	
33:21	12	10	5	(of captivity)
40:1	25	1	10	(of captivity)
(14 years after city smitten)				

1:1 — IN THE THIRTIETH YEAR — Thirty years before this, or rather twenty-nine, since this was the 30th, would bring us to 641 B.C. This brings us to the end of the 17th and the beginning of the 18th year of Josiah. In that 18th year he started to and repaired the house of God, found the book of the Law and held the great passover! A worthy point of reckoning.

CHEBAR — Joined. The stream of commerce which joins the nations of Christendom. (*FM367*)

VISIONS OF GOD — The likeness of the glory of Jehovah. (vs. 28)

1:2 — THE FIFTH YEAR OF KING JEHOIACHIN'S CAPTIVITY — See 2 Chron. 36:8-11. This therefore must have been the fifth year of Zedekiah's reign and hence six years before the desolation, or about 612 B.C.

1:3 — EZEKIEL — "God is strong" (*FM368*) or "God will strengthen."

BUZI — "Despised."

1:4 — A WHIRLWIND — An invisible force or power, perhaps referring to the time of trouble which will usher in the Millennium, and be the "Day of Jehovah." (Joel 2:1)

OUT OF THE NORTH — Seat of divine empire, (Isa. 14:13, 14; Psa. 48:1, 2) spiritual power and rule, Jehovah represented by the Christ, will thus come.

1:5 — FOUR LIVING CREATURES — Cherubim.

1:10 — AS FOR THE LIKENESS OF THEIR FACES — These represent the four attributes of God, as also in the four gospels, and in Jesus' four states.

1:16 — THE APPEARANCE OF THE WHEELS — Wheels represent the progressive cycles of the divine plan of the ages, cycle within cycle. See Prov. 25:11.

Lion	Power	Matthew (pre-existent)
Ox	Service, Wisdom	Mark (spirit begotten) Prov. 14:8
Man	Justice, Corresponding Price	Luke (Son of Adam) Hos. 11:4
Eagle	Spiritual; Love	John (Exalted spiritual being)
See Prov. 30:18; Job 39:27-30		

2:1 — SON OF MAN — Representing Bro. C. T. Russell. Many of Ezekiel's visions apply to him.

THY FEET — See Daniel 10:11.

2:3 — I SEND THEE TO THE CHILDREN OF ISRAEL — A picture of Nominal Christendom. Willful, determined to have their own way, going about to establish their own righteousness and will not heed the Lord's message, as in Ezek. 3:6, 7.

2:4 — THUS SAITH THE LORD GOD — The message is God's not C. T. Russell's and so he represents it.

2:6 — THOUGH BRIERS AND THORNS BE WITH THEE — Papacy and Protestant Federation growing up around him. (Isa. 9:18; 10:17; 27:4; Nah. 1:10) The fruitage of wilful rejection of God's messages. (Heb. 6:7, 8)

AND THOU DOST DWELL AMONG SCORPIONS — False brethren who can sting most sharply.

3:5 — BUT TO THE HOUSE OF ISRAEL — C. T. Russell was not sent to the heathen, but to the people of Christendom. The heathen gladly hear the message when it is brought to them, but Christendom will not hear it. (Ezek. 33:30-33)

3:7 — THEY WILL NOT HEARKEN UNTO ME — If they would not hearken to God's messages previously, they will not now. Their heart is in a natural resultant condition.

3:8 — THY FOREHEAD STRONG AGAINST THEIR FOREHEADS — Intellectual understanding of the truth and of God's plan. The truth is more reasonable by far than error and always overthrows. Those who have been up in public debate with him have soon ceased to be prominent, they have fallen, cut down by the truth.

3:11 — UNTO THE CHILDREN OF THY PEOPLE — Those captives in Babylon, God's people there.

3:14 — SO THE SPIRIT LIFTED ME UP — (Rev. 4:1) Picturing a spiritual uplifting which Bro. Russell had.

3:15 — THE CAPTIVITY OF TEL-ABIB — Tel = mound, hill; abib = a green ear of grain (probably wheat—Ex. 34:22). This was the name of the first, the Passover month. Hence "hill of green ears (of wheat)." The saints who are awake and watching, but not yet fully developed, needing the Harvest message to develop and ripen them.

CHEBAR — (May be same root as "chabar," join) and if so would mean those joined to the Lord by consecration.

REMAINED THERE ASTONISHED — Perplexity, because of the different opinions held on some matters, and because of not having a clear understanding of the types and shadows. These came clear in 1881.

SEVEN DAYS — In wonderment awaiting the Lord's time to use him. These seven days represent the seven years, 1874-1881 when Bro. Russell was active and serving the people of God and watching, but not yet the One Servant. This was the time when Barbour was the one servant, and he denied his Redeemer in 1878. The resulting clash of preaching caused the separation of Barbour and he preached no Ransom doctrines, bringing out some things on the Tabernacle. To controvert this error Bro. Russell thought the correct understanding of the Tabernacle must be due. So he zealously studied Leviticus, Exodus and Hebrews and at noon of the third day, the light came.

3:17 — I HAVE MADE THEE A WATCHMAN UNTO THE HOUSE OF ISRAEL — At this time 1881 Bro. Russell became the one servant in Barbour's place, and the following verses show his responsibility.

3:19, 20, 21 — WARN THE WICKED . . . WARN THE RIGHTEOUS —

These are people of the Church nominal, especially the consecrated. The time had come for the Harvest work, the testing and sifting and gathering of the wheat. It was necessary therefore that all the consecrated be warned of the Harvest time and message. (Rev. 7; Ezek. 9) And have the truth testified to them, and then the choice left with them, so that all will be responsible. The Lord foreknew that Nominal Christendom would reject the message and many of the consecrated and so told Bro. Russell through the Bible.

3:22 — HAND OF GOD — Power of the Lord.

INTO THE PLAIN — Outside of nominal Christendom, outside all sects and parties, as did John and Jesus. See Rev. 17:3 and note. Plain = (*Leeser*) valley.

3:23 — THE GLORY OF THE LORD STOOD THERE — Another vision anew of God's wisdom, justice, love and power and of His plan, enhancing his appreciation of God's wonderful character and plan.

3:25 — THEY SHALL PUT BANDS UPON THEE — Hindrances, strive to stop and hinder Bro. Russell and not admit him among their Churches, as one of their ministers.

3:26 — SHALT NOT BE TO THEM A REPROVER — Bro. Russell was not to be a reformer as so many have been.

4:3 — AN IRON PAN — This iron pan may point to the League of Schmalkald by which all Protestant Princes formed a protective union on behalf of Protestantism, against the Papacy and Charles V, who planned to exterminate Protestantism by fire and sword. But this league made such a powerful impression upon Charles V, that they gave up their designs. Formed in 1531 between Dec. 1530 and April 1531 the 390 years reach to 1921; and the 40 years 1881-1921. Bro. Russell was made a watchman in 1881 when the *Tabernacle Shadows* and "*Food for Thinking Christians*" came.

6:3 — HIGH PLACES — Exalted human schemes and arrangements.

6:4 — ALTARS — Local churches.

IMAGES — Representations of things worshipped, creeds.

IDOLS — Power, gold, honor, etc., as things worshipped, given the first place in the mind, thoughts, affections.

6:5 — DEAD CARCASSES — Evidences of death, of God's curse.

CHILDREN OF ISRAEL — Nominal Christians.

BONES — Hopes.

6:6 — DWELLING PLACES — Conditions of classes.

CITIES — Local governments.

ALTARS MAY BE LAID WASTE AND MADE DESOLATE —
Churches emptied and not used.

IDOLS MAY BE BROKEN AND CEASE — People cease to worship
and reverence such ideals as power, wealth, etc., but recognize only God.

WORKS — Activities, slum work, church work of various kinds.

7:7 — THE MORNING IS COME — *Tsphiyr* = feminine, formed like
tsaphiyr = a goat, male, as prancing; from *tsaphai* = to skip about, i.e.
return. (a prim. root) = a crown (as encircling the head); also a turn of
affairs (i.e. mishap). In Isaiah it is translated “diadem.” *R.V.* = “Thy doom”;
Leeser = “The evil decree.” Literally “Thy turn of affairs.”

SOUNDING AGAIN OF THE MOUNTAINS — “Near is the day of
tumult and not the joyful shouting upon the mountains [Kingdoms].” (*R.V.*)

7:10 — THE MORNING IS GONE FORTH — See note on Ezek. 7:7.

8:3 — THE SEAT OF THE IMAGE OF JEALOUSY — This was the false
mother and false seed. This image of the “Mother and Son,” erected because
of the jealousy of Satan against the true seed of the woman, to come,
provoked God to jealousy because it led away the worship of his people.
(See the second command of the ten commandments). In Egypt the mother
and son were worshipped as Isis and Osiris, whose very names signify the
“woman” and “the seed,” for Isis is the Greek form of *Hishi* = “the woman”;
and Osiris on the Egyptian monuments *He-siri* = “the seed.” This was
derived from Semiramis who declared that her son and husband, Nimrod,
was the promised seed of the woman, who had been destined to bruise the
serpents head, and who, in so doing was to have his own heel bruised.
Formerly her son had been honored as a mighty hunter and the benefactor
of the world. But though now he was dead she would declare he had been
deified, and have him worshipped as god. Thus Satan, the “father of lies”
tried to frustrate the glorious plan of Jehovah for redemption by the
promised seed of the woman, by bringing in a false Messiah, a lying
counterfeit of the true. Nimrod as the mighty hunter was identified with
the constellation of Orion. (Bro. M. Edgar, “*Mythology and the Bible*”)

8:14 — TAMMUZ — *Tammu — Adonis*, identical also with *Osiris*. (*Kitto*, “*Illust. Commentary*” Vol. 4, page 141). (Wilkinson’s “*Egyptians*” Vol. 5, page 3) The great lamentations which followed the death of Nimrod when his body was torn in 14 pieces by the judges of Egypt was annually commemorated by the various nations. So these backsliding women of Israel wept for the death of the false Messiah under the name of Tammuz, in memory of the wailing of Semiramis for the death of Nimrod. It is significant that these women sat at the same gate as the seat of the image of jealousy in verse 3. On certain Bacchanalian festivals a spotted fawn was torn in pieces and great lamentations were made. Photius tells us of the meaning of this ceremony. (*Photius, Lexicon*, Pars. 1, page 291) “The tearing in pieces of the nebroi (or spotted fawns) was in imitation of the suffering in the case of Dionysus” (*Bacchus*) This Tammuz was connected with fire worship, Tammuz = *Tam* (to perfect) + *muz* (to burn) = to perfect by burning.

8:16 — THEY WORSHIPPED THE SUN TOWARD THE EAST —
Worshipping the creature instead of the Creator. Talking much of Evolution and the laws of nature.

9:1 — CHARGE OVER THE CITY — “Charge to punish the city.” (*Leeser*)

9:2 — SLAUGHTER WEAPON IN HIS HAND — The Truth or some special feature of it.

AND ONE MAN — Evidently not one of the six, but a seventh for he did not have a slaughter weapon, unless the inkhorn be one.

WRITERS INKHORN BY HIS SIDE — C. T. Russell showing a writer, a man with God’s message to the people. Towers and Studies.

STOOD BESIDE THE BRAZEN ALTAR — Took their stand by the “Ransom for all.” Showing that these six men are believers and defenders of the doctrine of the Ransom. They follow the man with the ink horn, not go before him nor even with him.

9:4 — AND SET A MARK UPON THE FOREHEADS OF THE MEN —
Can we not now see this separating work going on among us? of those who are careless, neglectful of study, of cultivating the spirit of love toward one another—from those who are deeply in earnest in this matter?

10:2 — THE MAN CLOTHED WITH LINEN — Evidently same one as in the last chapter.

10:14 — EVERY ONE HAD FOUR FACES — These as in Chapter 1 represent the four attributes of God. Cherus = ox, as the visions of the Cherubim are alike. (vs. 22)

11:19 — AND I WILL GIVE — This brief statement implies the full restitution of all that was lost in Adam. (Z.'10-394; R.4729)

13:10 — AND ONE BUILT UP A WALL — *Leeser*—"And my people built a protecting wall, and lo they plaster it with unadhesive mortar."

14:21 — I SEND MY FOUR SORE JUDGMENTS UPON JERUSALEM — Do these suggest four heavy punishments upon Christendom? We have had two world wars, a bad depression in 1929, pestilence and disease of heart trouble, polio, disease, what next?

16:50 — I TOOK THEM AWAY AS I SAW GOOD — The Lord had promised that if ten righteous men could be found in Sodom he would not destroy it. (Gen. 18:32) Why did not God send Abraham to preach to them? Why did he not have Lot hold a revival meeting, or send some lesser punishment from which they might recover? Why blot them out at one stroke? How could this be good for them or for anyone else?

These Sodomites had already enjoyed more than their share of blessing and life, for these are provided only for the righteous. Their life was already condemned through Adam, they were enjoying more than their due. God might have cut them off at birth, or by disease or calamity. They, like the rest of the race were condemned, culprits. God took them away as He saw good, when their iniquity had reached its full, and it would probably have been injurious to themselves and to others if they had been permitted to go further. Meanwhile they have been suffering nothing, except the experience in dying, for there is no wisdom, nor knowledge, nor work, nor device in the grave. (Eccl. 9:5, 10) The Sodomites were redeemed by Jesus as well as the rest of mankind, and their awakening time will be in the Millennium. "Every man in his own order." (1 Cor. 15:23) When they come forth therefore it will be under the favorable conditions of the Millennial age when the strong hand of Immanuel will have control over all the affairs of earth, Satan bound for 1,000 years, when good influences will be let loose on mankind, and all evil influence restrained, when the knowledge of God shall fill the whole earth. Since they were taken away from conditions no longer helpful to them, to be brought back again under more favorable conditions, was it not good to take them away from their scenes of degradation? He in mercy would not permit them to degrade themselves further.

16:60 — MY COVENANT WITH THEE — The Law Covenant, made between God and Israel at Mount Sinai. (Deut. 5:2, 3; Ex. 19:8; Ezek. 16:1-14)

AN EVERLASTING COVENANT — The New Covenant which God will make with natural Israel after the Gospel age. (Jer. 31:31-34)

16:61 — NOT BY THY COVENANT — Not by the Law Covenant which at this time was their Covenant, but by the New Covenant which will be theirs. The other nations of the earth, here represented by Sodom and Samaria will be given as daughters to natural Israel, they will become proselytes of the gate. See Jer. 12:14-17; Micah 5:7. (Z. '09-30; R.4321)

20:37 — I WILL CAUSE YOU TO PASS UNDER THE ROD — (Micah 7:14)

21:10 — IT CONTEMNETH THE ROD — *Douay Ver.* = Thou removest the scepter of my Son, thou hast cut down every tree.

21:13 — BECAUSE IT IS A TRIAL — “Because it is tried, and that where it shall overthrow the scepter and it shall not be; saith the Lord God”—*Douay*. *Douay* note. “He speaks (according to St. Jerome) of the sword of Nebuchadnezzar, which was about to remove the scepter of Israel, whom God calls His Son.” “Because a purification taketh place.” *Leeser*. The son here is natural Israel. (Hos. 11:1; Ex. 4:22, 23) They had a rulership but were unfaithful and God sent His sword through Jeremiah (Jer. 34; 37:8-11) used the literal sword of Nebuchadnezzar to cut off the Jews and take away their rule. So now God sends His sword (Ezek. and Rev.) to cut off the rulership of Christendom who claim they are a house of sons and have divine rights of kings and clergy. The sword of the Lord will show up their claims and the socialists and anarchists will cut off and destroy their boasted claims. (See *FM465*)

21:15 — IT IS MADE BRIGHT — *Fer. Fen.*—“I will make it like lightning flashing to the slaughter.”

WRAPPED UP — “*Maot*” = covered. (*Young*)

21:16 — EITHER ON THE RIGHT HAND, OR ON THE LEFT — *Fer. Fen.*—“Rush to the right hand! Turn to the left! Come! Fix your face!” (*Bible in Modern English*; Oxford Press, 1913)

25:1-17 — Ammon—vss. 1-7; Moab—vss. 8-11; Edom—vss. 12-14 (also chapter 35); Philistia—vss. 15-17.

26:1 to 28:26 — The judgment etc. of Tyre.

28 — Verses 1-10 depict the destruction of the priestcraft by the sword of revolution and anarchy and the sword of the spirit, the Word of God. (*FM500*)

28:2 — THE PRINCE OF TYRUS — The clergy class exalted of Christendom, as a system of Paganized philosophy. Tyrus = rock. See Jer. 23:29; Deut. 32:30, 31.

THOU HAST SAID I AM A GOD — The chief representative, the Pope of Rome claims to be “God, and the Vice-gerent of Christ and Jehovah.”

IN THE MIDST OF THE SEAS — The Pope claims to be the Vice-gerent of Christ, of God, Jehovah and sits on many waters. Rev. 17:1, 15. He sits over peoples, nations, tongues. (*FM500*)

THOU ART A MAN — Thou art man made, man ordained and not of God, not divinely ordained even though thou set thine heart (fix the desire) to pose before the people as divinely ordained.

28:3 — THOU ART WISER THAN DANIEL — Thou thinkest thou art wiser than Daniel. (*Z. '05-280; R.3630*) Thou supposed that through divine inspiration, the confessional, and the universal clergy spy system, there is nothing in heaven or earth which thou dost not know. (*FM500*)

28:4 — WITH THY WISDOM — With thy false philosophy (perverted wisdom) and thy misunderstanding (knowledge of evil and deceit) thou has acquired riches, much gold and silver. Many too of the Little Flock (gold) and Great Company (silver) into bondage. (*FM500*)

28:5 — BY GREAT WISDOM — By scientific suppositions of infidel evolution and higher criticism and good salesmanship of these worthless goods thou hast heaped up wealth (Rev. 3:17) and thou has become proud because of material wealth, doctrines and membership. (*FM500*)

28:6 — BECAUSE THOU HAST SET THINE HEART AS — Because thou hast set thyself up in pride to be the Vice-gerent of God, and assumed all the titles of His appointed King. (*B307*)

28:7 — I WILL BRING STRANGERS UPON THEE — I will bring upon the paganized anarchists, strangers to thy theories, the terror of the nations. Also my pilgrims and strangers, the sons of God, those whom thy philosophy dreading, and the anarchists shall turn their weapons of destruction against thee, and the sons of God shall smite with the sword of the spirit thy falsely beautiful philosophy and expose thy real pollution. The German followers of Nietzsche are destroying churches and forcing Christendom to show its real condition of heart.

28:8 — TO THE PIT. . IN THE MIDST OF THE SEAS — Pit = dishonored oblivion and death. Materially and religiously thou shalt dig the deaths of those slain in the roaring waves of anarchy.

28:9 — WILT THOU YET SAY BEFORE HIM. — Though Christendom is making the claim that she represents God and this is a war between Christ and paganism, and they are fighting for the cross, yet Christ has repudiated them, abandoned them to their fate of destruction of their boasted churches and governments. All will see they are man made and not ordained of God.

28:10 — BY THE HANDS OF STRANGERS — The anarchists and socialists will destroy and this is told by the sons of God, who have abandoned her to be destroyed religiously as one of unclean conscience. (*FM501*)

28:11-19 — Verses 11-19 deal with the destruction of the Devil, as king of Christendom's rock, Tyre. (*FM501*)

28:12 — TYRUS — "*Tsowr*" = a rock; similar to "*tsur*" = rock or boulder in Deut. 32:4.

FULL OF WISDOM AND PERFECT IN BEAUTY — As Lucifer God created him as one of the highest, the sum of that grade of angel's capacity to hold (wisdom was one of the cherubs) and perfect in the beauty of holiness. (*Z. '03-135; R.3187*)

28:13 — THOU HAST BEEN IN EDEN — Showing this refers to Lucifer and not to the literal King of Tyre, who never was in Eden.

EVERY PRECIOUS STONE — Sardius = love, sympathy, pity; Topaz = benevolence; Diamond = justice; Beryl = love of the Father, loyalty to Him; Onyx = humility, purity, modesty; Jasper = perfection, prescience; Sapphire = faithfulness; Emerald = everlastingness; Carbuncle = self-sacrifice; Gold = worthiness to be in God's presence, to have His fellowship. (Ten in all.) Beryl may be Chrysolite = heavenly wisdom; Emerald may be Chrysoprase = constant cheerful endurance. Lucifer had the capacity for a most glorious character.

THE WORKMANSHIP OF THY TABRETS AND OF THY PIPES WAS PREPARED IN THEE — The harmony of thy faculties, their perfect balance and accord was created in him. God left him a marvel so his fall cannot be laid to God.

28:14 — THE ANOINTED CHERUB — God had ordained or anointed him to be the caretaker of the innocent pair in Eden. Cherub was one of the highest of God's Creatures. Evidently Lucifer was the embodiment of wisdom (cherub).

THAT COVERETH — “*Sakak*” = a prim. root prop. to entwine as a screen; by impl. to fence in; to cover (over) fig. to protect.

THOU HAST WALKED UP AND DOWN IN THE MIDST OF THE STONES OF FIRE — Thine activities and course of life was among the other stones of fire, angelic sons of God, flashing jewels reflecting God’s own attributes.

28:16 — I WILL DESTROY THEE — By teaching in mixed doctrines (merchandise) thy adherents, demons and clergy, have filled thy people with violence and warfare and thou has sinned unto death. This great world war is the work of demons and clergy. God will cast him out as polluted from among His holy angels and destroy him.

28:17 — THOU HAST CORRUPTED THY WISDOM — Thy mind was self-exalted in pride, overestimation of his powers and ability as compared with Gods, because of thinking too much upon his abilities and his wisdom, became corrupted, unbalanced, erring in judgment. He desired to show others how much smarter he was than others and to attract praise to himself as well as God. He taught falsehood.

I WILL LAY THEE BEFORE KINGS — I will humble thee before all, and expose thy real character, as a lesson to the Church, the Ancient Worthies and the world, that all may learn the folly and emptiness, the self-destructiveness of pride and never allow such thoughts in their minds.

28:18 — THOU HAST DEFILED THY SANCTUARIES — Thou hast defiled the churches of Christendom by thine iniquitous doctrines and practices and preaching error for profit and stifling liberty of thought and action. (*FM502*)

A FIRE FROM THE MIDST OF THEE — Showing that pride and evil carry within itself the seeds of its own destruction. The light of truth let into the minds of men will bring about this end.

I WILL BRING THEE TO ASHES — Make thee only a memory to all observers of the end of that way. (Rom. 6:21)

28:19 — THE PEOPLE SHALL BE ASTONISHED — All shall be astonished that such a wonderful one could go to such depths because of pride; they will learn that pride can ruin even the beauty of a cherub, and will detest it as poison.

A TERROR — Shall go into the second death as an example of the terrible results of pride. His fate will be a lesson to all, as all will learn of God’s patience and long-suffering toward Lucifer. He shall never exist anymore.

30:17 — YOUNG MEN OF AVEN — “On” or “Heliopolis.” “On” is here written “Aven” (iniquity, vanity especially idolatry) by a change in the punctuation.

31:14 — GO DOWN TO THE PIT — “Bawr,” from “buwr” = to bore = a pit hole, especially often used of a cistern.

31:15 — DOWN TO THE GRAVE — “Sheol.”

31:16 — DOWN TO HELL — “Sheol.”

DESCEND INTO THE PIT — “Bawr,” from “buwr” = to bore = a pit hole, especially often used of a cistern.

32:2 — A LAMENTATION — A tale of woe, of doom.

KING OF EGYPT — Satan, God of this world. (2 Cor. 4:4; John 14:30; Eph. 2:1; Rev. 11:8)

LIKE A YOUNG LION OF THE NATIONS — So Peter. (1 Pet. 5:8)

WHALE IN THE SEAS — Satan is like a dragon. (Isa. 27:1; Rev. 20:2) He has been stirring up the nations, the discontented masses of men to discontent and trouble wherever his kingdom was threatened by truth.

THY RIVERS — With his messages and declarations of truth, ignorance, superstition; putting darkness for light and light for darkness.

FOULEST THEIR RIVERS — Mixing the truth with error and human tradition—earth.

32:3 — IN MY NET — A trap for Satan. His very efforts to hold his kingdom will show up the evil of his ways in contrast with the light. See work of the “Menace” etc.

32:6 — WATER WITH THY BLOOD — *Leeser*—saturate with thy blood. Satan’s kingdom tottering to its fall and its life strength (= ignorance and superstition) ebbing away. Every effort to struggle only makes the matter worse.

THE RIVERS — *Leeser*—ravines, mountain streams.

SHALL BE FULL OF THEE — The overthrow of Satan’s empire. The preceding verses show how his evil ways of darkness will be shown up, the selfishness, corruption in government, evil and darkness and cruelty of Papacy, false claims of earthly rulers to be ruling by the grace of God, the

boast of the Protestant Federation. They are now breaking down under war, and powerless against it. Church leaders own shares in the gun works and powder mills, etc.

32:7 — COVER THE SUN WITH A CLOUD — Sunlight of the Gospel, would cease to enlighten the minds of men; they would prefer Evolution, Christian Science, Spiritualism, etc., New Theology.

THE MOON SHALL NOT GIVE HER LIGHT — The Jewish law covenant arrangements, sacrifices etc. Cease to be regarded as of divine origin and be thought of as the bloody deeds of a misguided people.

32:8 — THE BRIGHT LIGHTS OF HEAVEN — Pulpit stars would not be giving forth the true light of the Gospel, but would be teaching Christian citizenship and preaching on social and civil topics instead of the “Word.”

32:9 — WHEN I SHALL BRING THINE — *Leeser*—“When I shall bring those who are broken off from thee, into countries which thou hast not known.”

32:10 — THEIR KINGS SHALL BE HORRIBLY AFRAID FOR THEE — *Leeser*— “On their kings the hair shall stand on end.”

BRANDISH MY SWORD — The “sword of His mouth” the truth.

IN THE DAY OF THY FALL — Notice the similarity of these verses (7-10) with Matt. 24:29; Luke 21:25, 26. They refer to the same event.

32:11 — THE SWORD OF THE KING OF BABYLON — Representing God’s agency now for overthrowing Satan’s empire.

32:13 — THE BEASTS — Destructive influences hindering the people from getting the blessings of truth, bureaucratic governments, selfish and oppressive. No longer allowing them to use the channels of truth for their own selfish ends.

NEITHER SHALL THE FOOT OF MAN TROUBLE THEM — After the time of trouble no more mingling of truth and error, human tradition will be allowed. See Zeph. 3:8, 9; Deut. 32:1, 2.

32:14 — THEIR WATERS DEEP — *Leeser*—Pure. Cleanse them from all error, and make them rich, sparkling and attractive, plentiful. Knowledge of God’s glory cover the earth as the waters cover the sea.

RIVERS TO RUN LIKE OIL — Peacefully. No more clashing of creeds and denominations but one message, bring heart comfort and satisfaction. See Rev. 22:1, 2; Isa. 32:15-18.

33:37 — All apply to Israel.

33:30 — THOU SON OF MAN — Bro. Russell, the Lord's mouthpiece in the harvest time.

TALKING AGAINST THEE — Of thee, about thee; see margin and *Leeser*.

IN THE DOORS OF THE HOUSES — This may refer to the colporteurs who thus speak of him.

THE WORD THAT COMETH FROM THE LORD — The colporteurs and pilgrims and tract distributors are thus speaking of Bro. Russell and calling the nominal Christians to hear the Lord's message through Bro. Russell. See Ex. 2, 3, 4.

33:31 — WITH THEIR MOUTH THEY SHOW MUCH LOVE — "As merry songs they carry them in their mouth." The people admit that the message is a lovely one.

THEIR HEART GOETH AFTER THEIR COVETOUSNESS — The attitude of the Nominal Christians.

33:32 — A LOVELY SONG — They admit it is a most beautiful plan, but their heart is elsewhere and they do not get a deep appreciation of it.

A PLEASANT VOICE — Bro. Russell's voice is not harsh or domineering, but gentle pleasant and persuasive, for the Master's spirit is behind it.

AN INSTRUMENT — Instrument of ten strings, the harp of God, the Bible. Can play well. Bring harmony out of it. Calvin found the "Election" string and strummed away on it loudly, but he knew not it was out of tune; so Wesley found Free Grace, but it also was not yet tuned. Bro. Russell was used of the Lord to tune it.

THEY DO THEM NOT — They heed not the message but go on building, planting, marrying, etc., seeking their own ways. (Matt. 24:37-39)

33:33 — LO IT WILL COME — Note the plain, firm warning statement.

THEN SHALL THEY KNOW — When it is too late for them to profit best by it. “The harvest is past, the summer is ended and we are not saved.” (Jer. 8:20)

34:2 — SHOULD NOT THE SHEPHERDS FEED THE FLOCKS? — This is a parable applicable we believe at the present time. It begins with an arraignment of the shepherds, the Pastors of the Lord’s flock. It accuses them of neglecting the sheep in favor of themselves. It declares that they appropriate the wool of the sheep and devour the best of the flock, but they feed not the flock, neglect to lead them to the green pastures of God’s Word and to the “still waters” of divine truth. The parable pictures the Lord’s Flock scattered here and there, some wounded, some torn, some hungry and lean, all neglected so far as the false shepherds are concerned. (Z. ’15-156; R.5693)

34:3 — YE KILL THEM THAT ARE FED — Kill = slaughter their influences, cast out their names as evil. Them that are fed = those who find pastures of truth and feed despite the neglect of the shepherds.

THE FLOCK — We cannot understand this as signifying nominal Christians but the true saints of God. Nominal Christianity fares well enough, but the Lord does not recognize merely nominal Christians as His flock.

34:4 — THE DISEASED YE HAVE NOT STRENGTHENED — Those losing faith or getting weak through some cloud between them and the Lord. Did not feed them with good food to keep up their strength and especially energy.

SICK — As in 1 Cor. 11:30 and James 5:14, 15. Spiritually away from God and needed help and the Great Physicians’ medicine.

BROKEN — *Leeser*—a limb broken. Can not walk uprightly, fallen and lame, needing assistance and not censure.

DRIVEN AWAY — *Leeser*—wandered astray. Perhaps thinking minds who have sought richer food than the dry husks of Babylon and become lost amid the deceptions of Satan.

WITH FORCE AND WITH CRUELTY HAVE YE RULED THEM — The shepherds who neglect to care for the sheep to provide them with the spiritual food and assist them to find it, to appropriate it are often quite busy with the goats, the worldly elements of their congregations. Their church arrangements are too often for the goat or tare class. These do not care for spiritual food. They must be provided with entertainments, suppers, sociables, discourses on politics or harmless dissertations well filled with

jokes. Do they not furnish most of the money? Would they not withdraw from the Church if spiritual food were dispensed? But the shepherds are not appointed of the Lord to look after the goats, but to look after the wheat, the Lord's sheep. They are unfaithful shepherds. Force = man has not yet learned the power of love.

34:5 — BEASTS OF THE FIELD — Become the prey of the beastly of the world.

34:6 — THROUGH ALL THE MOUNTAINS — Kingdoms of Christendom and their alliances of Church and State.

NONE DID SEEK OR SEARCH AFTER THEM — The shepherds, knowing the scattered and divided condition of the Lord's sheep, have been claiming it was the Chief Shepherd's will that they should be separated into various sects. (*Z. '84-7-1; R.583*)

34:10 — REQUIRE MY FLOCK AT THEIR HAND — Take my flock from them.

34:13 — BRING THEM TO THEIR OWN LAND — The Home Land of the Lord's sheep of this Gospel Age is heaven itself and His bringing them to it will mean their resurrection change. But "Other sheep have I which are not of this fold." All of mankind who in the Millennium will be willing to avail themselves of the Lord's great provision for them. There is a second flock of sheep and a second fold. (*Z. '15-157; R.5694*) **34:21 — YE HAVE SCATTERED THEM ABROAD** — Not merely the shepherds but also some of the flock not in official positions are criticized also. Some, who have been considered quite prominent in Christendom pushing and managing its affairs and discounting the Lord's true sheep as peculiar people will be reproved by the Lord in this day, and is it not so? Is not the Lord now feeding and blessing his sheep irrespective of all sectarianism and wherever they may be in every land? Verily he is searching them out and feeding them and soon, the Harvest closed, these will be gathered to the heavenly fold. (*Z. '15-158; R.5694*)

34:23 — AND I WILL SET ONE SHEPHERD OVER THEM — The good work begun with the gospel sheep will be extended among mankind. It is refreshing to know that the Great Shepherd will be with them during the entire Millennial Age.

HE SHALL BE THEIR SHEPHERD — We are not from this to understand that the prophet David of old is to be made Jehovah's representative and given the care of the sheep for the future. David = Beloved, and we believe the antitype of David is meant. Jesus is preeminently the Beloved of the Father and of the Church Jesus says—"The

Father himself loveth you.” So the Christ head and body will be the antitypical David or beloved of God into whose care all who are or desire to become His sheep during the Millennial Age will be committed.

34:25 — COVENANT OF PEACE — The New Covenant.

THE EVIL BEASTS — Evil doers, those who will devour, destroy and do harm will be caused to cease. The whole world will become the fold.
(Z. '15-158; R.5694)

No longer will there be need of building a special fold, building the fences against the enemies, for the sheep will be in a quiet and restful condition—“in the woods.” (Isa. 33:20, 21, 22, 24)

37:22 — AND I WILL MAKE THEM ONE NATION — Showing that there were no 10 lost tribes, for whom there has been so much hunting. This was done in the presence of the people to show that the exiles of Israel, carried to Babylon (B.C. 722) when Samaria was destroyed were to unite with the captives of Judah. Such promises were to strengthen the hearts and hope of the penitent and prepare them for the return to Jerusalem.

38:2 — SET THY FACE AGAINST GOD, THE LAND OF MAGOG —

Note that the name of Gog is the name of the prince or king or leader and the land or country is Magog = son of Japheth (Gen. 10:2) also a region to the North, Scythia, North of the Danube.

38:6 — GOMER . . . TOGARMAH — Magog, Meshech, Tubal, Gomar, Togomar, Javan and Tarshish were names of children of Noah's son Japheth, supposed to be the original settlers of Europe. Sheba and Dedan (vss. 5, 13) were descendants of Noah's son Ham supposedly the original settlers of North Africa. Abraham and his posterity (Israel) were supposed to have settled Armenia. (Gen. 10:2-7) Thus it seems that the attack will be from Europe (north quarters) with allied mixed peoples.

38:8 — THEY SHALL DWELL SAFELY ALL OF THEM — While the rest of the world of men is in the wildest confusion.

38:11 — I WILL GO UP TO THE LAND OF UNWALLED VILLAGES —

The comparative quiet and prosperity of regathered Israel near the end of this day of trouble, as well as their apparently defenseless conditions, will by and by stimulate the jealousies of and invite their plunder by other people. When law and order are swept away among the world in general (Rev. 16:3) Israel will be besieged by a host of merciless plunderers, Gog and Magog.

38:13 — SHEBA, AND DEDAN. . .TARSHISH — The part these play seems to be a very passive one. They seem not to approve the invasion of the northern army, and equally that they are unable to do much about it. This a good description of the Western Allies, the so called free countries. Verse 21 seems to imply a rising against the invader among those who cling to truth and righteousness. Joel 2:20 refers to the same events.

38:15 — THE NORTH PARTS — Europe and Asia Minor are north of Palestine.

39:15 — THE VALLEY OF HAMON-GOG — “Multitude of God,” from *Hamaw*, a prim. root = to make a loud sound, be in commotion, uproar, rage war, moan, clamor. “*Haw-mone*” = a noise, tumult, crowd. “Pride’s Multitude” (*Strong’s Conc.*)

39:23 — THEY TRESPASSED AGAINST ME — In rejecting Christ. (Rom. 9:29-33)

I GAVE THEM INTO THE HAND OF THEIR ENEMIES — During all the Gospel Age.

39:25 — THEREFORE — Now that their punishment or double is completed.

WHOLE HOUSE OF ISRAEL — Both living and dead, for the time of restitution will have commenced. (Acts 3:19-21)

40:1 — IN THE FIVE AND TWENTIETH YEAR OF OUR CAPTIVITY — Ezekiel was taken captive when Jehoiachin was taken about 617 B.C. and the 25th year would be 592 B.C.

THE HAND OF THE LORD — The power of God.

40:2 — VISIONS OF GOD — A mental or mind picture of the Kingdom.

LAND OF ISRAEL — Typical of the condition of the world of mankind, the established earthly phase of the Kingdom.

A VERY HIGH MOUNTAIN — The Kingdom of God. Spiritual = very high.

FRAME — The outline dimly seen.

CITY — Organized government, God’s Kingdom on earth.

SOUTH — The earthly phase of the Kingdom. Hence this city represents the outline of the divinely organized Kingdom of God on earth for the blessing of

the world of mankind. (Rev. 21:3; Eph. 1:10; Col. 1:15-20; Psa. 20:1, 2; 77:13; 134:1, 2) Sanctuary.

40:3 — A MAN — Pastor Russell. (Ezek. 9)

BRASS — His justification, reckoned perfection.

LINE OF FLAX — Linen, represents righteousness; the measure of righteousness, fulfillment of the Law—Love. The only use of this line was to measure the growth of the River of Truth, hence to measure character.

A MEASURING REED — Nine feet or six great cubits of 18 inches each, or 15 inch cubit and a hand-breadth. Represents the fullness of the Word of God—the full requirements about anything, as stated in the Bible. What God's Word declares concerning the thing measure. With this he measured the Temple and the Altar and the Worshippers. (Rev. 11:1-3)

IN THE GATE — In the East Gate of the outer Court.

40:4 — SON OF MAN — A solemn title, claimed by Jesus. Emphasizing that that class spoken to is of the human race. Thus showing the sphere of his toil and place of work.

BEHOLD — Notice; take care to see and to remember.

HEAR WITH THINE EARS — Understand and take in the explanation given.

SET THINE HEART — Fix the affections on this purpose of God. Put your whole heart into the work.

THAT I MIGHT SHOW THEM UNTO THEE — The purpose of raising up Pastor Russell was to give him this vision and have him declare it to God's people. And our part is to spread it among all who love the Lord.

HOUSE OF ISRAEL — Spiritual Israel. Brother Russell did as he was commanded.

43:7 — THE PLACE OF THE SOLES OF MY FEET — Typified by Solomon's Temple.

NO MORE DEFILE — Christendom defiled God's holy name and character by erroneous teachings, about Him, and the evil lives of the clergy and laity, who presumed to bear His name. (FM587)

THEIR WHOREDOM — Unhallowed union of Church and State. (Isa. 30:1-7; Hosea 5:13)

CARCASSES OF THEIR KINGS — Permitting prominent persons (kings of finance, etc.) who were dead in trespasses and sins to assume elevated places in the worship of God. (*FM587*)

43:8 — THEIR THRESHOLD BY MY THRESHOLDS — Typified by the location of the Palace of Solomon and the Kings close to the temple. Conjoining the entrance to the Temple (Church) with the entrance into places of influence. (*FM587*)

THEIR POST BY MY POSTS — Setting forth as leaders in God's work men who were leaders only in business or state or influence.

THE WALL BETWEEN ME AND THEM — Establishing the same wall of living members of the churches as the wall of business and the state. (*FM598*)

43:9 — THEIR WHOREDOM — Dabbling with the spirit of the world, selfishness and lust. No longer following the leadership of those who are estranged from God and dead in sins, under the death sentence, unjustified.

FAR FROM ME — Far from the will and mind and heart where God alone should rule. He will not yield his place to another.

I WILL DWELL IN THE MIDST OF THEM FOREVER — This verse is the promise of the Kingdom; that if men will leave their evil ways and seek righteousness He will dwell evermore among them.

43:10 — THE HOUSE — The glory of the Temple—God's glorious Kingdom arrangements.

HOUSE OF ISRAEL — The Church of the present time.

ASHAMED OF THEIR INIQUITIES — This is the purpose of showing these truths and abundance of grace—to make God's people now ashamed of their iniquity.

MEASURE THE PATTERN — Compare themselves with the perfect pattern. Does not this make us more ashamed of our iniquities, comparing ourselves with Christ and God?

43:11 — AND IF THEY BE ASHAMED — If they show repentance and a chastened heart, show them the deeper things, the joys of the Lord.

WRITE IT IN THEIR SIGHT — Plainly, so they can understand. None may approach these privileges but those who love God.

43:12 — THIS IS THE LAW OF THE HOUSE — The Law of God's Kingdom shall be Holiness to the Lord and nothing unholy shall be permitted therein. (Exod. 28:36-38; Zech. 14:20, 21; Rev. 21:8, 27)

43:13 — EVEN THE BOTTOM SHALL BE A CUBIT — This bottom was therefore (vs. 17) 18 cubits long and 1 cubit high, with a 1 cubit width beyond the lower settle (next part above), and a border of 9 inches (span) = 1/2 cubit, circumference = 72 cubits = 1296 inches.

43:14 LOWER SETTLE SHALL BE TWO CUBITS — Thus the Lower Settle was 16 cubits square and 2 cubits high. It had no border. Circumference = 64 cubits = 1152 inches. 1 cubit larger than next.

THE GREATER SETTLE SHALL BE — The upper settle was four cubits high and 14 cubits long. One cubit beyond base of altar on each side. Circumference = 56 cubits = 1008 inches.

43:15 — UPWARD SHALL BE FOUR HORNS — Horns represent the power of the Altar to save all who worship upon it, all who trust in the merit of Christ.

ALTAR — Heb. *Ariel*, that is, the lion of God. (Top) Heb. *Harel*, that is, the mountain of God. (Base)

43:16 — THE ALTAR SHALL BE — So the Altar proper was 12 cubit square and 4 cubit high. Its area therefore is 144 square cubits. Its complete height = 11 cubits = 198 inches = 16-1/2 ft. hence highly exalted above all the Courts.

The Altar itself then, would represent the Christ, head and body, highly exalted above all the world, and upon Christ's merit will all offer their sacrifices. (Isa. 60:1-14. Rev. 3:9) The Upper Settle represents the Great Company as the nearest beneficiary of the Ransom. The Lower Settle represents Ancient Worthies, and the Base of the world of mankind. All these are beneficiaries of the Ransom.

43:17 — AND HIS STAIRS — The stairs shall be on the East side of the Altar.

43:18 — THE ORDINANCES OF THE ALTAR — Dedication of the Altar. The dedication of the Altar would be the calling of the attention of the world to Christ and the Ransom and the preparation of the priests for the service of the world. Seven days represent the Gospel Age in which the Priests were prepared.

43:19 — SEED OF ZADOK — Only those who have stood the tests for righteousness will be privileged to be priests. (Ezek. 44:9) The world, especially Christendom have in the past been taught wrong and hurtful ideas about Christ and God. So the Altar will need re-dedication, men will need to be taught the truth concerning Christ and his ransom and his church.

A YOUNG BULLOCK FOR A SIN-OFFERING — The first thing for them to learn is they are sinners, that merely going to church or joining a church did not save them, they must consecrate to the Lord. So the bullock of the sin-offering will be brought. Showing that all the merit is in Jesus and his perfect humanity (bullock) as a satisfaction of the claims of justice. (Isa. 28) That justice must be the basis of all dealings.

43:20 — THUS SHALT THOU CLEANSE AND PURGE IT — The power of Christ Jesus to save was not in his example that he was a good man merely and showed us the way to live and die; but that it is his blood, his life given that he died for us which saves, and that it was a real death and not mere pretense.

FOUR CORNERS OF THE SETTLE — To all under Christ. That this blood redeemed the Great Company also and will redeem all who come to Christ.

43:21 — HE SHALL BURN IT. . .WITHOUT THE SANCTUARY — The world will be reminded also of how they treated their Redeemer (Isa. 53; Zech. 12:10) and what it cost him to save them.

43:22 — ON THE SECOND DAY THOU SHALT OFFER A KID OF THE GOATS — Then the world will be told of the True Church, and how they followed in the footsteps of the Lord (as they did with the bullock), how they suffered with Christ and like him were cast out.

43:24 — SALT — A Covenant of Consecration, in the New Covenant. (Lev. 2:13; Num. 18:19; 2 Chron. 13:5)

FOR A BURNT OFFERING — Bullock and Ram (Christ and Church) pictures Consecration through thankfulness unto God and Christ. Picturing Jesus as the perfect one and the submissive and meek one.

43:25 — SEVEN DAYS — The lesson will be repeated each day. Goat—the Church for a sin offering. Bullock and ram for a burnt offering. The lesson will be thoroughly taught until completely learned.

Also these seven days picture the work of redeeming man till he is restored to favor with God at the eighth thousand year day.

43:27 — I WILL ACCEPT YOU — God will accept the world in Christ during the Millennial Age.

44:6 — ALL YOUR ABOMINATIONS — There will be defilement of individuals and the past defilement of the whole world.

44:7 — IN THAT DAY YE BROUGHT INTO MY SANCTUARY — General defilements involving all Christendom. Encouraging unconsecrated persons and not spirit-begotten, to serve in the holy things in the Church as teachers and clergy. (*FM587*)

THEY HAVE BROKEN MY COVENANT — Breaking their solemn covenant of consecration to God by careless living. (*FM587*)

44:8 — HAVE NOT KEPT THE CHARGE OF MINE HOLY THINGS — Not studying the Word nor preaching it in purity and love and striving to keep it pure.

YE HAVE SET KEEPERS — Hiring paid clergy to look after it for them.

44:9 — NO STRANGER — “Ye shall discern between the righteous and the wicked.” No ungodly person shall then be permitted to pose as a godly one.

44:10 — WENT ASTRAY FROM ME AFTER THEIR IDOLS — The great mass of the spirit-begotten have gone astray from God after their man-made idols of earthly honor, power and wealth, and they have served the evil tendencies of church members in their idol worship. Between the people and the clergy every conceivable abomination in the sight of God had been practiced.

THEY SHALL EVEN BEAR THEIR INIQUITY — A needed cleansing and a wholesome memory of it to safeguard against future outbreaks and to manifest continual appreciation of the holiness of any service for God. (*FM587*)

44:12 — BECAUSE THEY MINISTERED UNTO THEM BEFORE THEIR IDOLS — They have been more anxious to serve the people than to serve God, and so in the Kingdom they will directly serve the people and not directly God. (Isa. 43:24)

45:8 — MY PRINCES — The Ancient Worthies will be the new visible rulers and shall not deprive the people of their inheritance by oppression. (Ezek. 46:18)

ACCORDING TO THEIR TRIBES — Throughout the Millennium the world of mankind are to regard the perfect human condition as their

inalienable possession toward which they are progressing, bought by the blood. No ruler or other power is to interfere with this right or teach them otherwise. The Hebrews, the original beneficiaries, are to welcome the rest of mankind and treat them as of their own number. (Ezek. 47:22, 23)

45:9 — REMOVE VIOLENCE AND SPOIL — These are the duties of the Ancient Worthies to remove violence and exploitation and take away all former exactions imposed on the people.

45:10 — YE SHALL HAVE JUST BALANCES — They are to see that the commercial intercourse of the people is on a basis just and equal for all.

45:11 — THE EPHAH AND THE BATH SHALL BE — This is a decimal system. The ephah (dry measure) = the bath (liquid measure), and 10 of either shall be an homer or cor. The homer is about 75 gallons and the ephah and bath, 1/10 homer = 7-1/2 gallons.

The weights are:

	Grains	Avoir- dupois					
Talent	960,000	137.5 lb.	1				
Maneh	16,000	2.25 lb.	60	1			
Shekel	320	3/4 oz.	3,000	30	1		
Beka	160	2/5 oz.	6,000	100	2	1	
Gera	16	1/27 oz.	60,000	1,000	20	10	1

45:12 — AND THE SHEKEL SHALL BE — The Hebrew version (here) gives: “20, 25, 15” = 60 shekels. The *Septuagint* (Vatican Codex) = “20 gerahs, 5 shekels, 15 shekels, and 50 shekels shall be your maneh.” The *Alexandrian Codex* gives “The 5 shekel wt., the 15 shekel wt., and 50 shekels shall be your maneh.” It may be suggested that the question may be solved by combining the numbers of these versions and reading: “1 shekel, 5 shekels, 15 shekels, 20 shekels, 25 shekels (half maneh) and 50 shekels (maneh);” showing that 50 shekels and not 60 = a maneh. (*Nelson Bible Helps, Frederick W. Madden*)

45:14 — THE TENTH PART OF A BATH — 1/200 is not a large proportion = 1/2 percent. The Ancient Worthies are to receive this honor from the people. Note the special attention to the antitypes of these literal things. This pictures how the people must at heart consecrate their all. (*FM587*)

45:17 — TO MAKE RECONCILIATION FOR THE HOUSE OF ISRAEL

— The Prince class will thus direct the affections and hearts of the people through these consecrations, etc., toward the Christ.

These times of offering show that the world and the Jews may not effectively consecrate themselves until the Millennium, God's Seventh Day and the time of the New Moon (Covenant).

45:18 — IN THE FIRST MONTH — First month, first day—New Year.

Rejoicing for the passing of the old order and the founding of the New World. Bullock represents Christ Jesus as the great sin-offering. To cleanse the minds of the people and make them see the true view. Then men will say "Lo this is our God." (Isa. 25:9)

45:19 — TAKE OF THE BLOOD — Blood sprinkled to show that the Church (Posts and Pillars of Temple) and the Great Company (four corners of settle of Altar), and the Ancient Worthies (posts of the inner East Gate, see Ezek. 46:1) were all saved by the blood of Christ.

45:20 — THE SEVENTH DAY OF THE MONTH — God's great Sabbath day of rest for man. Erring, hence not for willful sinners or sins, but those consequent on the fall. Simple means lacking in judgment or understanding.

46:20 — THE PRIEST SHALL BOIL THE — Priest's boiling places. The flesh belonging to the Priesthood is boiled here, symbolizing the consecration of the offerers new natural minds, as sharing in the holy spirit poured out on all flesh; and symbolized also the trials he must endure mentally in connection with the chastisements. This boiling was done by the priesthood suggesting that they will exercise supervision and direction over the acts of the Great Company. Collectively they constitute a merciful and faithful high priesthood in things pertaining to God, to make reconciliation for the sins of the people, for in that they themselves have suffered (in this life) being tempted (tried to the uttermost, boiled) they are able to succor them that are tempted. (Heb. 2:17,18) The receiving of the flesh by the priesthood, is from our viewpoint the receiving back by the Christ of the mental and moral development of the consecrator, which is but their own for the consecrator will have received it from them. They, the people, will acknowledge their dependency on the Priesthood as the source of all the attainments and ideals connected with the gaining of and enjoyment of human perfection through restitution. The people will separate themselves to the ownership and control of the Royal Priesthood. They will give themselves to the Christ as Lord (owner) and Master. (Isa. 2:3) They will acknowledge their new selves, their beings to be transformed by the renewing influences of the divine instruction and guidance of the coming age as of the Christ and to and for the Christ, by whose merit and through whose ministry they may be made ready to be delivered up to God, even the

Father. The degree of perfection attained, step by step, or desired by the offerer will be taught him by the Royal Priesthood, will originate with them as will the character development accompanying the merit of Christ applied to and assimilated by the consecrator. (Z. '18-190)

Levites Boiling. The boiling of that part of the sacrifices to be eaten by the offerer was done in one of the boiling places of the outer court; symbolizing the infliction of chastisements on the natural, restitution plane. It was done by the Levites, symbolizing the fact that of all who are on the spirit plane the Great Company will be the most directly identified with earthly matters. This flesh when boiled was eaten by the offerer, representing his moral assimilation of the ideals presented by the Word of God, touching on human perfection.

In a general way any sacrifice pictures the consecration, the setting apart to divine service of the offerer (Rom. 12:1) the specific purpose or object being indicated by the peculiar ritual of each sacrifice.

Eating signified the appropriation of the offering by the person or being to whom it was divinely ordained that the part eaten should pertain. In a peace offering the breast and right shoulder (the best parts) were for the Priest to eat, the rest of the animal, except the part burned, being for the offerer. (Lev. 7:11-18) In a trespass offering the part of the animal not burned was for the priests. (Lev. 7:1-6) This signifies that in the coming age, when an individual consecration is made by an individual or he reconsecrates himself, his consecration will be accepted as made to and belonging to the Royal priesthood, Christ the Great High Priest and the Church, the underpriests. This will be proper because Christ bought the world with his blood and for a thousand years everyone will belong to our Lord by right of purchase. (Eph. 1:4)

Washing — The flesh of the animal was not fit for eating immediately the animal was slain. Nor will the consecration of a human being of himself be fit for assimilation by the priesthood until something more is done as before being eaten the flesh was washed with water (Ezek. 40:38) so too the person consecrating will be washed by the “water of the Word.” His being must be cleansed and made to approach closer to the divine standards. His new human mind and will must be continually transformed by the renewing of that mind, through the Word of God relating to human perfection. (Rom. 12:2)

47:1 — AFTERWARD — During the Millennium, after the door of entrance to the High Calling mentioned in Ezek. 44:1 is closed forever.

UNTO THE DOOR — Christ Jesus, the head and center of the Church, the door. (John 10:9)

OF THE HOUSE — The Christ glorified. (1 Pet. 2:5; 1 Cor. 3:16; Rev. 3:12) The antitype of Solomon's Temple.

EASTWARD — Toward the sunrising, the morning. Faces of stones toward the east, the stones representing the individual Christians, body members. (1 Pet. 2:5)

TOWARD THE EAST — Like the Tabernacle.

THE WATERS — Truth, pure and clean, unmixed with error, righteousness, life-giving waters. (Zech. 14:8) This is the river of the water of life (Rev. 22:1) bringing human restitution to all the willing and obedient, whosoever will. It is formed by the uniting on the other side of the veil, of the wells of living water (John 4:10-14; 7:38), the wells of salvation (Isa. 12:3) which shall flow out as a river to bless the world of men.

AT THE SOUTH SIDE OF THE ALTAR — As in Zech. 14:4 the South is the earthly phase of the kingdom, the Ancient Worthies, for these waters are to go forth from Jerusalem (Zech. 14:8) (the earthly phase); that is the life giving truth and blessings are to be given to the world of mankind through the Ancient Worthies and Israel restored under the New Covenant. "The law shall go forth from Zion and the Word of the Lord from Jerusalem." (Isa. 2:3; Mic. 4:2)

47:5 — AFTERWARD HE MEASURED — The growth and spread of the truth during the Millennium. Same thought given in Zech. 14:6,7. The full light of truth and righteousness will have come over the whole earth till the Millennium end.

47:6 — HAST THOU SEEN — Considered, studied, noted.

BRINK — *Leeser*: Bank, so *A.R.V.*

47:7 — MANY TREES — Fishers of men, called trees of righteousness in Isa. 61:3; teachers, instructors of mankind. See Psa. 1:3.

47:8 — EAST COUNTRY — Toward the sunrising, the world in the Millennium.

THE DESERT — Literally the desert of Judea near the Dead Sea, but symbolically the earth under the curse, "desolate heritages" (Isa. 49:8) "Streams in the desert, floods on dry ground." (Isa. 35:6,7; 44:3. See Psa. 72:6)

INTO THE SEA — Into the Dead Sea east of Jerusalem. In Rev. 17:15 waters represent peoples. If ordinary waters, sea represents the living

peoples, nations, then Dead Sea represents dead nations, the whole world of men who have gone into death. (2 Cor. 5:14) “Dead know not anything”; “No work, nor device, nor wisdom, nor knowledge in grave.” (Eccl. 9:5, 10)

WATERS SHALL BE HEALED — Mankind be raised up out of sin and death conditions, curse removed.

47:9 — EVERY THING...WITHERS OEVER THE RIVERS SHALL COME, SHALL LIVE — A life giving, restoring stream, restitution.

MULTITUDE OF FISH — Fishing business (fishers of men) will again revive. Men will have learned valuable lessons in the time of trouble, which have humbled them and made them teachable. Many will then seek after righteousness and truth (like fish). (Micah 4:2; Isa. 26:9)

47:10 — THE FISHERS — Teachers instructors of righteousness to the world. The world will have abundant opportunities to learn, (Isa. 35:8) and all will be instructed in the ways of righteousness until the knowledge of the glorious character of God shall fill the whole earth as waters cover the sea, (Isa. 11:9) and all shall know him from the least to the greatest. (Jer. 31:34)

ENGEDI — Fountain of the kid (goat).

ENEGLAIM — Fountain of the two calves (bullocks). Probably these fountains refer to the Church with Christ, her Lord and head. (Zech. 13:1; Joel 3:18) The two sin-offerings?

SPREAD FORTH THEIR NETS — Perhaps the Gospel anew.

THEIR FISH — Men anxious to learn and do righteousness, the willing and obedient.

KINDS — Differences of race, nationality and character? (Psa. 87:4, 6)

AS THE FISH OF THE GREAT SEA, EXCEEDING MANY — “As the sands of the sea shore.” “Father of many nations.”

47:11 — MARISHES — Marshes = stagnant waters = those who will not progress who will not obey that prophet (Acts 3:23) who will not learn righteousness. (Isa. 26:10)

SHALL NOT BE HEALED — Not be uplifted and restored. “Unclean shall not pass over it.” (Isa. 35:8)

BE GIVEN TO SALT — The Salt or Dead Sea represents the first death, these waters were healed, but to be given over to salt again after the healing

influences have been at work among them, would mean to be sent back again into death, second death. This is the end of all the willfully wicked and disobedient. (Acts 3:23; Isa. 65:20)

47:12 — ALL TREES — Teachers, fishers = Christ and the Church acting through the Ancient Worthies.

LEAF SHALL NOT FADE — The Church will have immortality, and will give the willing and obedient of the race, everlasting life.

NEITHER SHALL THE FRUIT THEREOF BE CONSUMED — Inexhaustible supply, enough for all.

NEW FRUIT ACCORDING TO HIS MONTHS — Meat in due season.

LEAD THEREOF FOR MEDICINE — An abundance of mental, moral and physical instruction and nourishment. The examples of the Church and the Ancient Worthies, and the rewards these received for their faith and obedience, and what God did for them, will serve as incentives to righteousness and healing. (*Bro. Edgar Bunday, 8/19/06*)

47:13 — THIS SHALL BE THE BORDER — The limitations of the human nature in various directions.

A place types a condition hence here, Canaan types the condition of the world of mankind. Its division among the twelve tribes in equal parts varying in nearness to the central sacred portion suggests among restored humanity twelve conditions or degrees of honor in the Kingdom; each individual being accorded a place befitting his loyalty and love during his trial period. (*FM572*)

INHERIT THE LAND — Inherit the blessings and grace of God for these conditions.

ACCORDING TO THE TWELVE TRIBES OF ISRAEL — So the saved nations of earth, peoples, families will be received among God's people and become members of the 12 tribes of Israel. See Deut. 32:8; Acts 17:26; Jer. 12:14-17; Zech. 9:1; Ezek. 47:22.

47:14 — ONE AS WELL AS ANOTHER — An equally fair chance for all; former pagan and heathen peoples (strangers, vs. 22) are to have the same chance as God's chosen people, the Jews, as though born to the same honored favor. (*FM573*)

47:15 — NORTH — The limitations of man's abilities and powers, or condition in the direction of spiritual things. Note the detailed boundary. The name meanings are suggestive of Kingdom conditions.

HETHLON — Stronghold, fortress, hiding place (from fear).

ZEDAD — Sloping place, or hillside (as one ascendeth from the great Sea—unorganized masses to the spiritual condition.)

47:16 — HAMATH — Defended or walled, fortress.

BEROTHAH — Wells, nourishment, food.

SIBRAIM — Sebraim = double hope (from *cebar*; to bear in mind, i.e. hope.

HAZAR-HATTICON — Middle village or middle court (Hazar = village.)

HAURAN — Cave-land.

47:17 — HAZAR-ENAN — Village of fountains, or court of the fountains.

DAMASCUS — Multitude of burning. (*FM573*)

47:18 — EAST SIDE — Side of the desert. Three points only are given, Perhaps an indefinite boundary. East—region of light and knowledge.

GILEAD — Rugged or rocky.

ISRAEL — A prince of strong one with God.

JORDAN — Descender.

EAST SEA — Dead Sea. Perhaps referring to light and knowledge among men.

47:19 — SOUTH — Limits of humanity in lower direction.

TAMAR — Palm tree (a palm branch pictures or symbolizes a victory).

KADESH — Holy. So a Holy Victory to perfect human nature, restitution. None of the living who will gain eternal life, will have less than restitution.

47:20 — WEST — Region and direction of darkness. There shall be no more sea. Mankind will never again go into an unorganized, discontented mass.

47:23 — IN WHAT TRIBE THE STRANGER SOJOURNETH — In whatever character class a man develops, in with that class will he have inheritance.

As men go up from the turbulent condition of trouble (sea) upward (the highway of holiness) ascending (Zedad) by way provided through refuge from fear, up to Hamath (defended, walled) condition of perfect humanity.

48:1 — DAN — Judge. Note that Dan is included in the earthly list while not in the heavenly, in accord with Jacob's prophecy. At extreme north, farthest from the central position, perhaps representing a class who have ability to make decisions, a grave, sober, more cold class. Those of humanity who develop such a character with inheritance in this condition. See Gen. 49:16-18. Possible a class who by experience have found it pays to follow the Lord's will and finally become fixed.

48:2 — ASHER — Happy. Contrasted with Dan. A cheerful, sunny class, lit up with joy. Jacob said, "His bread shall be fat. He shall yield royal dainties." Showing that this class will have good rich suggestions and food for thought from the King's table of our Creator, a class appealing and helpful to those who love beautiful thoughts.

48:4 — NAPHTALI — Wrestling. "A hind let loose, he giveth goodly words." Hind is one of the most beautiful and graceful animals of the forest. A beautiful and graceful character free to show all its beauties in activity for others. Also an encouraging class who having won through bitter struggles know how to sympathize with and encourage the meek.

48:5 — MANASSEH — Causing forgetfulness. A class who point out to others how God's blessings more than make up for all the pain and loss of the past and are worth going through trouble to obtain.

48:6 — EPHRAIM — Doubly fruitful. The firstborn of Ephraim exceeds Manasseh. A noble and highly fruitful class.

48:7 — REUBEN — "Behold a Son." Jacob's firstborn, a class who have pity and next to the first.

48:8 — JUDAH — Praise. The first and noblest of the race, outside the Ancient Worthies, nearest the Sanctuary.

THE SANCTUARY SHALL BE IN THE MIDST OF IT — The northern section of the holy oblation of land had the divine Sanctuary in the midst of it. The first part of verse refers to the whole of the holy oblation land, 25,000 reeds square. The priests' section represents the condition of the Little Flock, in center of all the land (seven sections north and seven

south) and having charge of the divine Temple and Sanctuary, or of God's arrangements for world. They dominate all. The land outside of the Temple and its suburb was for priests dwellings etc. **48:11 — SONS OF ZADOK** — Zadok means righteousness. Sons of Zadok represent Little Flock, who remained faithful.

48:13 — THE LEVITES SHALL HAVE — Representing the condition of the Great Company as antitypical Levites. Land are equal to that of Priests but south of it equals a lesser favor and honor.

48:14 — THEY SHALL NOT SELL IT — That is, their condition, or nature, etc., is to be eternal and different from that of others. Their blessings and privileges will not be taken from them.

48:15 — PROFANE PLACE — “Common” or worldly “City” represents earthly government administered by the Ancient Worthies with assistants from the willing and obedient of the world. (vs. 19)

48:17 — AND THE SUBURBS OF THE CITY SHALL BE — Showing that the divine government of earth (city and suburbs) will dominate all the world. “Established in the tops of the mountains.” (Isa. 2; Mic. 4) The 4500 reeds and twice 250 reeds equal 5000 reeds; the width of the secular portion.

48:19 — AND THEY THAT SERVE THE CITY — First the “Sons of the Prophets,” the consecrated at the end of the Gospel age who were not spirit begotten, and who will probably have a place with the Ancient Worthies. Then those of the world who specially desire to serve the Lord in return for his goodness.

48:21 — THE RESIDUE SHALL BE FOR THE PRINCE — Representing the condition of the Ancient Worthies, close to and in direct communion with the Christ and the Great Company, and privileged and blessed above all the world. They are the Princes in all the earth (Psa. 45:16), and have the better resurrection (Heb. 11:35) and are the communicants between man and the Christ, the elders or judges restored. (Ex. 19:7; 24:1, 9, 11; John 1:51)

48:24 — BENJAMIN — Nearest the Sanctuary on the south (place of less favor?) was Benjamin, smallest of the tribes, “Little Benjamin” who had stood with Judah after the ten tribes had deserted and left the Lord for heathen idols. So with Judah he is nearest the Sanctuary. Benjamin means Son of right hand. See Gen. 49:27—indicates a becoming strong. In morning, beginning of Millennium, he shall enforce law and order and punish evil-doers. In evening of Millennium, he will divide the blessings with the world.

SIMEON — Hearing, a class who hear, pay attention and obey; who also listen to the troubles of others. Jacob's prophecy seems to refer to Simeon's conduct in Gen. 34, and his displeasure thereat.

48:25 — ISSACHAR — Hired. One who labors hard in service for others, a burden bearer, helper. Hence a class who will encourage and help the burdened and troubled. This class see a reward in sight—perfect rest and content.

48:26 — ZEBULUN — Dwelling. A home like and home loving, hospitable, latch key always out. A heaven of ships = a resting place and welcome to home for the tempest tossed of the present life. Many will come from the "sea" into God's Kingdom through the aid of this class.

48:27 — GAD — A troop. The most southerly, perhaps a class who get into the Kingdom barely. "A troop shall overcome him, but he shall overcome at last." This class found many to take their interest and affection and draw away from God, but at last they overcome and prove loyal.

48:30 — GOINGS OUT — The extent. 4500 reeds and 250 each side for suburbs = 5000 reeds = full width of the secular portion of land, which was for all the children of Israel. (Ezek. 45:6)

CITY — This city represents the earthly government which God has arranged for the Millennium.

48:31 — GATES — Means of channel of entrance (see Isa. 6 "Door") represents the means of access of the world unto Christ and the blessings of the New Covenant. These gates represent also the Ancient Worthies as the channel by whom men will come to Christ. These will be Princes in all the earth, and of the twelve tribes and so their predominant traits are represented by these names.

NORTHWARD — The side of the Merarites, or spiritual.

REUBEN — Behold a son, with the thought of such as representing the pity and compassion of God.

JUDAH — Praise, noble traits which being praise to God as His handiwork. Judah thus is in the center of the most favored side, northward. Everlastingness.

LEVI — Joined (to the Lord). These three traits of the Little Flock will be thus most helpful to the Great Company and as manifested through the Ancient Worthies will draw and attract man and admit them to God's favors in Christ. Self-sacrifice.

48:32 — EAST — Side of the Amramites (exalted people)—Little Flock.

JOSEPH — Increase. His jewel points out humility, purity, self-sacrifice.

BENJAMIN — Son of right hand. His jewel points out God-likeness (jasper).

DAN — Judge. Represents justice. His stone (opal) represents changeableness or better forgetfulness. These three traits may be most helpful to the Little Flock members and manifest through the Ancient Worthies will attract men to Christ, some via these eastern gates (direction of light, truth, knowledge).

48:33 — SOUTH — Side of Kohathites or Ancient Worthies. The following traits of the Little Flock may be most helpful to the Ancient Worthies.

SIMEON — Hearing. His stone suggests benevolence (topaz).

ISSACHAR — Hired, those who labor hard for God. His stone suggests faithfulness (sapphire).

ZEBULUN — Dwelling, home blessings, fellowship. These traits will attract man to Christ via the south gate.

48:34 — WEST SIDE — Side of mankind. The following traits of the Little Flock may be most helpful to men.

GAD — Troop (of children). His stone suggests royalty (amethyst).

ASHER — Happy, light hearted. His stone (crysolite) suggests wisdom.

NAPHTALI — Wrestling, struggle. His stone suggests obedience and submission (agate). These traits will draw many of the world through these gates, Christ. Thus each of man shall find some quality of God and the Christ opened to their gaze and which would appeal most to the and draw them by acting on what was good in them.

Revelation points out that these gates are each one a pearl. (The lesson of a beautiful and valuable character developed by overcoming troubles with the grace of God.)

48:35 — THE LORD IS THERE — Or (E46) “The Wonder of Jehovah.” Or “The Home of Jehovah.”

STUDIES ABOUT EZEKIEL'S TEMPLE

THE SACRIFICES

The sacrifices of the world of mankind in the Millennial age, of course, will not be literal animals, as it was in the Jewish age, but will be the antitypes of those typical sacrifices. The burnt offerings will represent the full consecration of the individual unto Christ, and the entering into the New Covenant. It represents the offering of their whole being unto God through Christ. It was called the burnt offering because it was all burnt upon the Brazen Altar (Lev. 6:9); except the hooves, horns, skin or hide, and entrails. The fat, the life organs, such as the heart, liver, kidneys, caul above the liver. The meat of the burnt offering was not eaten by anybody, but was burnt on the Brazen Altar. The blood was usually sprinkled upon the Brazen Altar. The details are like the after Atonement Day sacrifices of the people.

The sin offering represents the individual's conviction of sin, and a desire to repent and do better, to get right with God; to get rid of the tendencies toward sin written into the human nature by 6000 years of disobedience. It recognizes God's arrangement for forgiveness through the imputed merit of Jesus, and the sinner avails himself of this arrangement. Parts of the sin offerings of the people will be eaten by the priests, appropriated by them. The offering will represent the acknowledgment of wrong doing, before those whom it involved, and a sincere effort toward more obedience. It requires the wrong doer to humble himself before those whom he has wronged, and before the Christ, and the Ancient Worthies. It also leaves a hurt in the mind (symbolized by the burning) as one realizes the damage he has done to others and to himself, which makes him think and watch his actions more carefully.

The peace offering represents thankfulness and joy of restored fellowship and communion by the offerer with the Christ and the Ancient Worthies. The fat and life organs were burnt on the Brazen Altar (representing the acceptance by the Christ) and the meat was eaten in some clean place, usually the Court, by the offerer and the priest who officiated. These were the offerings boiled in the boiling places at the corners of the Outer Court.

The drink or liquid offerings represented the use (pouring out) of one's energies in the service of the Lord, toward his fellow men, or as directed. The drink offering was poured upon the Altar. Sometimes it was oil, sometimes wine, sometimes water. (Ezek. 45:17,24; Num. 28:7,8; Ex. 29:40)

The meat or more properly meal offering, for it was made of flour, was usually of wheat flour. The wheat was usually harvested about June or July.

Sometimes the offering was of barley, such as the jealousy offering. (Num. 5:15) Barley was harvested in March or April. (Ex. 9:31, 33) It was usually esteemed inferior to wheat. (Hosea 3:2; Ezek. 13:19) See Judges 6:11. The meal offering represented, as it was of the products of the ground, the fulfilling of our duty to our fellowmen, the last six of the Ten Commandments.

OFFERINGS OF THE PRINCES

Ezek. 45:13-25. Out of God's abundant provision for them, in thankfulness and appreciation, the Princes (the Ancient Worthies) brought certain offerings. These will have lands of their own, out of which they can raise crops (vss. 7, 8), but the people provide for them also. So out of this abundance, the Princes bring 1/6 of an ephah for each homer of wheat. As the ephah is one tenth of an homer, this would mean 1/60 of his possession of wheat. The same proportion of the barley. Of the olive oil he is to bring 1/10 of a bath from each cor, and as the bath is the tenth part of the cor, this would be 1/100 part of his possession of oil. The bath is liquid measure, and is equal to one ephah dry measure. The homer is 10 ephahs dry measure and the cor is ten baths liquid measure.

The Prince shall furnish the burnt offerings, the cereal offerings and the drink offerings, the sin offerings and peace offerings at the New Moons, which represent the New Covenant, and the sabbaths, which represent the seventh thousand year day, the Millennium, in which the people shall cease from doing their own wills to learn to do the will of God; and in all the appointed feasts, he shall manage and arrange for all these offerings of the people.

For the cleansing of the Sanctuary (vs. 18), on the first month and the first day of the month a sin offering of a bullock without blemish is brought. The priest (one of the Church) shall take some of the blood and put it on the doorposts of the Temple, and upon the four corners of the ledge or settle (evidently the upper settle or ledge) of the Altar, and on the posts of the gate of the inner court (probably the east gate—Ezek. 46:1-3). This offering is repeated on the seventh day of the first month for every one that erreth and for the simple; that is for every one that sins through ignorance or mistake (error). This is the cleansing of the sanctuary, the whole arrangement of Temple and courts and their contents.

On the fourteenth day of the first month, the feast of the Passover, and the seven day feast of unleavened bread, the Prince will provide for himself and for all the people of the land a bullock for a sin offering. And on each of the seven days of unleavened bread shall he prepare seven bullocks and seven rams without blemish for a burnt offering, representing their complete renewal of their consecration unto the Lord; and a kid of the goats for a sin

offering. The meal offering each day shall be an ephah of wheat flour for each bullock, the same for each ram, and an hin of oil to each ephah. The Passover services would bring to their minds the death of Jesus their Redeemer, and their complete (7) acceptance of it, their full appreciation of it, and this would increase as they progress along the highway of holiness toward perfection. The sin offerings would help them remember their former condition and their present imperfections. (vss. 21-23)

Also, in the seventh month, the fifteenth day, to commemorate their deliverance from Satan's dominion, as the world antitype of the exodus from Egypt, the Feast of Tabernacles; and coincident with it the Feast of Ingathering, representing the salvation of the world of mankind, as the after fruits; there was a week of rejoicing and offerings. The schedule of the Passover celebration was repeated, with like offerings each day. At this time they would renew their acknowledgment of their sins and imperfections by the sin offering; renew their consecrations, as in the burnt offerings; rejoice in their restored fellowship with the Christ, as in the peace offerings; with gladness and as a privilege renew their efforts to serve and help their fellow men, as in the meal offerings; and bring more and more their whole being into glad service of the King of Kings in every way possible, as in the pouring out of the drink offerings. (vs. 25)

Notice in these celebrations there is no Atonement Day, the work for that has been completed, the sufferings of the complete Christ, the anointed class, are complete and ended. Also there is no Pentecostal feast, as that also was fulfilled and ended with the work of the Church in the Gospel Age. How wonderfully everything fits in as it should! The work of applying the atonement for the world of mankind will take the whole thousand years of the reign of Christ.

OFFERINGS OF THE PEOPLE

Those of the people who have entered into the New Covenant by consecration of themselves in heart and mind and being unto the Lord, the Christ, will show their appreciation of the Lord's arrangements for their salvation by bringing a certain proportion of their possessions (45:13-16) for the service of the Lord. One sheep out of every 200 from each family and of each homer of wheat $\frac{1}{6}$ ephah, that is $\frac{1}{60}$ of the whole; the same of each homer of barley; and $\frac{1}{10}$ bath, or $\frac{1}{100}$ part of each cor of oil. This is a very reasonable portion. Of their time they give $\frac{1}{7}$ to the Lord through the Ancient Worthies, that is the whole of each sabbath day. The other six parts of the week are their own, to use in harmony with righteousness, truth and love. (Zech. 3:10) This will be a reward to the heroes of faith who lived before Christ, in that the very people who persecuted them and slew them will be subject to them, and can obtain eternal salvation in no other way.

The people will learn to love and honor their Princes as they thus learn what was suffered for righteousness sake.

The offering of a sheep or a lamb symbolizes the development of a meek and gentle spirit. The offering of a bullock will symbolize their learning how to use all their abilities and powers, in the quiet and efficient service of their Lord and of their fellow men. The ox or bullock is the symbol of power used in humility, in quiet efficient service.

Certain offerings of the people were eaten by them, thank offerings, peace offerings, which symbolizes their learning and practicing thankful appreciation of and submission to the Kingdom arrangements. These would be supervised by the Great Company as servants of the priests. (Ezek. 44:10-14) The boiling of these offerings, or parts of them, in the boiling places located in the four corners of the Outer Court, show that in the learning of this obedience the people will have some burning lessons of self control and obedience, pictured by the heat and the fire, in order to root out of their natures every tendency for disobedience or selfishness and pride, and will do this willingly and obediently to attain the reward of everlasting life and perfection and fellowship with their Creator, and with God's people. (1 Cor. 15:28) God will be all in all, that is everyone will find the most complete satisfaction and delight and fullness of joy in God and his fellowship. Toward the end of the Millennium the people will be able to offer perfect obedience and perfection of action and word and thought. (Psa. 51:19; Zech. 14:20, 21)

These offerings will also be appreciated by the priests, appropriated by them as they supervise the government of the world during the Millennium as shown in the two boiling places in the ends of the Inner Court toward the west, by the buildings of the priests. They will with thankfulness and joy, even as do the angels of heaven now, rejoice over every self-sacrifice of the people, as the priests eat (appropriate to themselves) the sacrifices, in their chambers. (42:13) There are three stories in these buildings, entered by a winding stairway (42:3-5), the beams of the floors of each chamber resting on the recess of the walls of the lower chambers. These eatings or feastings are part of their reward for enduring the persecutions of the past. (Isa. 64:14; 49:22, 23; Rev. 3:9) And the people will do this for love of the Church, and gratitude, counting as precious every sacrifice of the Church, and revere it in memory (lick the dust of thy feet). Is it worthwhile to endure? Indeed we can afford to wait for such a reward. Make eternal friends of our enemies!

CONSECRATING THE ALTAR

Ezek. 43:18-21. On the day when it is erected, at its dedication, there will be used for burnt offerings and the sprinkling of the horns of the Altar one bullock for a sin offering. The priest will take some of the blood and

sprinkle it on the horns of the Altar, and upon the four corners of the ledge or settle, and upon the rim of the settle, round about, and make atonement for it. This is on the first day. The entrails, hide, hoofs, horns, were to be burnt outside the Sanctuary, the sacred area, belonging to the Temple. This would be a reminder of the way the sacrifice of our Lord was viewed by the world, by the Church and by the Father. This would also signify that the Christ, as the world's altar, was every whit holy and dedicated to the Lord. For each of seven days, they were to offer each day a kid of the goats for a sin offering, and a young bullock and a ram for a burnt offering. Thus the altar would be completely purged and cleansed, and the priests consecrated. The priests cast salt upon the burnt offerings, a preservative, to indicate the ever and complete efficacy of the sacrifice of Jesus, and the work of the Church in applying it. Upon the eighth day and onward the Altar would make their sacrifices acceptable.

The East Gate of the Inner Court will be shut the six working days. (46:1-8) During the 6000 years of man's history the world was not being dealt with by the Creator. There was election only. (Isa. 51:2) But it was opened on the Sabbath day (the Millennium) and the day of the New Moon (New Covenant). Illustrating that the opportunity for the world to be saved would be the seventh thousand year period, the reign of Christ and not before. The Prince (the Ancient Worthies) are to take their stand by the posts of that gate (as like the offering of the Church as is possible—their experiences were like those of the Church). The Priests (the Church in glory) are to offer his burnt offering (his consecrations) and peace offerings (fellowship and communion with the Christ). The Princes shall worship there. He shall go out, have activities of service for the world, as the earthly agents of the Christ. But the gate shall not be closed till the evening, the end of the Millennium.

The people of the land, the world of mankind are to worship near that gate, just before the Brazen Altar, on the Sabbath and on the New Moons, which are pictures of the Millennium. The Prince is to offer on the Sabbath day for a burnt offering, six lambs without blemish and a ram without blemish (seven altogether); for a cereal offering one ephah of wheat with the ram and with the lambs as much as he is able, and a hin of oil for each ephah. This might represent the complete sacrifice of Jesus and the Church, as the basis of his salvation, and his acceptance of it, and to live his own life in harmony with the Christ. This is the Sabbath offering, as representing man's efforts to live in harmony with the Law of God. It would show, by the use of that phrase "as much as he is able," the lack of full development in the Ancient Worthies, and that they will be perfected in every line of character by the end of the Millennial reign. On the day of the new Moon (the representation of the Millennium from the standpoint of the New Covenant) in addition to the Sabbath day offerings there is a bullock offered, referring back to the sacrifice of Jesus as the basis of the New Covenant, and looking

forward to the time when they will be perfect in all things. With the bullock, as with the ram, was offered an ephah of wheat, and with the lambs as much as he is able, and an hin of oil for each ephah. The oil represents the holy spirit, as poured out on all mankind, as they come to the Lord. These offerings were for the people as well as for the Prince.

When the Prince comes with a burnt offering or a peace offering (both free will offerings) as this is his own private offering, the gate is opened for him, as on the Sabbath Day, but when he goes out, the particular offering finished, the gate is shut, no others may use it.

As a representation of the continual burnt offering, the continual efficacy of Jesus sacrifice to cleanse from all sin and imperfection, the Prince provided daily a lamb one year old (in the full vigor of youth) without blemish, and with the lamb 1/6 of an ephah of wheat flour, and an hin of oil to moisten the flour.

A VISION OF THE DIVINE GOVERNMENT DURING THE THOUSAND YEAR REIGN OF CHRIST EZEKIEL'S TEMPLE (Ezek. 40-48)

(Using the R.S.V.)

It should be borne in mind that the purpose of the whole Kingdom arrangement, with its Kings and Priests, its Levites and its people, the administration of its government, its rewards and punishments, is to bring back the human race into full obedience unto God, and therewith unto perfection of human nature; to restore order and peace in the Earth and everlasting life for mankind; and to destroy every trace of disobedience and discord, rooting it out of the human heart, so that the Universe throughout its length and breadth will be everlastingly secure in righteousness and peace and love.

Take notice of the large size of the doorways and entrances. These are in harmony with the prophecies of Isa. 29:18: "In that day shall the deaf hear the words of the Book, and the eyes of the blind shall see out of obscurity and out of darkness"; Isa. 29:24: "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine"; Isa. 25:7: "He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations"; Isa. 57:14: "And shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people"; Isa. 62:10: "Prepare ye the way of the people; cast up, cast up the highway, gather out the stones, lift up a standard for the people"; Isa. 28:16: "Judgment will I lay to the line and righteousness to the plummet; and the hail shall sweep away the refuge of lies and the water

shall overflow the hiding place." Satan will be bound so he can deceive the nations no more. (Rev. 20:2, 3)

This temple never has been built, but could be built with the given dimensions.

In Eph. 1:10 we are told that "In the dispensation of the fulness of times He will gather under one head all things in Christ, both which are in heaven and which are on the earth; even in him." In Col. 1:20: "By him to reconcile all things unto himself; by him whether they be things in heaven or things on earth." (See Psa. 77:13; 134:1, 2; Rev. 21:3; Psa. 24:7; 118:19, 20)

Ezek. 40:1 25TH YEAR OF CAPTIVITY. Ezekiel was taken captive when King Jehoiakin was taken by Nebuchadnezzar, about 617-618 B.C.—25 years from that date would be 592 B.C. The city Jerusalem was smitten 606 B.C. plus 14 years would again be about 592 B.C. The selfsame day—a very definite point of time. As to just when its parallel date occurs we have yet to learn.

HAND OF THE LORD—God's power through the holy Spirit. VISION OF GOD—A revelation of God's plan and work, and of his character and glory. LAND OF ISRAEL—typical of the world under the Kingdom. VERY HIGH MOUNTAIN—God's kingdom exalted over all others, and in complete control. (Isa. 2:16) CITY ON THE SOUTH side of the mountain—the framework or outline of God's earthly government, in Restitution. BEHOLD A MAN—the Harvest Messenger, who would unfold these things to the household of God. COPPER—Justified human nature. Line OF FLAX—Linen, the measure of righteousness, fulfilling the requirements of the Law Covenant. (Rom. 13:8) This was used only in measuring the River of Life (chap. 47) A REED, SIX CUBITS PLUS A HAND BREADTH—If this is the 18" cubit the reed would be $6 \times 18 + 4 = 132$ ", but some think each cubit plus a hand breadth is 25", which would make the reed 150". (See *Faucett's Bible Dictionary*) But it seems more reasonable that the reed was smaller, as some think the reed was nine feet long, $6 \times 15 + 3 = 108$ ", or nine feet. It seems there is no certainty about ancient measures. The hand breadth added seems to tell us that the measure is just beyond fallen human nature's ability, and hence the need of justification. If seven represents spiritual perfection then six might be taken as man's number, "just a little lower than the angels." The reed was used to measure the Altar, the Temple and the worshippers; that is, show the conditions which the Word of God, as expressed in the New Covenant, requires for those who would be admitted into the privileges of Restitution, and for all those who have anything to do with the Temple was at one time a human being. THE MAN STOOD IN THE GATE—showing the way to God, helping others to return to God.

Verse 4. BEHOLD WITH THINE EYES—Study and examine each detail, take note of each part, so as to tell it to others clearly. HEAR WITH THINE EARS—Listen carefully to every word, so as to repeat it correctly, and understandingly. SET THINE HEART—Learn to love every one of God's arrangements, love the Truth, and God's ways. YOU WERE BROUGHT HERE FOR THIS—The purpose was not merely to make him understand so he could enjoy it, but that he might tell it understandingly to others, the antitypical House of Israel. So the Truth is given to us not for our enjoyment only, but that we might tell unto others the glorious majesty of His Kingdom, that they also might enter in and enjoy the glorious privileges of the people of God. So we are to preach, and to testify to all who will listen, especially to Christendom.

In **Chapter 43:10-12:** IF ANY BE ASHAMED OF THEIR INIQUITY—If any are attracted by the goodness of God, and so ashamed of their neglect of Him, and desire better things. LET THEM MEASURE THEMSELVES BY THE PATTERN AND IF ANY TAKE IT TO HEART AND ARE ASHAMED—Explaining the meaning of the symbols, and the message of God's forgiveness, and his merciful arrangement for their return to Truth and righteousness and life. SHOW THEM THE FORM—The outline of the plan of the ages for man's salvation; FASHION—The way things are made, God's way of acting; GOING OUT—Activities; show them how to serve the Lord, what kind of service is acceptable, explaining the truth; ORDINANCES—Regulations; LAWS—Rules of conduct and behavior; WRITE IT IN THEIR SIGHT—Explain the meaning and details, so they will know it to be true. (1 Cor. 2:9,10) This is the Sanctuary and Law of Life of Love. (Eph. 4:16; 1 John 4:16) Dwelling in God.

Verse 5. OUTER WALL OF THE SANCTUARY—One reed high and reed thick, Christ in the Ancient Worthies, also the New Covenant. As Paul likens the Old Law Covenant to a wall (Eph. 2:12-22), so this wall represents the New Covenant, separation between the outside world and all believers. One reed means the full measure of the divine requirement concerning the human nature. There are three gates, or entrances by which one may come into harmony with God. Outside are Amorites, Egyptians, all whose loyalty was to earthly rulers and standards; and all men as they are awakened from death, except the Ancient Worthies. These may enter the sanctuary by either the north or the south gate. (Ezek. 46:9, 10) Those entering by the north gate may refer to the more noble, the less fallen among mankind; and those by the south gate the more degraded and less favored. In either case (see Psa. 45:9—King's daughters were among thy honorable women; vs. 12—the daughter of Tyre shall be there with a gift, acknowledging allegiance to the new ruler; and the rich among the people shall entreat thy favor. We all know members of mankind who are noble and refined, yet at the present time seem not to be religiously inclined. When these see the highest ideals and virtues taught and lived will be glad

to transfer their allegiance to the new King and his Queen.) In either case, whether by the north or the south gate, they must go round the inner court and sanctuary, noting all the provisions made for their welfare and instruction. They shall go straight ahead, continue to make progress. And with them will be some of the princes to help them understand, and realize the advantages of obedience, and fellowship with God's appointed servants. Each will learn to sympathize and love the others who enter by the other gate, and both will learn to cooperate and serve together, forgetting their former jealousies and misunderstandings. Even as foretold in Isa. 19:23-25. A great leveling building of brotherhood among men. (Zech. 3:10) The eastern gate is reserved for the use of the Princes, the Ancient Worthies. (Ezek. 46:11, 12)

There are seven steps from the outer region to the outer court (Ezek. 40:22, 26), illustrating upward progress from the outer world into the condition of justification, and final human perfection through Christ, by the application of his merit, and instructions.

All three gates were just alike in size and shape and design. In olden times great houses had gates for entry and guards at gates. One who wished to enter had to satisfy these guards that he had the right or privilege to enter. So here. Each gate structure was 50 cubits long and 25 cubits wide. (40:13, 15) The seven steps were probably entirely outside the wall, according to the measurements. The gates into the outer court had the vestibule or porch at the inward end, next to the outer court, while the inner court gates were reversed, the porch or vestibule being on the outer end, next the outer court. In the outer gates, the entry was one reed or 6 cubits broad, and the room 10 cubits wide. The gate had six chambers, three on each side of a hallway which was 10 cubits wide, and each chamber was six cubits square, with a doorway in front 1 cubit. (vs. 12) That is, the posts of the doorway were 1 cubit thick. There were four pillars on each side between the little rooms, each post 5 cubits thick. The inner threshold of the vestibule or porch was eight cubits wide and the outer threshold was ten cubits wide, while the dimensions of the vestibule were 10 by 20 cubits. The height of the gate seems to be 13 cubits. (vs. 11 A.V., margin) The outer posts or jams of the vestibule's outer doorway were 2 cubits thick. There were eight windows on each side, one to each chamber and to each post and to the vestibule. (vs. 16) Each post had two palm trees engraved on the walls. The windows narrowed toward the inside.

So this arrangement tested each one entering, keeping before them the requirements of the Word of God, and encouraging them with the hopes and divine promises of restitution. The way grew ever broader and brighter as the one entering made progress, even as it is with us, the Church, as the he goats before the flocks. (Jer. 50:8) The windows also symbolize life, by the admission of air, and light. Every help is provided, but each one must be in

living earnest, in order to make progress. There will be no follow with the crowd, nor acting because the going is fashionable, nor because a friend wishes it. The New Covenant will be a personal contract with each individual.

The porch of the outer gate being last would represent the resurrection perfection, which the world will gradually attain as they progress and will be completed at the end of the Millennium. The Gate represents Christ as the door. One entering has to meet all the conditions of the Word of God to be allowed to proceed. Entrance through the north or south gate means not participation in the sin offering, but sharing in the blessings guaranteed by it. They will recognize the Ransom as the center of all their blessings, as symbolized by the high altar in the inner court.

These gates will be hallways, crossing the 50 cubit lower pavement. On this pavement backing on the outer wall, and their doors opening onto the Outer Court, and thirty chambers, arranged with five on each side of each gate. These chambers may have been used for the storage of things used in the service of the Temple. In the four corners of this Outer Court were four courts or buildings, 30 by 40 cubits in size. Around each building was a row of masonry, with hearths built in at the bottom. These were for boiling the sacrifices of the people, by the servants of the Temple. (Ezek. 46:21-24) No sacrifices for the Altar were boiled, but only those portions to be eaten by the people, such as the peace offerings. This symbolizes the nourishment obtained under the arrangements of the New Covenant. Their growth will need some fiery experiences and the heat of severe experiences to burn and root out all traces of evil and disobedience, the wayward tendencies of the old nature will have to be denied and under the will of Christ controlled.

The Outer Court, which is seven steps higher than the surrounding land was 100 cubits wide and surrounded the Inner Court on three sides. Each of the three parts was 400 cubits long and 100 cubits wide. The three gates open upon the Outer Court, which represents justification through the merit of Christ, then applied for the world. Here is represented the condition of the Ancient Worthies, also those Hebrews or Jews who have joined the New Covenant and are the servants of the Ancient Worthies, and those of the world who have entered the New Covenant. The Ancient Worthies are perfect human beings, and the remainder progressing toward that condition by obedience and growth toward human perfection.

The Inner Court and upper pavement are reached by three gates, just opposite the three gates belonging to the Outer Court, and made just like the outer gates, except that the vestibule or porch is first, toward the Outer Court. This court is 300 cubits deep and 200 wide. It types the spirit born condition of the Great Company (antitypical Levites) and is eight steps higher than the Outer Court (Ezek. 40:31, 34, 37) The first step would

represent the change to the spirit nature, and the other seven the development of that nature, though it is not the highest. This court is surrounded by a wall, which represents Christ in the Great Company, that is working through them as servants. As no dimensions are given for this wall this may signify that the spirit nature, and the Great Company are not a predestined class, as the Church were predestined, even though they are mentioned in prophecy and type, but are in the mercy of God a servant class.

According to the translation by *Rotherham* and the *R.S.V.*, on the upper pavement were two chambers for the Priests as singers, one on the east side of the north gate, with its door toward the south, and on the other on the east side of the south gate with its door toward the north. (Ezek. 40:44) The *A.V.*, and *Leeser* put the second one at the north side of the east gate, with its door toward the north. In either case the one whose door was toward the south (by the north gate) was for the priests having charge of the Temple. These, as sons of Zadok (righteousness) sing, give harmonious and with beauty and melody testimony concerning the spiritual phase of the Kingdom, about God's mercy and goodness, about his glory and majesty, the harmony of all his works and attributes. (Rev. 15:3, 4) The other building whose door faces the north and whose users have charge of the Altar, sing with melody and beauty about the blessings of Restitution brought about by the Ransom Sacrifice, and how it illustrates to men the wonder of God's Wisdom, Justice, Love and Power, his sympathy for all his creatures.

The singers are here made prominent as indicating the happy and exalted condition of the community of God. More ample material for such songs will certainly be given, as the light upon God's plan unfolds to His wondering creatures. Under David and Solomon the singers were greatly multiplied, and took prominent parts in the Temple services. Under Ezra and Nehemiah the singers were reinstated. So as stated in Rev. 5:13, the melody will be taken up by one class after the other until the whole earth will resound with praises to the Creator, as all thankfully and gladly see and understand his marvellous goodness and mercies. (Jer. 33:9)

The North gate of the Inner Court had in its vestibule or porch two tables on each side of the entrance, four in all, inside the entrance, on which the burnt offerings and sin offerings and trespass offerings were to be slain and kept for sacrifice. On the outside of the gate were also four tables, two on each side of the entrance, for the same purpose, eight tables in all. These tables were of hewn stone, one and one-half cubits long, and one and one-half cubits wide and one cubit high. Also the instruments used in the slaying and sacrificing of the offerings were kept here. Hooks, an handbreadth long, were hung roundabout within the vestibule. Besides these eight tables, verse 38 says there was a chamber within the vestibule of the north gate where the burnt offerings were washed. The tables mentioned in verse 42

are probably the same as the others just mentioned. As stated in chapter 44:11 these services were done by the antitypical Levites, the Great Company. For them this will be a joyous task, for many of them were missionaries and ministers and evangelists who gave much of their time and life service to saving souls in the present life, often with but little result. But then the converts will be many and lasting, for the holy Spirit will be poured out upon all flesh. The North gate is thus made much more important than the south gate of the Inner Court.

The great Brazen Altar was in the center of the Inner Court, which is also the center of the whole area of the Sanctuary, of both the Inner and Outer Courts, of the land of the priests, and of the land as divided among all the twelve tribes, typical of the whole world of mankind. In fact as it represents the Ransom sacrifice of Jesus our Lord, it is the center and pivot of all the Restitution plans and government and blessings. All the gates point toward it (chap. 43:13-27) and facing it are the steps, porch, outer and inner gates or doors of the Temple.)

The Altar itself is four cubits high and twelve cubits square (the cubit used being the ordinary cubit plus a handbreadth). It rests on two platforms or settles, the upper platform 14 x 14 cubits square and 4 cubits high; lower platform 16 cubits square and 2 cubits high; and the base 18 cubits square and 1 cubit high. The grate or hearth on the top of the Altar had four horns at the corners projecting upward 1 cubit high. The upper platform had a rim around it one span (9") and the bottom also a rim one cubit high. The Altar was reached by steps on the east side reaching up to the top platform. The Altar was thus raised 11 cubits, or 16-1/2 feet above the inner court. The Altar types the completed work of the application of Jesus' merit as a human being, sufficient to justify all mankind, and lead them back to the perfection and fellowship and joyous life that had been lost in Eden. Here are burnt, or consecrated to Jehovah, the life activities of the human race including the Ancient Worthies, the Princes. Here are centered all the activities of the Millennium, for the restoration of mankind, the activities of the Christ, of the Great Company, of the Prince of the world of men. All arranged to accomplish such a complete training of mankind, as will make them worthy to be intrusted with any and all the blessings within the capabilities of the human race. (Psa. 51:18,19)

The Temple structure was entered by a vestibule, the door being 14 cubits wide, with door posts 5 cubits thick, and the front wall being three cubits on each side of the doorway. There were two pillars inside the door posts. The depth of the porch was 12 cubits and the breadth 20. Ten steps led up to it from the Inner Court. A complete exaltation.

The entrance from the porch into the Holy, or outer chamber, was 10 cubits wide, with door posts 6 cubits thick, and the wall space back to the side

walls of the holy were 5 cubits on either side of the doorway. The length of the Holy was 40 cubits and its breadth 20, twice the size of the holy in the Tabernacle, and the same size as the Holy in Solomon's Temple. (Ezek. 40:48; 41:1-4; 1 Kings 6:2, 20; 2 Chron. 3:3, 8) The door into the Most Holy was 6 cubits wide, with door posts 2 cubits thick, and side walls of the entrance 7 cubits to the wall of the Temple. The Most Holy was 20 x 20 cubits, double that in the Tabernacle and the same as in Solomon's Temple.

The wall of the Temple was 6 cubits thick (41:5-11), with side chambers 4 cubits wide in the lower story. The chambers were in three stories, thirty chambers in all in each story. All around the outer wall were offsets to strengthen the chamber walls and support the chambers. The thickness of the outer wall of the chambers was 4 cubits. The chambers became broader as they rose from story to story, according to the enlargement of the offset around the Temple. These chambers were reached by a stairway on the outside of the outer wall, to the middle story, and through it to the upper story. The Temple platform left free on the outside of the walls was 5 cubits wide. The doors of these side chambers in the lower story opened onto the platform, those on the north side onto the north platform and those on the south side onto the south platform. The foundations of the lower chambers were 6 cubits thick.

Ezekiel's Temple represented God's finished work. There was no furniture in either the Holy or the Most Holy, except a small table near the door into the Most Holy. The Holy no longer types the spirit begotten condition, but the memory of those experiences. The Most Holy would represent the completed and perfected divine nature. In front of the door into the Most Holy was a table of wood, 3 cubits high, 2 cubits long and 2 cubits wide, being square. (Ezek. 41:21,22) This represents the "Table of the Lord." (Luke 22:28-30; Matt. 26:29)

Around the Temple platform, on the north, east and west was a 20 cubit wide space, called the Temple yard. On the west side was a building 70 cubits broad, and 90 cubits long north and south with walls five cubits thick. The entrance was on the Temple side, the east. So the Temple with its platform was 100 cubits broad and 100 cubits long. The Holy and Most Holy and vestibule were paneled, and round about all three were windows with recessed frames, the paneling reaching up to the windows. The inner walls were adorned with palm trees carved into the walls and cherubim; a palm tree between each cherub. Each cherub had two faces, one of a man toward the palm tree on the one side, and the face of a lion on the other wide toward the other palm tree. These carvings were in the Holy and Most Holy. The entrance to the Holy and Most Holy had each two swinging doors, and on the doors were carved cherubim and palm trees, like those on the walls. Thus the priests, the Church, are always reminded of the justice and love of God in arranging for the restoration of mankind, to the glory of

God and the blessing of all the world of men. There was a canopy of wood in front of the vestibule, outside, and there were recessed windows and palm trees on either side on the walls of the vestibule but no cherubim. The cherubim as the attributes of the Creator, seemed to represent a deeper understanding and appreciation about our Creator. (Ezek. 42:23-26) Thus the Temple would represent the wonderful privileges and fellowship which are the privileges of the Church during the thousand year reign for the blessing and restoration of mankind.

On the north and south sides of the Temple, between the inner and outer courts were two buildings, the length 100 cubits and breadth 50 cubits, with a passage 10 cubits wide between the two buildings. Their doors opened upon this passageway. As there were no pillars, the upper chambers of the three stories were narrower, and set back from the lower and middle stories. There was a wall between these buildings and the outer court. The building next to the outer court was 50 cubits long, with a wall the remaining 50 cubits, separating from the outer court. The building near the Temple was 100 cubits long. At the east end of this 100 cubit area was an entrance from the outer court, and a wall separating these buildings from the rest of the inner court. (Ezek. 42:1-12) These buildings and the court entrance thereto are for the priests only. In these buildings the priests eat the holy offerings which are stored there. This represents how the Church will appropriate the holy offerings of the people, the meal offering, the sin offering and the trespass offering. Here they receive and decide in the administration of the blessings and rewards, as the people thus show their appreciation and make progress in the Kingdom privileges. In the sacred conditions represented by these chambers the priests will have their feasts of love as they rejoice over the consecrated efforts of earth's billions in their progress toward human perfection, preparing for full fellowship with their Creator at the end of the Millennium. If there is now rejoicing among the angels of heaven over one sinner that repenteth, what will be the joy of heaven when the human race is returning to full appreciation of the glory and grandeur of our Creator and to full enjoyment of all their powers of mind and body in harmony with God.

The gate to the outer court was used by the priests only, and they must change their garments before going into the outer court. (Ezek. 42:13, 14) The holy garments may represent the promises of the Word of God respecting the divine, immortal nature, and the other garments which they put on when they go into the outer court may represent the New Covenant hopes and blessings and arrangements for the people. Does this imply that the members of the Church may reveal themselves to the people as special rewards for progress, or other special occasions?

The total enclosed area of the Temple and courts was 500 cubits square. An open space 50 cubits around this area is reserved as a separation. (Ezek.

45:2) In the corners, at the west ends of the inner court were places where the priests were to boil the trespass and sin offerings and the meal offerings of the people, for the food of the priests. This is a fulfilment of the promises of Isa. 60:14 and Rev. 3:9. This special privilege cannot be shared with any others.

The east gates of both the outer and inner courts are reserved for the use of the princes. They are first used by the glory of God, the Church. The Church is to all others the revelation of the glory of God. (Eph. 3:10; Ezek. 43:1-5; 44:1-3; 46:1-3) Thus is shown the progress of the Church from the world, outside the sanctuary, unto justification, and to spirit begetting, the gate to the inner court, and into the temple, through the Holy into the Most Holy. After the full entrance of the Body of Christ the gate shall be shut, and remain shut, no others may enter by it, except the Ancient Worthies may sit therein to eat bread before the Lord. They shall enter by the vestibule of that gate and go out the same way. These are privileged to enter by this gate because of their self sacrifice unto death, like the church. In this condition of being in fellowship with the Christ and with God they may assimilate the promises and prophecies of the Word of God. This will guide and strengthen them for the tremendous task of governing and directing the world of mankind.

Likewise the eastern gate of the inner court, the way to the divine nature through sacrifice will be closed after the entrance of the Glory of God, the Body of Christ, in whom God dwells, and no one may ever enter therein, like as the door was closed in the parable of the wise and foolish virgins. In the porch of this gate, in intimate communion with the Christ, the Ancient Worthies will continually renew their consecration vows (the burnt offerings) and their prayers (peace offerings) will be acceptable unto the Christ. They preceded the Christ in suffering, but follow Him in time and place. So throughout the Millennium, God's sabbath day, the day of the New Covenant (new moon). Here in this porch of the inner gate they will receive their instructions and guidance in all the affairs of earth.

STUDIES IN EZEKIEL'S TEMPLE THE LAND DIVISIONS (EZEKIEL 45)

THE NORTHERN BORDER: Up from the sea, the Mediterranean, as then called the Great Sea, up from the restless, lawless sea condition mentioned in Isa. 17:12-14; 57:20, 21; Psa. 46:2, 3, 9, 10—wherein all security was gone, all law and order broken down, nobody safe or when they would be engulfed in ruin. As Egypt is a symbol of so called Christendom, so Isa. 19:11-16 and Amos 5 well express the condition of the most privileged nations, which the Lord has so richly blessed, but which have turned aside to follow their own devices, and will soon reap the whirlwind, as declared in Prov. 1:24-32. So, coming from this condition

into the arrangements of the Lord's Kingdom, will become out of anarchy into rest and security, and peace and protection, to comfort and consolation of heart, as mentioned in Isa. 32:1-5. This change is illustrated by the meanings of the names of these places on the northern border. Coming into Israel, into the New Covenant, unto HETHLON (a stronghold, where none can anymore smash up the condition of human society); to the entrance of HAMATH (defended, walled, protected, a condition of safety and security, Isa. 32:15-20); HAZAR-ENAN (court of the fountains, where abundance of truth will be flowing out for all to drink freely, as they feel the thirst for it); ZEDAD (sloping place, ascent, rising out of the condition of death and sickness to health and life). (This place is mentioned again only in Num. 34:1-29,8.) AS MEN GO TO ZEDAD, as mankind rises upward along the highway of holiness. BEROETHA (food, abundance of nourishment for health and long life); SIBRAHIM (double hill, the two phases of the Kingdom, Heavenly and Earthly); WHICH IS BETWEEN THE BORDER OF DAMASCUS AND THE BORDER OF HAMATH. No meaning could be found in any of the commentaries or dictionaries for the name Damascus. HAMATH as before given means defended, walled, protected. So the northern boundary carries one from the sea to the desert, perhaps representing the whole of the Millennium.

THE EASTERN BORDER: From HAZAR-ENAN (court of the fountains, and the only fountains in that district), along the Jordan (judged down, descender). HAURAN (cave district, perhaps shelter, safety); GILEAD (strong, rocky); ISRAEL (a prince or ruler with God, such as the Ancient Worthies). The East Sea is the Dead Sea, which is to be healed by the river of life so as to be a living sea. This would picture that under the government and protection, shelter and safety of the Prophets and Holy Men of Old, men will be led from death unto life, from tears unto joy, from disease unto health and vigor of perfect manhood.

THE SOUTHERN BORDER: From TAMAR (palm tree, suggesting everlasting life, with abundance of food); TO THE WATERS OF STRIFE AT KADESH, remember the lessons of disobedience and rebellion, their results. Men will loathe themselves for their stupidity and beastliness. (Ezek. 36:31; 20:43; Num. 20:1-13)

The statement that Joseph shall have two portions, emphasizes the fact that there will be still twelve tribes, after Levi is taken out, to preserve the fulness of the number. The two sons of Joseph, Ephraim and Manasseh, became full fledged tribes in Israel, in accord with the blessing of Jacob in Gen. 48:22,5. Also, even with the removal of the Church and the Great Company from the human race, there will still be enough to just fill the earth properly with perfect human beings, restored to God's image and likeness.

In the arrangement of the tribes on the land, each tribe is given a section of equal area, about 10,000 reeds in width and 25,000 reeds in length, from the Great Sea to the desert, east and west. There are seven tribes on the north of the sacred section and five on the south. On the north Dan is the farthest removed from the Sanctuary, but in the section near where the tribe originally chose to settle. (See Josh. 19:40-48; Judges 18.) The Asher, Naphtali, Manasseh, Ephraim, Reuben, Judah. Judah and Benjamin are closest to the sacred enclosure. The sacred district came next, and was 25,000 reeds x 20,000 reeds. Of this section the land for the Priests (the Church) was 25,000 reeds long and 10,000 reeds wide. In the center of this was the Sanctuary area 500 reeds square and 50 cubits on each side for the suburbs. (45:1, 2) The Priests had their homes and land in this section outside the Sanctuary. Then for the Levites (the Great Company) a similar section, 25,000 reeds long and 10,000 reeds wide. (48:1-7; 8-14; 45:1-5) The portion for the city, 25,000 reeds long and 5000 reeds wide. This was to belong to the whole of Israel. (45:6; 48:15-20) The city is to be 4500 reeds square, with suburbs 250 reeds on each side. These suburbs are for the cultivation of food products for those who serve the city. Families out of all the tribes of Israel are to serve the general welfare of all the tribes, in this city. The 10,000 reeds long and 5,000 reeds wide spaces on the east and west of the city area, are for the food supply of the city workers. The sacred and secular area together is thus 25,000 reeds square.

On the east and west of the sacred and city are shall be the land for the Prince (the Ancient Worthies). The Prince may give of this land (condition) as an inheritance to any of his sons—those of the people not of the Ancient Worthy class, but having their disposition, and who during this life have lived conscientiously and striven to do right, though never called to the spirit nature. These may be pictured by the sons of the prophets, associated with the Ancient Worthies, but not of their number. (2 Kings 2:3, 5, 7, 15) These will have the reward of being associated with the Ancient Worthies, and may be asked to share the blessings (land) of the Prince class. (46:16-18) If they continue in this spirit they may have a permanent share with the Ancient Worthies, but others who do not have this spirit so richly, are used as servants, will have this privilege discontinued at the end of the Millennial age, as not being fully qualified. The Prince must not oppress the people, nor take any of their inheritance, that the possession of each may be secure.

The land of each tribe is apportioned by lot. (47:22) The share of each one in the restitution blessings is not predestinated but is the result of the degree of effort and consecration. It cannot be taken away. (46:18 *R.S.V.*) All are to have an equal opportunity, inherit it one as well as another. (47:14)

Aliens dwelling in Israel shall have an inheritance in the tribe where they live. (47:22, 23) These would be the ones who come from outside the New

Covenant into the New Covenant, to be God's people, and share the blessings of these in covenant relationship with God, through Christ.

The tribes south of the sacred and secular enclosure are Benjamin, Simeon, Issachar, Zebulun, Gad.

The gates of the city, as given in Rev. 21:12, 13, have the names of the twelve tribes of Israel over them, one tribe name over each gate. Revelation does not give the names of the tribes which go with each gate, but Ezekiel does. (48:30-35) On the north side: Reuben, Judah, and Levi; on the east side: Joseph, Benjamin, Dan; on the south side: Simeon, Issachar, Zebulun, on the west side: Gad, Asher, Naphtali. These names probably have characteristics, symbolized by the meaning of the names. Note that the rotation of the names of directions are from the left to the right, while the Jewish people are accustomed to read from the right to the left. Each side of the city being 4500 reeds in length, the total circumference would be 18,000 reeds, and its name means—The Lord is there, or Jehovah dwells there, or the Home of Jehovah, among men, as stated in Rev. 21:3.

In Ezek. 44:15-18-31, various regulations about the priests are given. They shall wear linen garments, cool and clean, representing the righteousness of the priesthood, the glorious perfection of the Christ in glory. Thus would be indicated not only cleanliness, but all reminder of labor and toil would be at an end. They are not to be outlandish in anything, either in shaving their heads, as do the monks, not let their hair grow too long, but only be normal. (vs. 20) They must not be intoxicated with false doctrines, not by anything that would mar the clearness of their judgment and thought. They are to sit in judgment over the people (vs. 24); and settle controversies according to divine Law. They are to keep this Law themselves, and judge the people by that standard. (Rev. 20:12; Isa. 29:18) They are to teach the people to discern between holy and secular things, and between clean and unclean thoughts, words and actions. HALLOW MY SABBATHS, teach the people to keep and observe their rest in God in and His Son. (vs. 23, 24) They will serve the divine purpose in intimate contact with the Father, sharing His nature, God Himself being their possession and inheritance. (vss. 27, 28) They will continue to guard and keep all holy Truths and doctrines, as God's own principles. They alone have the privilege to enter the Temple class, the Christ (vss. 15, 16) True godliness, divine love in all things will be their aim, to have every human being and every angel share it to the fullness of their nature, in all its applications and particulars. There will be various grades of honor and service among them, according to their zeal in the present life, the Gospel Age. (Matt. 25:20-22; Luke 19:16-27) They will be entrusted with the dispensing of all the blessings under the New Covenant. All dedicated things will belong to them (vss. 39, 40), all covenants, vows and consecrations of the people will belong to them. They alone have the charge of the Altar, to superintend and accept all the

sacrifices of the people, applying the merit of Christ to atone for and wash away the sins of the people. They alone make the offering of the people to God, declaring divine forgiveness and approval of the people generally, and individually.

The Priest will make union with and make fruitful, fulfil, all the divine promises (wives) avoiding all those not divinely approved. A priest can marry only a virgin (a divine promise yet unfulfilled) and that only of the tribes of Israel. (44:22) These promises not applicable to any but those who are willing to come into the New Covenant...he could not marry a stranger, a promise not made in accord with the Lord's will, by any unauthorized person. (Jer. 23:26-29) So the promises of God are to be fulfilled only to those who trust him to the extent of a full consecration (Acts 15:17: "Upon whom my name is called"; Psa. 25:1, 4, 9-12; 50:16-23) If a promise of covenant has been only partially fulfilled (a widow who had a priest before) in harmony with God's will, that promise may be completely fulfilled by the Church in the Kingdom.

Any sympathy with evil, or things out of harmony with God, will not be tolerated (vs. 25), anything of disobedience (contact with death). But for those in covenant relationship with God, under the New Covenant, they, the Christ, as priest may extend help and comfort.

The Levites (44:11-44, the Great Company class) shall receive and make effective, under guidance of the Church, the consecrations of the people, to cleanse them with truth, the Water of the Word (boiling places in the Outer Court, 46:21-24), to administer the stripes and chastenings as directed by the Church, many or few (Luke 12:47,48), tempered by mercy, with the Water of the Word, so the people may thoroughly appreciate and understand the significance of their vows and consecrations. In Ezek. 45:5, the *K.J.V.* translates the Hebrew: "For a possession of twenty chambers," so *Lang* and *Young*, but *Rotherham* and the *R.S.V.* renders it: "As their possession for cities to live in." *Leeser* renders it like the *K.J.V.*

In the division of the land the *R.S.V.* uses the word "cubits" instead of "reeds." But the distance north to south of the land sections given, is from Damascus to the River of Egypt (a small river some distance east of the Suez Canal, at a point now called El Arish), about 250 miles. The Interpreter's Bible gives it as 280 miles. Even the 25 inch cubit would not give this distance. Twelve sections of 10,000 each equals 120,000, plus 25,000 for the sacred and secular sections, equals 145,000 cubits. At 25 inches to the cubit this equals 3,625,000 inches, which equals 383,083 feet, or about 57 miles. The nine foot reed (six cubits, each one of which is a cubit and a hand-breadth, 15 inches plus 3 inches equals 18 inches; or 6 x 1.5 equals 9.0 ft.) makes about 247 miles. If we use the 18 inch cubit

and add 4 inches as an handbreadth, equals 22 in., this would come out 453 miles, much too big. So the 9 ft. reed seems about right.

But the land promised Abraham as his inheritance is from the River Euphrates to the River Egypt, a much larger section. So this division of the land seems to be symbolic. *Leeser's translation* in Ezek. 40:5 is "A reed six cubits long, by the cubit which was an handbreadth longer than usual."

DANIEL

1:1 — AND BESIEGED IT — This siege was in the third and fourth year of Jehoiakim (2 Kings 23:36; 24:1; 2 Chron. 36:5-7), and in the first year of Nebuchadnezzar (Jer. 25:1—part of third year and part of fourth year of Jehoiakim), and 17 to 18 years before the desolation. (2 Kings 23:26; 24:1, 2, 6, 11, 12, 18; 25:1, 2; 2 Chron. 36:5-13, 17, 20—eight years more of Jehoiakim and eleven years of Zedekiah). The 19th year of Nebuchadnezzar was the year of Zedekiah's dethronement and the beginning of the 70 years desolation. There were three captivities: (1) The one mentioned above; (2) In the eighth year of Nebuchadnezzar, when Ezekiel was probably taken captive. (2 Kings 24:12; Jer. 52:28; 27:19, 20; Ezek. 40:1) (3) In 19th year of Nebuchadnezzar's reign when desolation began. Hence the dates are: first 624 B.C.; second 616 B.C.; third 606 B.C. Daniel was 14 to 16 years old when taken captive. (See also Ezek. 14:14, 16, 20; 28:3.) The character of Daniel and his standing with Jehovah impressed Ezekiel.

1:2 — VESSELS OF THE HOUSE OF GOD — See 2 Chron. 36:7; some of the vessels of the temple were taken away at this time.

1:3 — CERTAIN OF THE CHILDREN OF ISRAEL . . . PRINCES — 2 Kings 20:17, 18; Isa. 39:7 foretells this captivity. Children of the royal lines and of the nobles of all the captive nations, as well as of the Jews. This first captivity included the very cream of the Jewish nation. The children chosen here are without blemish, mentally or bodily. (*Z. '05-280; R.3630*)

1:4 — CHILDREN — See comment verse 3.

CHILDREN . . . WHOM THEY MIGHT TEACH THE LEARNING . . . OF THE CHALDEANS — This class was chosen because of their brightness and general intelligence, to be specially educated in a school from which the king drew his assistants and counselors of state. (*Z. '05-280; R.3630*)

These captives were not maltreated nor enslaved in the ordinary sense. In this captivity not only were the disloyal to God punished, but some also of the good were captured. But we see here how God is able to make even the disasters of life work out blessings to the truly loyal; as Daniel and his companions were blessed and prospered in the enemies' land and advanced to positions far higher than they could ever have attained in their own land. (Z. '11-345; R.4873)

1:5 — PROVISION OF THE KING'S MEAT — The King's table was of course supposed to afford the very best of food of all kinds and hence it was selected for this school.

NOURISHING THEM THREE YEARS . . . THEY MIGHT STAND BEFORE THE KING — The King here appoints the end of the three years as the time when he would examine the pupils.

1:6 — DANIEL, HANANIAH, MISHAEL, AND AZARIAH — These young men were perhaps 14 or 16 years old. Their names indicate a parentage who were loyal to God. The fruit of Godly training is manifested in the course pursued by these young men. Their captivity seemed to them and to all concerned a great hardship, and yet in God's providence it was overruled to be to them a great blessing. (Z. '05-280; R.3630)

The names mean:

Daniel — God (is) my Judge
Hananiah — Jehovah is gracious
Mishael — God-like
Azariah — Jehovah has helped.

1:7 — UNTO WHOM THE PRINCE OF THE EUNUCHS GAVE NAMES — This was probably one of the first things done. But this change of name by no means changed their characters, or their loyalty to the God of their Fathers. These new names implied relationship or servitude to the deities of Babylonia. (Z. '05-280; R.3630)

1:8 — DEFILE — Defile here probably has two applications:

First: The dainties and meats of the heathen were usually dedicated to their Gods in some manner, and this to a certain degree would defile those who recognized that there was but the one living and true God whose blessing alone they might ask on every interest.

But—the separate descriptions, meats and wines seems to imply more than a sentiment at defilement, to imply that Daniel recognized that his own health of mind and body would be clearer and better if he abstained from

many of those delicacies and wines in common use. It is now a recognized fact that peas, beans and wheat contain all the necessary elements for the development and support of the body—bones, muscle and brain. We are assured on competent authority that beans will yield a larger amount of muscular strength than the best of beef steak. It is important to know, in view of the increasing price of meat, and also with regard to future events that we have all the necessities of life in a vegetable diet. (Z. '05-280; R.3630)

1:9 — FAVOUR AND TENDER LOVE WITH THE PRINCE OF THE EUNUCHS — Daniel was evidently of a kind to make friends with good people under all circumstances, and soon he was brought by God, and by this lovable character and honesty of purpose into favor with the prince of the eunuchs. (Z. '05-281; R.3630) There is something in a meek and quiet spirit that is impressive, and as a rule this spirit comes only from a proper religious training.

1:12 — PULSE — Vegetables.

1:13 — AND AS THOU SEEST, DEAL WITH THY SERVANTS — Daniel wished to be upright and yet not endanger the prince's head, so the test of ten days was agreed upon. The results probably were helped by God in some way.

1:16 — AND GAVE THEM PULSE — They were permitted to continue their diet no doubt much to the amusement of their associates in the school, who would consider them foolish. It undoubtedly did cost some self-denial to all these young captives to forego the pleasures of the palate, to endure the sneers of their comrades, to be thought strange, peculiar, and to ostracized from those who would be apt to consider them as common people without the cultivated taste of the aristocracy. The effects were good every way, all the Lord's people should draw a lesson as to their diet, as well as to the other affairs of life, which have so much to do with the formation of the character which is so all important for those who would be heirs of the kingdom. It is undoubtedly true that those given to gluttony and to alcoholic liquors, stupefy their brains, and hence are to a certain degree disqualified for whatever business may come before them. To mingle with the world, to conform to its habits, to be the hail-fellow-well-met with the children of this world is the surest way to worldly success under present conditions. On the other hand, the abstentious course of self-denial, the practice of self-restraint, though sneered at by the world, is all important in the upbuilding of the character likeness of Christ, and all seeking to follow in his steps should endeavor to fight a good fight against their appetites, their natural desires, and for the upbuilding of themselves as New Creatures, possessed of the New Mind, the Spirit of a sound mind, which relates to all the affairs of life. (Z. '05-281; R.3630)

1:17 — AND DANIEL HAD UNDERSTANDING IN ALL VISIONS AND DREAMS

— Knowledge might have been gained by study, but the understanding of dreams was purely a God given ability. The other three boys did not have it. These were seeking to develop characters in accord with the will of God, that they might have a share in the better resurrection (Heb. 11:35). The high position which these Ancient Worthies will be granted in the earthly phase of the Kingdom will more than compensate them for the little self denials, which at the moment were no doubt severe tests of character and heart loyalty. And if this is true of the earthly phase of the Abrahamic Covenant, how important to us, who by God's grace are living during this Gospel Age, and have been called of the Lord to joint-heirship in the Heavenly Kingdom. As ours will be the still higher reward and station, it follows that the trial of our faith will be still more crucial than that of the Ancient Worthies. (*Z. '05-281; R.3630*)

1:18 — AT THE END OF THE DAYS — End of the three years of verse 5. (*Z. '05-281; R.3630*)

1:20 — IN ALL MATTERS OF WISDOM AND UNDERSTANDING —

The secret of this wisdom and understanding lay in God's blessing and in the fact that these three sought to devote their lives to God, to doing the divine will. Our hearts and minds can be free from selfish motives, free from superstition, free from fears, free to do the will of God at any cost. Such minds are scarce at any time, but they always develop wisdom. Contrariwise—sensuality, selfishness, grinding of personal axes always becloud the judgment. We need today in every walk of life men of the stamp of Daniel and his companions, whole hearted men, who will give their best for the service of their fellow men in whatever sphere they work. The world has grown wiser(?) since. Today a Daniel would not get into such a position of influence; or if he did it would be a miracle if he were not removed—such a miracle as has kept Judge Lindsay of Colorado in office for several years, in spite of every pressure of high handed politics which has sought to crush him because of his faithfulness to the principles of righteousness. Christians in this age are in a position very similar to that of Daniel. The great King of glory has them in the school of Christ, to select a few to be joint heirs in the Messianic Kingdom. The test of examination will come in the end of this age. Those then found worthy will be such as have the Daniel spirit of devotion to God and to the principles of righteousness, willing to lay down their lives in the service of the truth, followers in Jesus' footsteps. (*Z. '11-345, 346; R.4873*)

HE FOUND THEM TEN TIMES BETTER THAN ALL THE MAGICIANS AND ASTROLOGERS

— God's blessing was upon these boys and their fixity of principle. He blessed them with superior knowledge, wisdom, and grace, so that the eunuch, their companions, and at last the King, perceived God's favor in them. But this favor with God and with the

King meant to a considerable degree the jealousy and enmity of their associates. We see this in the event of the fiery furnace and of the lions' den. (Z. '05-281; R.3630)

1:21 — AND DANIEL CONTINUED EVEN UNTO THE FIRST YEAR OF KING CYRUS — Daniel was in Babylon during the whole period of the desolation

. (70 years + 18 years before = 88 years)

There is no record of his return to Jerusalem, among his people. Probably he held so high a position that he could not leave and probably the Lord had more work for him to do there. Daniel's age at least $16 + 70 + 18 = 104$ years at the first year of Cyrus. (536 B.C.)

2:1 — AND IN THE SECOND YEAR — Daniel and his companions had been in school only for less than one year. (Chap. 1:5, note, and verse 18.)

2:4 — TELL THY SERVANTS THE DREAM, AND WE WILL SHEW THE INTERPRETATION — They seem to have been told before that the King had forgotten the dream, and made such requests repeatedly.

2:5 — THE THING IS GONE FROM ME — *Leeser*: "The decree is firmly resolved on by me."

2:8 — I KNOW OF CERTAINTY THAT YE WOULD GAIN THE TIME — The Chaldaeans being unable to answer the king, kept putting him off for three years. (See Z. '99-165; R.2492)—"Event of the interpretation of his dream by Daniel." This would put the interpretation in the fifth year of the reign, 15 years before the "fiery furnace" and 14 years before the Desolation.) All their powers and wiles could avail them nothing. The King at last grew impatient and in fury at the answer of the Chaldaeans in vss. 10, 11 he decreed that all the wise men should be killed.

BECAUSE YE SEE THE THING IS GONE FROM ME — *Leeser*: "Because ye see the decree is firmly resolved on by me."

2:9 — TILL THE TIME BE CHANGED — The time in which the decree of vs. 5 was to be executed. The Chaldaeans knew they could not answer the dream.

2:10 — EARTH — *Leeser*: "Habitable Earth."

2:13 — THAT THE WISE MEN SHOULD BE SLAIN — *Leeser*: "And (some of) the wise men were slain; and they sought . . ."

2:15 — THEN ARIOCH MADE THE THING KNOWN TO DANIEL —

These verses seem to show that Daniel had no knowledge of the occurrence of the dream before the King's decree. It was probably kept secret among the astrologers and soothsayers. Daniel and his fellows not being thought wise enough to be included among them as a dream teller. Yet Daniel and his three friends were included in those numbered to be slain. Perhaps the King, in unreasoning fury decreed that all his counselors be slain.

2:16 — THAT HE WOULD SHEW THE KING THE INTERPRETATION

— Daniel did not here speak directly to the king, for vs. 25-27 shows that the king at that time first knew of Daniel's personal offer, and so vs. 16 is merely a request for more time, and a promise that the dream would be interpreted if more time were given him or them. This was the first definite indication that the dream would be interpreted, and the king may have given more time in the hope that the dream would be known. Daniel probably asked through some officers.

2:18 — THEY WOULD DESIRE MERCIES OF THE GOD OF HEAVEN CONCERNING THIS SECRET —

They did the only wise thing. They knew where they could get help, and prayed to Jehovah. Daniel's promise or expressed hope in verse 16 shows his great faith.

HIS FELLOWS SHOULD NOT PERISH WITH THE REST OF THE WISE MEN OF BABYLON —

See note on verse 13.

2:19 — THEN WAS THE SECRET REVEALED UNTO DANIEL IN A NIGHT VISION —

Here was the reward of loyalty. The dream was revealed to Daniel, the others did not have this gift. (See 1:17; 2:30)

THEN DANIEL BLESSED THE GOD OF HEAVEN — They gratefully thanked and praised the creator, for his help and kindness and mercies. An example for us not to forget to thank the Father for all his goodness and care over us.

2:20 — FOREVER AND EVER — *Leeser*: "From eternity to all eternity."

2:21 — HE GIVETH WISDOM UNTO THE WISE, AND KNOWLEDGE TO THEM THAT KNOW UNDERSTANDING —

"To him that hath (and uses it well) shall be given." God does not give knowledge to them that are foolish toward God, to those without understanding. So if we use our talents God will give us more, and so we will be more and more used in His service.

2:25 — THE WISE MEN OF BABYLON — The wise men of Babylon must thou not destroy. (*Leeser*)

2:28 — THERE IS A GOD IN HEAVEN THAT REVEALETH SECRETS

— Daniel always gave God the glory. (Dan. 5:17; 2:30) He showed the king that the astrologers were useless in the matter, but that Jehovah could reveal it. He wished to impress upon the King the fact that there was but one true God. Daniel was very humble and meek. He was given the dream that the king might know the things to come (not for Daniel's benefit to make him great) and also mainly for us, the Church. (Rom. 15:4; vs. 28)

2:31 — A GREAT IMAGE — The image represents not the people but the governments and all the families of the earth. These are to be destroyed that the people may be delivered. Jesus came not to destroy men's lives but to save them. (John 3:17; Luke 9:56)

BRIGHTNESS WAS EXCELLENT — Excellent in man's, Nebuchadnezzar's sight, because of man's perverted tastes and he knows of nothing better. God's view of these same kingdoms is given in Dan. 7. "Beasts."

2:32 — THE IMAGE'S HEAD WAS — The image as a whole represents the universal rule of the Gentile powers over the earth. Hence "Gentile Times." Note 2, Chap. 2. with note 1, chapter 1 shows that this dream was interpreted some time (14 years) before Zedekiah's dethronement and the fall of the only kingdom recognized by God as having rule actually (crown = actual rule), removed at fall of Zedekiah. (Ezek. 21:26, 27) These Gentile kingdoms could not be recognized as having the rule before God's own people fell, and their crown was removed. Hence Nebuchadnezzar was not fully recognized as sole ruler until 606 B.C. How then account for the dream being given fourteen years before? The Lord might have given the dream in advance, because as far as earthly kingdoms were concerned, he already had attained headship or lordship over them, and even at that time the Jewish King was a vassal, paying tribute. As the head (to be) of the image Nebuchadnezzar was already in power and the image was being prepared to fill its appointed place. But the Lord had not yet removed the diadem from the king of Israel, hence the "seven times" of tribulation upon Israel had not yet fully begun and the seven times were to be unrestricted, unlimited dominion, God's typical kingdom being out of the way (and the Ark gone). So now we have the establishment of Christ's Kingdom dating we believe from 1878, and yet during all the years from 1878 to 1914 the Gentile Kingdoms are permitted to hold sway and will so continue till 1914 ends, their lease of power dating from the overthrow of Zedekiah, 606 B.C. to 1915 A.D. 2520 years. The Image represents both Gentile times and the four universal empires of earth. Extract nearly from Bro. Russell's letter (10/10/05). See vss. 37, 38.

2:33 — HIS FEET OF PART IRON AND PART OF CLAY — Mixture of iron and clay = union of ecclesiastical and civil power for rule. The Holy

Roman Empire, Papacy. The iron continues to represent civil governments and the miry clay, making them appear like stone represents Ecclesiasticism as it is now mixed up with the politics of the ten kingdoms of Europe. (N-9-9-10) The feet were of iron the same as the legs, but were smeared with miry clay to make them seem like feet, stone being a symbol of God's kingdom. God will thus allow man to prove to himself that his best attainments are but imitations and lead to disaster.

2:34 — WITHOUT HANDS — Not by human power and hence not man-made, but of divine origin and power. Man's best and noblest efforts to uplift himself out of sin and degradation are represented in the existing kingdoms, although these previous kingdoms had actually passed away. (Dan. 7:12)

SMOTE THE IMAGE UPON ITS FEET — At the latter end of Gentile power. The smiting represents the judgments upon Babylon and the Kingdoms of this world, resulting in the great time of trouble.

2:35 — THEN WAS THE . . . BROKEN TO PIECES TOGETHER — Outward appearance, or characteristics of all four kingdoms remained till the end, represented in the existing kingdoms, although these previous kingdoms had actually passed away. (Dan. 7:12)

THE WIND CARRIED THEM AWAY — The storm of trouble at the end of the harvest.

THE STONE . . . BECAME A GREAT MOUNTAIN — Showing the growth of the Kingdom from the beginning in Jerusalem till it reaches all nations, all the families of the earth.

2:37 — THE GOD OF HEAVEN HATH GIVEN THEE A KINGDOM — There the Gentile Kingdoms, or powers that be, were ordained of God. (See Dan. 4:17; Rom. 13:1.)

2:38 — HATH MADE THEE RULER OVER THEM ALL — This king was also a type later of the race of man. Nearly these same words were used to Adam in Gen. 1 and in Dan. 4:12, 22.

THOU ART THIS HEAD OF GOLD — Nebuchadnezzar. Babylonia. This empire ended 536 B.C. Nebuchadnezzar was mentioned because he was the then reigning King. Gold is symbolic of the splendor, magnificence, majesty of the empire. Babylon then in the height of its splendor and power. Its hanging gardens were one of the seven wonders of the world.

2:39 — ANOTHER KINGDOM, INFERIOR TO THEE — Breast and arms of silver represent Medo-Persian empire, (two divisions as indicated by the two arms). Less grand, inferior to Babylon. Cyrus first king (Darius,

possibly a title of Cyrus, or Darius and Cyrus may have ruled together over Medo-Persia for a while, two years and by 536 B.C. Cyrus was sole ruler and took Babylon.) See note on Dan. 5:31.

THIRD KINGDOM OF BRASS — Belly and thighs of brass (copper) represent Greece. Alexander first king, bore rule from Italy to the Punjab and Macedonia to the Indian Ocean.

2:40 — THE FOURTH KINGDOM — Legs of Iron represent Roman Republic and empire, the Caesars. Two legs represent split kingdom into Eastern Empire (seat of Byzantium or Constantinople) and the Western Empire (seat at Rome); separated by Constantine in A.D.

Three of these empires had passed away and the fourth, the Roman, held universal sway at the time of our Lord's birth as we read. "There went out a decree from Caesar Augustus that all the world should be taxed." (Luke 2:1) The iron empire, Rome was by far the strongest and lasted longer than its predecessors. It still continues as represented in the ten toe kingdoms of Europe now. (C253)

2:41 — PART OF POTTER'S CLAY AND PART OF IRON — Mixture of Church and State. Stone is the symbol of the true kingdom of God, and Babylon substituted an imitation of stone—clay—which it has united with the fragmentary remains of the Old Roman Empire, and this mixture—the Church Nominal wedded to the kingdoms of this world, which the Lord calls Babylon, confusion, presumes to call itself Christendom, Christ's kingdom. (C254)

THE FEET AND TOES — These ten toes, kingdoms, are supposed to be as follows: The Western or Roman Empire extended west to include Britain and Spain, south to the Mediterranean Sea, north to the Rhine and Danube and east to the limits of the German Empire. Here we may look for these subdivisions: 1) Lombardy, the seat of a powerful kingdom; 2) Ravenna, seat of the eunuch who reigned over a great part of Italy; 3) the State of Rome, seat of the Empire; 4) Naples; 5) Tuscany; (making five parts of Italy); 6) France; 7) Spain; 8) Portugal; 9) Austria; 10) Great Britain. This is on the basis of the territorial division.

2:43 — THEY SHALL NOT CLEAVE ONE TO ANOTHER — Church and world blend but cannot thoroughly amalgamate, not a perfect union. Because the kingdom of God (in embryo) cannot have fellowship with idols. (1 Cor. 10:20, 21; 2 Cor. 6:14-18; 1 John 2:15-17; James 4:4)

2:44 — IN THE DAYS OF THESE KINGS — In the days of the 10 toe kingdoms. Clay and iron were partly separated when Napoleon proved the Pope was not divine, 1799, 1800. Now that the miry clay has become dry

and “brittle” it is losing its adhesive power and the iron and clay show signs of dissolution and will quickly crumble when smitten by the “stone” the true kingdom of God. (C255)

IT SHALL BREAK IN PIECES AND CONSUME — Smiting not begin till 1915 A.D. as lease of power to Gentiles ends there. In a sense it is going on now, but really, the material to do the smiting is now being prepared—anarchists, socialists.

2:45 — THE STONE WAS CUT OUT OF THE MOUNTAIN WITHOUT HANDS — This represents the true Kingdom of God. During the Gospel Age, this stone kingdom is being formed, cut out, carved and shaped for its future position of greatness, not by human power or efforts (man’s efforts are represented in the image), (Zech. 4:6) Jehovah’s invisible power. When complete, it will smite and destroy the kingdoms of this world. The Papal system has long claimed that it is the kingdom which the God of heaven here promised to set up and that in fulfillment of this prophecy, it did break in pieces and consume all other kingdoms. But the truth is that the nominal church merely united with the earthly empires as the clay with the iron and that Papacy never really was the true kingdom of God, but merely a counterfeit of it. One of the best evidences that Papacy did not destroy and consume these kingdoms is that they still exist. (C254-255) See Rev. 3:21; 2:26, 27; Psa. 2:8-12; 149:6-9. When this kingdom has accomplished the work of destruction, then will the hand that smote be turned to heal, and the people turned to the Lord and he shall heal them. (Isa. 19:22; 2:2, 3; Jer. 3:22, 23; Hosea 6:1; 14:4)

2:46 — AND WORSHIPPED DANIEL — Of course Daniel did not accept the worship, as is implied, it seems, in vs. 47. Worshipped = *Leeser* “Brood down to.” See Daniel’s character in Dan. 2:28; 5:17.

2:49 — DANIEL REQUESTED OF THE KING — In his prosperity Daniel did not forget his friends.

SAT IN THE GATE OF THE KING — Was next in authority to the king or very near to him; the words imply that he did the business of state for the king.

3:1 — THE KING MADE AN IMAGE OF GOLD — Why set up the image? Nebuchadnezzar’s pride increased by his victories and also he may have wished to unify the religion and politics of the empire. Same or similar policy followed since. Papacy is here pictured. She set up the worship of wealth and ease and fame and earthly advantage. This image was probably a copy of likeness of Nebuchadnezzar himself. He wished to cement the religions of his empire into one harmonious whole and instituted a peace

celebration. He was perhaps the first to grasp the thought of a universal government to make war cease. (Z. '11-346; R.4874)

SIX CUBITS — Sacred cubit = 20" and a fraction, figured on Egyptian cubit = 1-1/2", the statue would be 90' high and 9' broad.

IN THE PLAIN OF DURA — This would seem to mean that it was outside the city. Only the nobility were invited to the dedication. Daniel may have been away in some distant portion of the empire.

3:2 — THE KING SENT TO GATHER TOGETHER — These were to be duly impressed with the greatness and magnificence of the Babylonian power and of the futility of resisting it. They were to be given an illustration of the blessings to result from having one government and the entire world at peace. Nebuchadnezzar had doubtless heard that the Israelites were from of old inspired by a certain promise from their God that at a future time their nation would be made the ruling one for the blessing of all. He considered this theory a wise one, and himself the opportune person to be the blesser of the world through Bel-Merodach. (Z. '11-346; R.4874)

God had His true plan. Nebuchadnezzar set up man's scheme, making it like God's, and in the punishment had a fiery furnace. So Papacy set up man's idea and their punishment.

3:5 — ALL KINDS OF MUSICK — Music probably refined, not barbaric. Babylon then was the center of civilization. We may sympathize with the victorious Nebuchadnezzar in a certain measure of pride in the achievements of that hour and the peace program. Hitherto his rule had been one of conquest, henceforth, everything conquered, the world was to have a jubilation of peace. (Z. '11-346; R.4874)

THE GOLDEN IMAGE — Not necessary to suppose it was of solid gold, though Herodotus mentions a smaller statue at Babylon which was of solid gold weighing 43,000 lbs. (Z. '11-346; R.4874)

3:6 — INTO THE MIDST OF A BURNING FIERY FURNACE — The penalty for disobedience was so severe as to leave no room for opposition in a sane mind. (Z. '11-346; R.4874)

3:8 — CHALDEANS . . . ACCUSED THE JEWS — Chaldeans envied the Jews, as Daniel probably helped them all he could.

3:12 — SHADRACH, MESHACH, ABED-NEGO — Abed-nego = servant of Nebo or Nego = Planet Mercury. Worshipped as scribe or interpreter. Shadrach = royal; Hananiah = given of God. Meshach = guest. Mishael = what God is.

3:14 — IS IT TRUE — We should sympathetically remember the circumstances. Nebuchadnezzar had conquered the world, and would he now be defied by three men whom he had made what they were, educating them and exalting them. He was giving a great lesson on the very subject of necessity of obedience to his government. Could he allow some of his own representatives to defy that government? That he appreciated these men was shown by the exaltation he had given them. He was seriously disappointed at the only in harmony in connection with his plan to work such blessings to all the earth and such honor to himself. (Z.'11-347; R.4874) Leeser: "Is it out of disrespect."

3:15 — NOW IF YE BE READY — He could hardly think it possible that these three men, now only about 30 or 35 would challenge his authority and power, knowing his autocracy. So he would give them a further chance.

WHO IS THAT GOD THAT SHALL DELIVER YOU OUT OF MY HANDS — The King reminded them that none of the gods had been able to deliver any people out of his power. Their own nation had been overthrown. They could hope for no help, no rescue, if they persisted in defying the King of the whole earth.

3:16 — WE ARE NOT CAREFUL TO ANSWER THEE IN THIS MATTER — Leeser: "We have no need to answer thee in this matter." Their minds were already made up and they would not compromise their consciences.

3:18 — BUT IF NOT, BE IT KNOWN UNTO THEE — What sublime faith and courage! As these Hebrews said we are not able to know the wise plans of our God, nor what may be His will respecting what little remains of our lives. But of His power and love we are confident we can trust, where we cannot trace Him. (Z.'11-347; R.4874)

3:19 — HEAT THE FURNACE — Furnace probably one used to smelt the gold. Heated seven times as hot as usual. Recent explorations show that in that vicinity there were oil wells (Naptha?) and this may have been the fuel. (Z.'11-347; R.4874)

3:21 — THEN THESE MEN WERE BOUND IN THEIR COATS — With all their robes of honor on them.

3:22 — THE FLAME OF THE FIRE SLEW THOSE MEN — A Jewish legend says the flames streamed out 75 feet, perhaps driven by a gust of wind or by throwing in additional fuel at the same time. (Z.'11-347; R.4874)

3:23 — FELL DOWN BOUND INTO THE MIDST OF THE BURNING FIERY FURNACE — This door to the furnace may have been the hole

near the top for throwing in the fuel, and above the bed of the fire, as the men fell down bound into the furnace.

3:24 — THEN NEBUCHADNEZZAR THE KING WAS ASTONIED — He had already had some evidence of the power of Jehovah and so watched the furnace.

3:25 — THE FORM OF THE FOURTH IS LIKE THE SON OF GOD —
Leeser: “A son of the Gods” for Nebuchadnezzar knew nothing about Christ. Undoubtedly this was Christ our Savior, “Michael.”

3:26 — THEN NEBUCHADNEZZAR CAME NEAR — What had he done! What would he do now?

THEN SHADRACH, MESHACH AND ABED-NEGO — These men were alone in their trial, but they had faith in Jehovah, believing that He was able to deliver them if in His wisdom He wished, and if not, then they had faith that His way was the best for them and that He would take care of them, for they hoped in the better resurrection. Their faith was rewarded. It is notable that very little creed idolatry existed in Israel after the desolation. Idols now worshipped are the systems. Job says that God will be with us even in the seventh trouble (greatest, final). Copies of the king and his image, are the Beast and its Image; and these are to be the great tests of the Lord's followers in the seventh trouble.

4:1-37 — The form of this chapter is peculiar. It appears as though the king had in his own words submitted to Daniel a kind of statement of what occurred to him. It makes the account much more forcible. Nebuchadnezzar had a universal kingdom.

4:3 — HOW GREAT ARE HIS SIGNS — The king at the time of the telling of the vision appreciated to some degree the greatness of God.

HIS DOMINION IS FROM GENERATION TO GENERATION —
This seems to be an unwitting prophecy.

4:5 — I SAW A DREAM — The dream came as a warning at a time, when the king was prosperous and at ease. The dream primarily refers to Nebuchadnezzar but also shows the king to be a type of the human race, for 7,000 years in the likeness of a beast. The dominion is to be restored to the race at the end of the Millennium or 7,000 year period; but more particularly typical of the times of the Gentiles.

4:7 — THEN CAME IN THE MAGICIANS — The king still valued his astrologers and magicians to some extent, and seems to have forgotten the lesson of his earlier dream.

4:8 — AT LAST DANIEL CAME IN BEFORE ME — Daniel may have waited until the king found out that his astrologers were powerless, and thus by contrast show him the power of Jehovah. Only the wise men of Babylon were called (vs. 6) and as Daniel came, he was probably in or near Babylon at the time. See Dan. 2:49 where he is last mentioned.

4:9 — MASTER OF THE MAGICIANS — Daniel was the master or greatest of the magicians. (Dan. 2:48) The fact that he did not destroy or try to exterminate the false magi, may have been due to not having the power, but it more likely means that Daniel had a loving, merciful, spirit (chap. 9:1-19) and also may have seen that God was permitting evil and that it was not Daniel's duty to overthrow it in all Babylon. Also he was the king's trusted officer and did what he was ordered to do. He was not hanging around the king to influence him unduly to favor Daniel.

4:10 — A TREE — Human dominion of earth given to man in Adam. Nebuchadnezzar a type of mankind. The whole vision is a beautiful type of the original dominion of man, of his subsequent degradation and restoration in the Millennium. Seven times also typify "Times of Gentiles" when man is governed by beastly governments.

4:12 — ALL FLESH WAS FED OF IT — Shows the greatness and beauty of the dominion; reached up to heaven and included the fowls. Leaves give shadow and protection and its fruit gave food to all the living creation.

4:14 — HEW DOWN THE TREE — Dominion taken away. The beasts and lower creation were left without a protector and Lord. Death (the curse) hewed down the tree and scattered its fruit and foliage.

4:15 — BAND OF IRON AND BRASS — Bound by bands that would securely confine it, that it should not sprout till God's appointed time. Field represents world. Root represents God's purpose in Restitution, His oath bound promise.

4:16 — SEVEN TIMES — Words here translated "seven times" are same as used in Lev. 26 except that here the word "Iddar" is used, while in Lev. it is left to be understood. These seven times turned out to be seven literal years. Those in Leiticus are symbolic years.

PASS OVER HIM — The punishment given to be a lesson for all mankind as it was to Nebuchadnezzar. Men will admit God's rulership over the earth, after the 7,000 years, and also after Gentile times, and in the great trouble. God has set up over mankind some of the worst men as rulers, that the experience might be a lasting benefit to them. 2,520 years, is a very peculiar number, it is the least common multiple of all the numbers from 1-10.

4:19 — HIS THOUGHTS TROUBLED HIM — Daniel was sorry for the king (vs. 19) and was anxious to break the interpretation as gently as possible. He counselled the king (vs. 27) to forsake evil for righteousness, if it might be a lengthening of his peace.

THE DREAM BE TO THEM THAT HATE THEE — See *Leeser*: “O that the dream might be for those that hate thee, etc.”

4:30 — IS NOT THIS GREAT BABYLON — Babylon was the most magnificent and probably the largest city of the ancient world. It was built in the form of a square on both sides of the Euphrates; and for protection against invaders. It was surrounded by a deep moat filled with water, and enclosed within a vast system of double walls. 32 to 85 feet thick, 75 to 300 feet high. On the summit were low towers, said to have been 250 in number, placed along the outer and inner edges of the wall, tower facing tower; and in the walls were 100 brazen gates, 25 on each side, corresponding to the number of streets which intersected each other at right angles. The city was adorned with splendid palaces and temples and the spoils of conquest. Nebuchadnezzar was the greatest monarch of the empire, whose long reign covered nearly one-half the period of its existence. The city was noted for its wealth and magnificence, which brought a corresponding moral degradation, sure precursor of its decline and fall. It was wholly given to idolatry and full of iniquity. Its people were worshipping Baal. The name Babylon originated from the frustrating of the plan for the great tower called Babel (Gen. 11:1-9) (confusion) because there God confounded human speech, but the native etymology made the name “Babel,” which instead of being reproachful and a reminder of the Lord’s displeasure, signified to them “the gate of God.” (*D23, 24*)

THAT I HAVE BUILT — One of the most prominent features of all forms of insanity is an exaggeration of egotism, either in self-exaltation or self-depression. Egotism implies a want of judgment. Everyone has more or less of this want of judgment and form of insanity; and it is one of the great objects of the children of God to subdue self and develop the spirit of a sound mind and realize our dependence upon God. Nebuchadnezzar had the insane idea that he could rule the world and God knowing that he could not in his fallen condition, yet allowed him to attempt. God has allowed all of the phases of the Gentile powers to attempt to rule the world in order that man may learn a valuable lesson, namely his dependence upon God. In the same way the Apostate Church, tired of waiting for the coming of the King, had the insane idea that she could rule the world, and though God knew she could not, yet allowed her to attempt it. In all these cases the result has been confusion, misery and death. See note vs. 34.

4:34 — MINE UNDERSTANDING RETURNED TO ME — Just as Nebuchadnezzar after seven years of insanity was able to appreciate the

almighty power and loving care of God, so man after the seven times of the Gentiles (and also more completely the 7,000 years of his fallen condition) will learn under the rule of Christ their own weakness and dependence upon God, and will have their reason restored to them.

4:36 — AND I WAS ESTABLISHED IN MY KINGDOM — Daniel had probably told the king's counselors that the madness was only temporary and so caused a kind of regency to be established, thus enabling the king to receive his throne after seven years. The empire was probably at peace during those seven years. The return of the kingdom to him and the adding of excellent majesty, typified the return of the dominion to man, and his added glory.

4:37 — NEBUCHADNEZZAR PRAISE AND EXTOL . . . THE KING OF HEAVEN — Nebuchadnezzar's repentance and acknowledgment of Jehovah's power is a type of the repentance of the human race, when after the Millennium every being in heaven and earth will own Him as King and sole ruler.

5:1 — BELSHAZZAR — Daniel must have been an old man (103) at the time of this incident. Nebuchadnezzar was dead. Nebonidos, his son, (Nebonidos is the same as Belshazzar.) (Z. '99-173; R.2497) was probably also dead, and Belshazzar, the grandson had but recently come to the throne. Babylon was the capital city of the empire, and from all descriptions must have been by far the most wonderful city of the world up to that time, and in some respects there has been no rival since. It was very wealthy and luxurious, enriched not only by the plunder of the palaces and temples of the conquered nations round about, but also by the yearly tributes of these nations; and also by the mercantile traffic with all the nations of the world. It was also a great fortress. The great plain on which it lay, a paradise of fertility and cultivation was intersected by countless canals, serving alike for irrigation and navigation. Babylon was 14 miles square. The Euphrates flowed through it, and was banked on each side with solid massive walls, and intersected with water gates made of bronze. The historian says Babylon was the strongest fortress in the world. Even a small force of men could have held it for years. It would be the natural effect of having such richness and strength under his control to make the king proud and self-confident. (Z. '05-283; R.3632) Belshazzar means Prince of Bel.

GREAT FEAST TO A THOUSAND OF HIS LORDS — The enemy was little thought of (as true now). While Belshazzar and the people of Babylon were holding high revel, convinced of the security, the impregnability of their city (Zech. 11:1, note), Cyrus and his army were building a trench above the city (So Jesus and his people are now diverting the water—people—of modern Babylon; Rev. 16:12) into which the, in due time, waters of the Euphrates were turned. Belshazzar boasted of the

impregnability of his fortress, and declared the gods of Babylon were superior to all others. (Z. '10-373; R.4719)

5:3 — GOLDEN VESSELS . . . TAKEN OUT OF THE TEMPLE — These vessels, or many of them, were sent back to Jerusalem by Cyrus. See Ezra 1:7-11; 5:14; 6:5.

5:4 — THEY DRANK WINE, AND PRAISED THE GODS OF GOLD, AND OF SILVER — He pointed to the subject nations surrounding as evidence of this and in derision called for the holy vessels brought by Nebuchadnezzar from the Jewish temple, that he and the lords might drink from these to do honor to the gods of Babylon. (Z. '05-284; R.3633)

5:10 — THE QUEEN — The king's mother remembered Daniel. She had probably heard of the wonderful interpretation of Nebuchadnezzar's dream by Daniel, when all others had failed. The prophet was evidently well known, and not far off, probably still engaged in the government service near the palace. (Z. '05-284; R.3633)

5:17 — DANIEL ANSWERED AND SAID BEFORE THE KING — Daniel's courage on this occasion is worthy of remark. He had a most painful duty to perform towards his superiors—the king as an autocrat had the power of his life at his tongue's end. The king had offered both wealth and honor to the wise man able to give the meaning of the remarkable writing, for all felt that some dire calamity was impending. But the Lord's prophet showed that he was not mercenary, and that his interpretation was not influenced by any such considerations. (Z. '05-284; R.3633)

5:22 — HAST NOT HUMBLD THINE HEART, THOUGH THOU KNEWEST ALL THIS — The king, knowing this, should have humbled himself before God Jehovah, and inasmuch as he had boastfully defied and knowingly dishonored him (as many now do, of professors, etc.), the writing on the wall was a direct message from Jehovah to him announcing the end of his dominion as a just punishment for his sins.

5:25 — MENE, MENE, TEKEL, UPHARSIN — These are Chaldaic terms taken from the Babylonian table of weights and being translated from the ancient cuneiform in which they were written, would mean—a mina, a mina, a shekel, a half-mina.

The table of weight is —

20 gerah = 1 shekel
50 shekels = 1 mina
1 mina = 1000 gerahs

Hence “a mina, a mina, a shekel, and a half-mina,” or 2-1/2 minas plus a shekel, reduced to gerahs = 2,520. So Daniel alluded not only to the literal kingdom of Babylon, nor to the literal Medo-Persian empire, which succeeded it. Rather he was prophetically declaring—After 2,520 years of supremacy the Gentile lease of power will expire, and the rulership of earth will then be broken up and divided and given to a two-fold empire — the heavenly and earthly phases of the Messianic Kingdom. Also 2,520 is the least common multiple of all the numbers from 1 to 9, and yet is seven symbolic years in duration. (R.6377)

5:26 — MENE — *Mene*, repeated for emphasis. *Mene* = (p.p. of *menah* = to appoint, to count.) “numbered.”

5:27 — TEKEL — To balance (Chald.) corresp. to Heb. *shawkal* = to suspend, to poise; from which comes *shekel* = a weight.

5:28 — PERES — “*Upharsin*” was the original word on the wall, but Daniel, in the interpretation used the word “*Peres*.” “*Upharsin*” is the plural of “*Peres*,” and while “*Peres*” means divided, “*Upharsin*” means completely shattered, crushed. It appears as though Daniel, to break the news to those who had treated him kindly, used the gentler word. *Paras* = to split up. By a change of vowel it becomes *Pawras* = Persia, the country which conquered Babylon. Thus the message = “Numbered, numbered, weighed, divided.” The “U” in *Upharsin* means “and.” Literally—a mina, a mina, a shekel, and half minas. A mina = 60 shekels; Parsu = 1/2 mina. Transliterated into sacred Semitic = “Numbered, etc.” While by another slight change of vowels, the word which had already meant half-minas, and divided, was soon to be the very name of the conquerors of Babylon. *Paras* = the Persian. So this was a real Babylonian puzzle. (*Wheldon*)

6:2 — AND OVER THESE THREE PRESIDENTS OF WHOM DANIEL WAS FIRST — Daniel was honored by all the rulers of Babylon. His position shows the trust which was placed in him, and also the character of the king in placing over his kingdom a just and honorable man, whom he could fully trust. We see here something of Darius’ system of government. What a compliment was thus paid to this noble, consecrated Jew, and how the recognition of his ability marks the breadth of mind of some of the rulers of the past! Their desire to have such a man in such high repute and authority seems to show their good intentions in respect to governing the world. This may be true of many noble-minded modern monarchs—that they give their subjects the best government of which they are capable, according to their own imperfect judgments. What specially will mark Messiah’s kingdom will be that it will have perfect ideals as to human government, and it will be backed by divine power. (Z.’11-347; R.4874) Such a man as Daniel was sure to be in the way of grafters, hindering their schemes. Eastern governments are full of graft.

6:5 — WE SHALL NOT FIND ANY OCCASION AGAINST THIS DANIEL, EXCEPT ... CONCERNING THE LAW OF HIS GOD —

This should be a lesson to us, that we should so live that none could find fault with us, except it be concerning the law of our God.

6:10 — TOWARD JERUSALEM — This showed his faith in the promised restoration of Jerusalem. This was a custom of the Jews. (Dan. 9:2; 1 Kings 8:38, 39, 42, 44, 48; Psa. 5:7; Jonah 2:4) As the sharpening of scythes in harvest time is not thought a waste of time, so the time spent in prayer is not lost as respects the affairs of life. Unquestionably the best men and women in the world are those who pray, and pray regularly, and bow the knee, as did Daniel. (*Z. '11-348; R.4875; Z. '99-184; R.2502*)

The moments thus taken from earth's affairs are well spent and bring more than commensurate blessings. It is impossible to live a consecrated life without prayer. What would Daniel have been without his praying time? How would his faith in God have persisted in that heathen land? How could his loyalty to principle have maintained itself in the midst of corruption had it not been for his communion with his maker? To the Christian this blessing is increased many fold for we have an Advocate with the Father. (*Z. '11-348; R.4875*)

HE KNEELED UPON HIS KNEES THREE TIMES A DAY — Daniel would not adopt a less humble posture in his communion with the Father than he did in addressing an earthly monarch. We do not perhaps fully appreciate as we should the high privilege we have in communion with the Father, in being allowed to have it.

AND GAVE THANKS BEFORE HIS GOD, AS HE DID AFORETIME — These words imply that Daniel, instead of being terrified by his impending fate, did not even alter his usual mode of prayer, but had such perfect trust in God's care over him, that his prayer consisted in giving thanks.

6:14 — HE LABORED TILL THE GOING DOWN OF THE SUN TO DELIVER HIM — The king was very sorry, for he loved Daniel, and he was losing the only man in his kingdom, probably, on whom he could absolutely rely and trust. Darius would have liked to have found some way of evading the law, and very likely sent for the wise men of Babylon, just as people now get a lawyer, and try to find some loophole whereby they can evade the law. The wise men in this case however were probably in league with Daniel's enemies and so little could be expected of them. The king was probably angry at having been trapped so.

6:15 — THESE MEN ASSEMBLED UNTO THE KING — They evidently desired not mercy by vengeance, blood, to satisfy their spite and hatred and envy.

6:16 — THY GOD WHOM THOU SERVEST CONTINUALLY, HE WILL DELIVER THEE — What a beautiful testimony to Daniel's uprightness! The king evidently by this time despaired of saving Daniel from the consequences of the king's rash command. These last words may have been given to cheer Daniel, but the king evidently believed them somewhat, or he would not have gone to the den in the morning and called to Daniel to see if he was alive.

6:17 — A STONE WAS BROUGHT — This double seal would guard against fraud on either side, and both sides would have to be present at the unsealing.

6:22 — MY GOD HATH SENT HIS ANGEL — Perhaps the Lord's power acting upon the lions. But possibly a real angel was sent to do it, as in Dan. 10:13.

INNOCENCY WAS FOUND IN ME — Daniel's delivery a proof of God's faithful care over those who serve him. Daniel was here used of the Lord to further his plans. Daniel's hope was not of this life, but it was of the earth, he had no spiritual promises. Ours is a heavenly hope and hence we should not expect an earthly deliverance, but rather to suffer with him that we may be glorified together. No heavenly promises were seen in Daniel's day. (Heb. 2:3; 2 Tim. 1:10)

6:24 — AND THEY CAST THEM INTO THE DEN...THEIR CHILDREN, AND THEIR WIVES — This shows the ferocity of men in those days, and the high esteem in which human life was held. The king was probably terribly angry, at the trick played upon him. Kings held absolute power over the lives of their subjects, and it seems to have been a frequent occurrence that whole families were exterminated for the fault of one member. (See Esther 7:10; 8:7; 9:10, 13-15) The qualities of mercy and gentleness seem to have been nearly unknown amongst the Gentiles, on the part of the powerful, until Jesus came preaching his message of love. (Also see *Z. '11-348; R.4875*)

6:27 — WHO HATH DELIVERED DANIEL — The decree shows the king's appreciation of Jehovah's power, and also his repentance. The decree may have been given to avoid a like occurrence again. Darius' decree reminds us of Nebuchadnezzar and his words after being restored to his senses.

6:28 — REIGN OF DARIUS, AND IN THE REIGN OF CYRUS THE PERSIAN — Darius and Cyrus may have reigned together for years and

then Cyrus became sole ruler at Darius' death. Daniel most positively declares that Darius the Median took the kingdom from Belshazzar (Ch. 5:31). Cyrus appears to have been the chief in some respects, yet that Darius was the representative of authority for some time. Darius was probably under Cyrus. (Z. '11-348; R.4875)

7 — Events in this chapter are previous to those of the last two chapters.

7:2 — FOUR WINDS — Four winds may be the same as in Rev. 7. Financial, civil, social, and religious influences acting upon the sea (turbulent humanity, not, perhaps, under religious restraint) which produced here the four great universal empires in turn because working under different conditions than in Rev. 7.

7:3 — FOUR GREAT BEASTS — Earth's four great universal empires, all four different one from another. The four beasts are the four empires as God and his people see them (beastly-ignoble, ferocious, selfish) while Nebuchadnezzar's dream image represented the same governments as seen from man's viewpoint (gorgeous, beautiful).

7:4 — LIKE A LION — The lion is the king (head) of beasts, and the eagle is the king (head) of birds (spiritual power). So Babylon was the head of gold over all the other kingdoms or world powers which followed it. So the antitypical Babylon the great would set itself up as the spiritual ruler of the world under the Pope. In both type and anti-type Babylon claimed the rulership over temporal and spiritual affairs. It had the voice of kingly power, really the spirit of Satan.

AND HAD EAGLE'S WINGS — As the eagle is a bird of prey, the lion with eagle's wings may represent the character of the Babylonian Kingdom before it became universal. Then it seemed to get its wealth by incursions upon other nations, a destructive policy. Plucking of wings = change of character to that of Kingdom under Nebuchadnezzar—constructive.

IT WAS LIFTED UP . . . A MAN'S HEART WAS GIVEN TO IT — Lifted up and given heart of man = given universal dominion. (Dan. 2:37, 38; 4:20-22)

7:5 — BEAR — Medo-Persia!

RAISED UP ON ONE SIDE — One part of the two sides of the kingdom (the Persian) became greater and overshadowed the other. (Representing how that the Lord's Kingdom, though the earthly phase was prepared first, the heavenly phase will be the greater and more resplendent.)

THREE RIBS IN THE MOUTH — Mouth = speech (Jer. 1:9; vs. 20).

The bear was figuratively uttering words regarding three ribs. Rib represent a woman (Gen. 2:22) As Cyrus and his dual kingdom represent Christ and his dual kingdom. So typically this Medo-Persian power was declaring concerning three women. In Palestine it was the custom for parents to select the bride for the son. So the heavenly Father has been selecting a bride for His Son.

The **first** to be favored with the proposal of the heavenly marriage was the Jewish nation, the old Jerusalem. But when Jesus came to his own they would not receive him. (John 1:11). They saw no comeliness or beauty such as they would desire and he was despised and rejected (Isa. 53:1-3). So they were cast off, and **second** God did visit the Gentiles to take out of them a people for His name. But although the called out company of the Gospel Age was originally espoused as a chaste virgin to one husband, Christ, yet as the serpent beguiled Eve through subtlety, so the Nominal Church was corrupted by the god of this world from the simplicity that is in Christ. (2 Cor. 11:2, 3). Tired of waiting for her Lord she apostatized from the faith and in 539 A.D. “married” another and thus became an “adulteress,” and the “Mother of Harlots” (Rev. 17). When Jesus returned in 1874 and the cry went forth—“Behold the Bridegroom go ye forth to meet Him” (Matt. 25:6), he was again despised and rejected. The **third** rib is the true Church composed of the faithful remnant of both the houses of Israel. This is the Church whom Christ loved and for whom he gave himself in sacrifice (Eph 5:25-27). Like her Lord she has been despised and rejected; but in spite of every trial she has remained chaste and faithful throughout her long period of waiting, and will now soon become the Holy City, the New Jerusalem (Rev. 21:2, 9; 19:7, 8). As the second Eve she will, in the regeneration, become the mother of all living (Gen. 3:20) (*G.P.P.* Vol. 2:154.) Word for rib here is Chaldee, same Heb. letters, but with different vowel points. (*tsela* = a side, as often rendered) In 2 Sam. 2:23; 3:27; 4:6; 20:10, original has simply “fifth” (*chomesh*), in Gen. 47:26.

7:7 — STAMPED THE RESIDUE WITH THE FEET OF IT — Rome often destroyed the warriors and power of a nation after appropriating its wealth, so that the nation would remain helpless under Rome’s power for a long time. (See Gaul, Carthage, Mesopotamia.)

7:8 — THREE OF THE FIRST HORNS PLUCKED UP BY THE ROOTS

— Three of the powers uprooted before it = (1) Power seated at Ravenna fell A.D. 476; (2) Heruli, fell 489 A.D. (3) Ostrogoths, vanquished 539 A.D. by Belisarius for Justinian. (At this time Pope was acknowledged) the chief authority in city of Rome by Justinian in his edict or letter to Pope John (first Pope) in 534 A.D. (*C76*, 77)

EYES LIKE THE EYES OF MAN — Symbolic of intelligence and far sighted policy.

A MOUTH SPEAKING GREAT THINGS — Its power was to be that of its mouth (utterance) guided by its eyes (knowledge), rather than physical force.

7:9 — TILL THE THRONES WERE CAST DOWN — *Leeser*: “until chairs were set down.” May refer to the establishment of the Millennial Kingdom. (vs. 13) (Matt. 29:28)

AND THE ANCIENT OF DAYS — Jehovah. (vs. 13) Christ does the actual work, but nevertheless it is Jehovah’s plan and work. (John 5:22, 27)

9:24 — TO FINISH THE TRANSGRESSION — “Fill ye up the measure of your fathers.” (Matt. 23:30-36). Perhaps to bring an end to Israel’s trial and disobedience, bring it to a culmination as with the Amorites (Gen. 15:16); Israel in Zedekiah’s time (Ezek. 21:25-27; See Dan. 8:23.) The Lord cast them off.

AND TO MAKE AN END OF SINS — “He put away sin by the sacrifice of himself” (Heb. 9:26). “Sin” here seems to be same as in Hos. 4:8 = sin offering; for the same Heb. word is used. (See also 2 Cor. 5:21—*Diag.* and note; Rom. 6:6.) The same word is translated sin offering in Num. 7:76, 82 etc. where there is no Hebrew word for offering. (See *Strong’s Conc.* Offering and Sin) (*B68*)

AND TO MAKE RECONCILIATION FOR INIQUITY — By becoming the sin offering for all. “God was in Christ reconciling the world unto himself.” (2 Cor. 5:19)

AND TO BRING IN EVERLASTING RIGHTEOUSNESS — Make an everlasting Justification for sin instead of the yearly justification accomplished in the types. (*B68*) This would be the beginning of everlasting righteousness.

AND TO SEAL UP THE VISION AND PROPHECY — Set a seal upon as true. Guarantee its fulfillment. The fulfillment of this 70 weeks prophecy would serve to set a seal upon Daniel as a true prophet and upon all his prophecies, especially would it seal this (2300 days) vision. (*C107, B68*)

AND TO ANOINT THE MOST HOLY — The Most Holy of that nation were anointed at Pentecost and after; the faithful remnant, the purest and fittest. (*B68*) (Rom. 11:5; 9:27, 29; 11:7)

9:25 — SEVEN WEEKS AND THREESCORE AND TWO WEEKS — Why this division? The seven weeks were perhaps troublous times, followed by more favorable times. Seven weeks = 49 years, bringing us to 405 B.C.

The corresponding date in the Gospel Age is 1440 A.D. This is the time that printing was invented in Europe, a very important factor in the Reformation.

Arch-bishop Trench in "*Medieval Church History*" p. 423: "Then, while abuses were never rife, while the lives of the clergy were never fuller of scandal, while the Papal Court was never more venal, nor could less endure the beating upon it of that fierce light which leaves nothing hid—the invention of printing (1440) multiplied a thousand fold every voice which was raised to proclaim an abuse or to denounce a corruption. And marching hand in hand with this wondrous invention was the revival of learning." (Z.'05-183; R.3577)

10:13 — PRINCE OF THE KINGDOM OF PERSIA — Roman Catholic Theologians hold that these were spirit beings, this view is given in the *Douay Version*. Just what Gabriel had accomplished with Cyrus we do not know, but notice the wording, of 2 Chron. 36:22. It was probably another of Gabriel's missions, the object being to work upon the more generous impulses of Cyrus in a manner that would cause him to issue the edict freeing the Jews. (In this connection, Bro. Russell says that as the prophecy of Daniel was brought to Alexander's attention by the Jewish Priests, so also Isaiah's prophecy (44:28; 45:1) was brought to Cyrus' notice and was what induced him to free the Jews). Gabriel had on this occasion been trying to accomplish something with Cyrus. The 21 days here are the same as the three full weeks of vs. 2.

10:20 — I RETURN TO FIGHT WITH THE PRINCE OF PERSIA — Probably may refer to the obtaining of Nehemiah's commission from Arterxerxes, 80 years later.

AND WHEN I AM GONE FORTH — Left him, having accomplished his mission.

THE PRINCE OF GRECIA SHALL COME — Alexander. Arterxerxes (Darius) being conquered by him.

12:4 — See Jer. 23:20; 30:24.

12:7 — THAT IT SHALL BE FOR A TIME, TIMES, AND AN HALF: AND WHEN HE SHALL ACCOMPLISH TO SCATTER THE POWER OF THE HOLY PEOPLE — *Leeser*: "That after a time, times and a half and when there shall be an end to the crushing of the power of the Holy People." *A.R.V.*: "It shall be for a time, times and a half; and when they have made an

end of breaking in pieces the power of the holy people.” = When the powers that he will seemingly have crushed the power of the Truth. (Rev. 13:15-17)

12:9 — FOR THE WORDS ARE CLOSED UP AND SEALED TILL THE TIME OF THE END — No human being, not even Jesus, as he himself declared (Matt. 24:36), could know what this prophecy meant, until the due time. It was written as per chapter 10:1, and Jesus had access to this as well as to the other prophecies. The prophecy was opened up through the steward. This now is part of the sealing.)

HOSEA

The name means Deliverance, Salvation. Not uncommon among the Jews. Israel's last King was named Hoshea. It was also the original name of Joshua, which Moses changed (Num. 13:8). The prophet's name thus stood in marked contrast to his mission which was to announce ruin and destruction.

This period, Uzziah to Hezekiah and Jereboam son of Joash of Israel, was a very long active ministry; death of Uzziah to first year of Hezekiah was 32 years. Jereboam died 762 B.C. and Uzziah died 759 B.C., three years after, and the ministry may have lasted 60 years. (*Lang*)

Accordingly Hosea was contemporary with Isaiah, and Micah (Isa. 1 and Micah 1) and with Amos (1:1). These must have been closely connected in time and message and service. Hosea takes up the thread of prophecy where Amos left off and keeps spinning it out until the destruction of the Kingdom. There are parallel passages in Hosea and Amos—(Hosea 8:14 and Amos 2:5; 1:4-7, 10; 12; 2:6; Hosea 9:13 and Amos 7:17; Hosea 12:8 and Amos 8:5; Hosea 12:10 and Amos 2:10.) While Amos is probably aware of Assyria, by which God was to execute His judgments upon the Kingdom of Israel, he does not name or even allude to it. In Hosea it is named repeatedly and plainly and he must denounce any association of Israel and this world power. (*Lang*)

The time of Hosea's prophecy covered two periods of the ten tribe history first the time of Jereboam II who raised the kingdom to unprecedented position of eminence and power, although internal conditions of decay were abundantly present which the prophet was commissioned to reprove. The second was the period of decline and decay of the kingdom after the fall of the house of Jehu, and under succeeding kings, induced inwardly by a religious and moral ruin and not deferred but only hastened by a godless

policy which sought support from foreign powers and delivered the nation into the hands of Assyria. (*Lang*) (See 2 Kings 14:23-29; 15:8-31; 17:1-6, 7-23)

The prophecy is mainly occupied with the ten tribe kingdom, though Judah is not kept out of sight, but is alluded to in chapters 5, 6. It gives a most severe testimony against the national apostasy from Jehovah and the deep and prevailing moral and civil corruption as the fruit of that apostasy and in immediate connection therewith an announcement of divine judgments which increase in severity until the utter destruction of the Kingdom is foretold. By the side of the severe threatenings are found words of promise most richly unfolded not merely as a hope of future conversion and thus of better days, but as a definite announcement that the time was coming when the people, purified by chastisement and returning in grief and repentance to their God, would again find acceptance with Him, and thereby their kingdom would be restored, not in its then abnormal and divided condition, but as one united nation, under a king of the line of David.

The prophet announces punishment because of Jehovah's love of His people. In this love of God (not merely in His righteousness) are rooted even the threatening and announcing of punishment. For it was because Jehovah's love embraced His people from the beginning that He could not suffer any apostasy from them, but must become angry at it, must chastise it, must even slay and destroy it, utterly in its corporate existence. All threatening and chastisement is really the indignation and zeal of love, born of sorrow and hence all the more intense. Love is indeed angry and most justly and deeply so, but it is and remains nothing but love, for it is pained that it must be angry and with all the wrath it can aim only to remove that which interrupts and prevents the display of love to the beloved objects and must ever aim to secure salvation, reconciliation and restoration else it would stand in its own way realizing its object, the happiness of all God's creatures, and would thus contribute most surely to its own failure.

So promise is as necessary as threatening and in proportion to the severity of the punishment must be the richness of the promise, as flowing from the love of God and not simply from a compassion coexisting with His punitive righteousness, or from His faithfulness by which the covenant is maintained as though His truthfulness alone were to be kept unimpeachable. So the prophetic exhibition of the love of God, wounded sorely and in many ways by Israel's guilt, and therefore necessarily a chastening love, though ever remaining unchanged in its inner nature and so deeply grounded would not destroy, but heal and recall to itself. (*Lang*)

To this prophet the love of Jehovah is the deepest ground of His relation to Israel. That love was always active in developing the faithful; it was injured and disturbed by Israel, it chastens now in deep pain but can never deny

itself or be extinguished; it would still deliver and will at length save all the willing and obedient. All this is shown with the most glowing sympathy and in a great variety of ways. As the wife is united to her husband in indissoluble and sacred bonds, and in the faithful husband feels justly angry and punishes her or even casts her off for a time, but can never really cease to love her, so the love of Jehovah never departs from Israel, though He is angry and must punish them.

DIVISIONS OF THE BOOK:

Chapters 1-3 are introductory, the beginning of the divine revelation to Hosea and describes the spiritual adultery of the ten tribe kingdom in its apostasy from Jehovah to idolatry.

The second main division is chapters 4-14. Chapter 4 is separated as a general charge of apostasy of the people from Jehovah.

Chapter 5 the denunciation is directed against those of exalted position and in addition to the general unfaithfulness to Jehovah something special enters—the false policy, an insult to Jehovah, of going after Egypt and Assyria.

Chapter 6 this disloyalty does not appear to be mentioned, but is again resumed in chapter 7, where the denunciation is directed chiefly against the Court itself, while 5 and 6 seem to be more against the priests. In all these chapters the threat of punishment is united with the accusations. But actual announcement of judgment appears first in chapter 8 and continues in 9 and 10.

Chapter 11 begins a new section and promise enters. Jehovah's love to Israel seemed to be swallowed up by judgment, but here comes forth again. At first only in the reminder of its action to Israel in childhood. This is naturally expressed in a sorrowful complaint against Israel who now in his manhood requites that love, so ill, showing in his apostasy the basest ingratitude. In 11:5, 6 the threat of punishment. But Jehovah again brings His love to remembrance; it is He that loves Israel, this love is His essential disposition and so cannot now belie itself. It oversteps wrath and appears as mercy and promise breaks forth on its shining way as sunlight after dark and long distressing clouds.

But the storm is not yet passed. In chapters 12 and 13 threats of punishment reappear. The present is contrasted with the past and the weighty words are twice uttered—"I am Jehovah, thy God from the land of Egypt" (12:9; 13:4). That people cannot be given up who have from the beginning Jehovah as their God. So on the ground of their expected conversion love at

last flows forth in fullest promise, no longer a mere cessation of punishment (11:9) but positively holds out in promise a glorious state of blessedness.

This section may be divided into two main parts —

1. First discourse (chapters 4-11)

A. Chapters 4-7

1. Against the people as a nation, on account of their idolatry and deep depravity of morals promoted by the priests.

2. Chapters 5-7 against the rulers (priests, 5, 6) and the Court (7) especially on account of their evil alliance with the powers of the world.

B. Chapters 8-10: The judgment, extending events to carrying away of people bondage under Assyria.

C. Chapter 11. Mercy. God cannot destroy Israel whom he has always loved, but will again have compassion upon them, even though they have most vilely requited his love.

2. Second discourse (chapters 12-14)

A. Chapter 12. Complaint resumed.

B. Chapter 13. Judgment most emphatically given

C. Chapter 14. But, in hope of conversion, love finally flows forth in promise of rich blessing

Kiel divides each of the two main sections. (Chapters 1-3 and 4-14) are each divided into three smaller ones (1:2 to 2:1 and 2:2-23, 3; 4:1 to 6:3; 6:4-11:11; 11:12 to 14:9) each marked by a beginning of denunciation and an ending of promise.

The prophecy describes the sorrow and indignation of Jehovah's love, so sorely wounded by Israel's faithlessness, the language is peculiarly emotional and impassioned, reflecting plainly the rush and swell of the feelings. "This anguish of love at the faithlessness of Israel so completely fills the mind of the prophet that his rich and lively imagination seeks perpetually by variety of imagery and fresh turns of thought to open the eyes of the sinful nation to the abyss of destruction ahead of it. His deep sympathy gives to his language the character of excitement, so that he merely hints briefly at the thoughts instead of studiously elaborating them,

passes with abrupt changes from one figure or simile to another and moves forward in short sentences and oracular utterances rather than in gently rounded discourse.” (*Kiel*)

“The style of the prophet is like a garland woven with various kinds of flowers, comparisons intertwined with comparisons. He breaks off one flower and throws it away, only to break off another immediately. He flies like a bee from one bed of flowers to another, bringing the honey of his varied sentences. His diction is marked by rare words and forms and unusual combinations and it may be conceived how difficult is the exposition of the book. The prophet is one of the most difficult of the prophets of the Old Covenant, and indeed of all the Biblical writers.” (*Wunsche*)

“His heart full of the deepest anguish on account of the destruction and the inevitably approaching dissolution of the State makes him neglect all artistic and harmonious treatment of his theme.” (*Wunsche*)

“In Hosea there is a rich and lively imagination, a pregnant fullness of language, and in spite of many strong figures, great tenderness of expression and warmth. His poetry is purely original, replete with vigor of thought and purity of presentation. Sudden changes occur.”

1:1 — IN THE DAYS OF JEROBOAM — Jeroboam was the last king of the ten tribes through whom God promised any aid to that kingdom. The succeeding ruler scarcely deserved the title of king, the others are not viewed as kings, but as robbers. (See 2 Kings 14:27.)

1:2 — THE BEGINNING OF THE WORD — When Jehovah began to speak unto Hosea. First message is a command to marry a certain woman.

INTO HOSEA — A closer personal relation, an energy of speaking.

WHOREDOMS — Note plural, as meaning many acts, repetitions. Children born of the mother as a result of her unchastity, illegitimate, and having her disposition and spirit. Israel, united to Jehovah by the Law Covenant had repeatedly behaved that way.

GREAT WHOREDOM — Emphasizing the intensity, the awfulness of her idolatrous behavior. Holding a mirror before them to awaken their conscience.

FROM THE LORD — In opposition to Him. This marriage and the children were symbols of Jehovah’s covenant with Israel, already existing.

1:3 — GOMER — Elsewhere the name of a people means completion that is completion in whoredom. Some interpreters take it as fire-glow—consumed with passion.

DIBLAIM — (Dual from masculine of *debelah*) (two cakes of pressed figs) “daughter of fig cakes” hence lover of delicacies offered to idols.

1:4 — JEZREEL — God will disperse, thus indicating punishment for the crimes committed there in the valley of Jezreel. Jehu had by one fearful massacre exterminated the whole house of Ahab (2 Kings 8:30; 10:17) at the express command of God (10:30) through Elisha, yet it is to be avenged as a murder. He used the command of God as a cover for his own selfish ambitions. God designed that Israel be cleansed from idolatry, by destroying the house of Ahab and elevating a new dynasty. Jehu ceased from worship of Baal, but continued worship of calves. Fulfilled command indeed, but went only half way. Having gained the throne which God had promised him, he struck out for himself in a false policy, rendering the intention of the command null and void, and so entailed a burden of guilt. After the death of Jehu a state of wild anarchy followed, in which only one king had his son succeed him on the throne, all the rest were overthrown and killed by conspirators. So the fall of the house of Jehu was the beginning of the end.

1:5 — THAT DAY — 721 B.C. was when the destruction of the ten tribe kingdom occurred.

BOW OF ISRAEL — Military might.

1:6 — LO-RUHAMA — Not having obtained mercy. That the second child is a daughter emphasizes the statement because compassion is associated with woman-kind. (Isa. 49:15). The negative name indicates the exhaustion of divine mercy.

1:7 — A keen reproach for the ten tribe kingdom. If like Judah they also would find compassion. Judah acknowledges Jehovah (through reigns of Hezekiah and Josiah; 2 Chron. 32, note vs. 31 and 34:35). Yet the deliverance was not to be by military power. When Jehovah delivers He needs no weapons, nor horses nor riders nor can these give any help without Him.

1:8, 9 — Weaning and conception are to be taken together; as soon as she had weaned the daughter she conceived again, showing continuity of evil practices in spite of all God’s warnings—no interruption of evil till the end of complete rejection!

LO-AMMI — Not many people; a complete rejection, as utterly distasteful. (Isa. 65:1-7). Covenant relation between Jehovah and ten tribes utterly

broken. Persistency in evil and disobedience makes further patience useless. (1 John 5:16; Jer. 7:8-28; esp. vss. 12, 16, 25, 26 against Judah.)

1:10, 11 — The Lord through the prophet spans over the years of rejection, till the second Advent of Christ, when Judah and Israel will be united and return fully to the Lord. (Jer. 3:14-19; Isa. 11:13) Yet only a remnant at first, one of a city and two of a tribe or family. (Amos 9:8-10; Jer. 31:8, 9; 50:4, 5)

NUMBER AS SANDS OF SEA — In the resurrection, in the Kingdom of Christ. This reference to the promise in Gen. 22:17 and 32:12 is designed to show that while the rejection must be as a nation because of wickedness, yet God's promises are not in vain, nor can they be voided by man's neglect, but a remnant will be used to convert the rest of them, for they are like sheep who need a shepherd. (Rom. 11:2-5, 26, 27; Jer. 3:6)

SONS OF THE LIVING GOD — A full return in heart and spirit. (Jer. 31:31-33) Emphatic, better than before. (Rom. 8:19-21)

ONE HEAD — Accept Jesus as their Messiah. (Zeph. 12:10)

COME UP OUT OF THE LAND — The land of the enemy. (Hosea 3:5; Ezek. 34:11-16; 37:24; also Deut. 28:68; 8:13; 9:3; Ex. 1:10)

GREAT . . . JEZREEL — The complete deliverance in Battle of Armageddon. Ezek. 38; 39; Zech. 14; 12:8, 9. See *R.2490*

2: — This chapter is an essential supplement to Chapter 1. An exposition justifying and explaining theme of chapter 1. Two sections—a) complaint against the unchaste wife, vss. 4-15; b) vss. 16 to end introduces declaration of deliverance through a conversion and repentance and from vs. 20 on becomes a glorious promise.

2:1 — Note the names as indicating original relation, also the use of plural—brethren, sisters.

AMMI — My people.

RUHAMA — Having obtained mercy.

2:2 — **PLEAD** — The demand is made by Jehovah. Those addressed are the children of Israel, the adulterous wife. Israel is viewed as a unit, the nation (ten tribes) is the mother. The children are now to plead with their mother, as those who have suffered grievous misfortune (as we are asked to write to our congressmen about needed changes) due to her evil behavior. Distinction between mother and children is to make the nation realize the

suffering brought upon the people by the national course of idolatry and immorality, in hope to persuade to abandon their lewdness and repent.

So now many wise observers, by articles in magazines and papers, plead with the authorities the course of folly in war waste, in selling the public out to pressure groups—labor unions, medical fraternity, godless and foolish conduct of education, etc.

NOT MY WIFE — She behaves as one who could not be my wife and I cannot regard myself any longer as her husband. God cannot acknowledge them as His people.

PUT WHOREDOMS OUT OF HER SIGHT — Out of her heart, no longer to love evil thoughts and ways. The national behavior was brazenly open and public, defying decency and truth.

BETWEEN HER BREASTS — Out of her heart, no longer to love evil thoughts and ways. The national behavior was brazenly open and public, defying decency and truth.

2:3 — STRIP HER NAKED — Strip her bare in a way she would not like and of which she would be ashamed—meaning—lest I take from her everything I have given her and reduce her to the condition in which she was before I delivered her. The nation was born when it was brought out of Egypt where she had been a slave without a country. Reduce her to a condition where the necessities of life are wanting (wilderness) so she dies of hunger and as in a parched land where there is no water. Reduce her from a condition of great abundance to one of utter destruction, destitution (as in Joel 2). A prophecy of the dispersion among all nations.

Actually done as shown by the monuments of Egypt and Assyria. Expose the nation to the scorn of the Gentiles.

WILDERNESS — No fruit, no food, contrasted with a land flowing with milk and honey.

2:4 — Will refrain from protecting them, let the enemy have complete control.

CHILDREN — Individual Israelites, as happened when Assyria took them captive (721 B.C.). Brought up in the practice of idolatry and licentiousness, no self-control or restraint.

2:5 — The national mind so alienated from God that she imagined she got her wealth and delicacies by dealing with her Gentile neighbors. Practiced idolatry till she was as blind and deluded as they, who attributed their success to their gods. (Hab. 1:11)

2:6 — Place difficulties in her way and obstacles, so she can not escape the punishment. Withdraw His protection so her paramours would find no profit in her and would despoil her.

MAKE A WALL — Such an obstacle as would stop her plans, like slavery.

2:7, 9 — Not repentance, but necessity. First the destruction by Assyria, then the desolation by Babylon and later the long experience of the Gospel Age, when God's favor was completely taken away.

2:8 — Blind and base ingratitude, used God's blessings in evil debauchery and abandonment to evil.

2:9 — God's blessings misused would be withdrawn and reveal all her disagreeable qualities and weaknesses.

2:10 — **LEWDNESS** — Folly, villainy (margin). No escape, none to pity or deliver. All nations would hate the Jews, despise them.

2:11 — Feast days could not be kept while they were in foreign lands. (2 Chron. 36:21)

2:12, 13 — The Jewish double 1845 years (A.D. 33-1878) An end to all her joy. This privation in her distress would prove the impotence of the idols, and their misery would awaken a longing for the favor of Jehovah. A long, long period of suffering. (chap. 3, 4, 5)

Marriage is here as a union, inward, indissoluble, sacred, involving indefeasible rights and obligations. It has two elements: love and fidelity. Jehovah's love of Israel is as strong as the marriage tie. As the husband chooses the wife from love and oft takes a poor maiden and raises her to his own eminence.

2:14 — **THEREFORE** — Because Jehovah's love and promises (Rom. 11:29; Num. 23:19) are without repentance.

WILDERNESS — Palestine made a wilderness by the wars of the nations and neglect. (See Ezek. 20:35). Palestine is yet looked upon as a holy land by Moslems and Christians, most nations.

SPEAK COMFORTABLY — As in Isa. 40:1, 2. Fishers. Set attractions and inducements. Zionist movement, Disraeli and the Congress of Vienna. That her double is ended (1878) appointed time of punishment is over.

2:15 — **VINEYARDS THENCE** — From 1878, end of the Jewish double, begin to restore hope and vision and revisit the land. (Ezek. 36:21-28) A

transformation of mourning into joy. The vineyards she once possessed but lost by disobedience.

VALLEY OF ACHOR — Door of Hope. (See Josh. 7:26; Isa. 65:10.) Jacob's trouble. (Jer. 30:7) Break down all her self-confidence, and trust in help from her neighbors and turn them by prayer to God. (Zech. 12:9-14) Every avenue of help cut off, only God can save them and will. (Zech. 14:1-3, 12, 13; Micah 5:5, 6; Joel 3:1-3)

SING — *R.S.V.*—Answer. Shout aloud. Will be humbled and enter the door of hope. Answer the Lord's invitation, as they did at Sinai, return to faithfulness to her Lord Jehovah through Christ.

2:16 — **ISHI** — Husband, my husband. The New Covenant as the old covenant was broken. (Jer. 31:31-33) No more Baali (my Lord) as that was the name of their idols.

2:17 — Put out of mind and out of speech (as Ex. 23:13), not even mention them. No more use the same term or word for the Lord. No more eternal torment god (Isa. 28), but a God of mercy and deliverance. Isa. 25:9. See *R.S.V.*

2:18 — Even the animals will benefit and come under the spirit of love, the whole earth. (Isa. 11:6-9; 65:25) The Kingdom of earth will be restored. Peace like a river deep and wide. (Isa. 32:15-17) Note the three classes of creatures same as in (Gen. 1:26; 9:2). Beasts of field (Behemoth) are those which live in freedom in the fields, as distinguished from tame or domestic animals. Fowls—including birds of prey. Creeping (Remes) not merely reptiles, but smaller animals of the earth, which move about.

BOW AND SWORD — Wars and violence made to cease. (Psa. 46:9; Isa. 33:21; Isa. 2:1-4; Micah 4:1-5)

SAFETY — Because divine power will be in operation, guarding all the obedient.

2:19 — **BETROTH . . . FOREVER** — Repeated three times.

MARRY — (Isa. 62:4, 5) Make the New Covenant. Note the five ways, great contrast with Israel's behavior and so a reproof and rebuke.

RIGHTEOUSNESS — In contrast to Israel's evil deeds, injustice, and oppression. (Amos 8:4, 5, 6) God's ways are right. (Isa. 2:1-5; Micah 4:1-5; Isa. 28:9) The foundations of the new society. (Isa. 28:19)

JUDGMENT — Restore balance of mind by the truth, so to be able to judge properly, discern between truth and error.

LOVINGKINDNESS — Love and Power be able to freely operate, because the claims of justice against mankind will be offset by sprinkling of the merit of Jesus. (Joel 2:28, spirit poured upon all flesh.) (Isa. 32:15) Love expressed in every way.

MERCIES — Poured out upon all the willing and obedient (Luke 1:78) to the poor and unfortunate, even to animals.

FAITHFULNESS — Contrasting with Israel's unfaithfulness. God will fulfill all His promises, and they will even learn to be faithful. (Psa. 119:90; 36:5; 89:1-8, 24, 22. Lam. 3:22, 23)

KNOW THE LORD — Understand God's true character. (Prov. 2:5, 9) Not a mere recognition of God, but a personal living relationship, fellowship.

2:21 — HEAR — (*R.S.V.*) Answer. Answer their hopes, expectation and prayers.

HEAVENS. . . EARTH — New heavens and new earth. (Isa. 65:17-25; Joel 2:21-27; 3:18-21) Earth yield her increase. (Psa. 67:6) Removal of the curse. (Gen. 3:17-19. Rev. 22:3; Isa. 55:13)

JEZREEL — To disperse, scatter, sow. The same name which symbolized the judgment and punishment of Israel (chap. 1:4) is here used in its other derived meaning—sow. The new sowing will bring full fruitage. Psa. 72:16

I WILL SOW. . . IN EARTH — Fulfill the promises of earthly blessings under the New Covenant. Use Israel to bless other nations. (Zech. 8:13; Isa. 27:6; Micah 5:7; Psa. 72:16) Full restoration for Israel and all mankind. (Jer. 3:17-19)

3: — Here we have not so much the judgment Israel has to suffer, rejection, but the symbolic declaration that God loves Israel, must chasten her, but does so because of love, only because He will not utterly cast them off. The emphasis is on the command to love. "Go once more" refers back to chapter 2. The Hebrew word expresses repetition.

The prophet is to represent the feeling of God, His display of love is from a loving mind—to love a woman not in the least worthy of it. In chapter 1, he is to marry a whorish woman and beget symbolic children by her. As there the children's names were changed to their opposites, so here a new feature is brought in—turn in heart and spirit. (Jer. 31:31-33) @THIRD PAR = Emphatic, better than before. (Rom. 8:19-21) God's suffering love.

According to the love of the Lord for Israel, even though they do worship idols and love raisin cakes or flagons of wine—the drunken debauchery of idol worship. “They forget their God for the sake of dainties.”

3:2 — BOUGHT HER — From slavery. All her beauty now gone, all her attractiveness worn away. All she was worth now was what work she could do! What a come-down! But the natural result of evil pleasures.

FIFTEEN SHEKELS OF SILVER — Thirty shekels was the price of a slave, so he bought her at half price and an homer (10 ephahs) plus 1/2 homer (5 ephahs) = 15 ephahs. (Ezek. 45:9-14)

BARLEY — Same as jealousy offering (Num. 5:15), while the ordinary offering was of fine wheat flour. The feeding of the 5,000 was with barley loaves. (John 6:9, 10) Ratio of values was 3-1 (Rev. 6:6). Barley harvest was right after passover. Wheat was always valued more. So 1-1/2 homers of barley = day's ration for a slave.

3:3 — Referring to the Jewish double in Gospel Age of disfavor for Israel.

ABIDE FOR ME — As being mine.

MANY DAYS — 1845 years and 738 B.C. = 2584 years. Note they will not be able to practice idolatry, nor have any favor from God. Deprived of king, prince and sacrifice. (Deut. 28:15-68; Lev. 26:14-39) Also no image (idol) or ephod, or teraphim (household gods) as heathen have. Neither the worship of Jehovah nor idolatry. The scorn and detesting of all nations.

AFTERWARD — At the end of the age. (vs. 5) In the latter days.

4: — This chapter may be divided into four sections: vss. 1-5; 6-11; 12-14; 15-19. vss. 1-5 contain the sense or gist of the whole. Jehovah appears against Israel (ten tribes) as a judge who makes the accusation and pronounces the sentence and punishment.

4:1 — CONTROVERSY — Contest, legal action.

TRUTH — Faithfulness, true to one's word.

MERCY — Affection, kindness, love toward the feeble and distressed, no pity.

KNOWLEDGE OF GOD — Their actions show they do not know the living God, nor fellowship with Him. Having cast aside restraint, self-control, crime of every sort is on the increase; so now in Christendom.

(1 Tim. 4:1-5; 2 Tim. 3:1-5) They do not care to serve Him. (Luke 19:14)
These show the lack of God's guiding principles.

4:2 — Shows the active result of such lack. The sins are not described by nouns but by active verbs. Five sins contrast the five of the ten commands. Fearfully prevalent.

BREAK OUT — Without restraint, uncontrolled greed, lust and lawlessness.

BLOOD TOUCHETH BLOOD — Murder so common no space left between deeds. Breakdown of respect for law and order. (Micah 2; 2 Kings 15) So it is increasingly in Christendom.

4:3 — **LAND MOURN** — The breakdown of all restraint brings the withdrawal of God's blessings. The whole earth suffers when mankind departs from God's laws. Fruits, vegetables, grains are withheld (Psa. 82:5; Hosea 2:8, 9) and animals suffer.

FISHES OF SEA — Salmon scarce, seals, whales; also by atomic bombs. Also people of better class who seek truth and God become truth people or go into infidelity, socialists, communists. No more response to Gospel message, night coming on. (John 9:9; Isa. 21:12)

4:4 — Let none quarrel with another. The hardened hearts of the people will listen to no rebuke. There would indeed be much to rebuke, but it would be to no purpose. Let none blame another, for all were equally guilty, priests, kings and princes, people. (Deut. 17:2-12) Like those who would not allow themselves to be directed aright by those in authority. (Jer. 44:15-28) So deeply steeped in evil that they cannot see the right.

4:5 — **IN THE DAY** — In the time of testing at the end of the age. (John 4:35)

PROPHET — False prophet, as in 1 Kings 22:6, 7 who prophesied as a source of gain.

NIGHT — Dark night of trouble, when the towers fall; (Ezek. 32:1-10; Isa. 30:25).

MOTHER — The Law Covenant, or perhaps the nation as a whole unit. (chap.. 2:1-5)

4:6 — From want of knowledge. (Isa. 1:3) All Israel were called to be a nation of Priests. (Ex. 19:6) This privilege was to be taken from them. (Matt. 21:43; Rom. 11:7)

FORGOTTEN LAW OF GOD — A terrible condition, forgotten the rules and paths of life. The Priests have taken away the key of knowledge (Luke 11:52) by false doctrines and creeds instead of Bible. Increased disrespect of law and order among children. (2 Tim. 3:1-5)

THY CHILDREN — Lack the blessing of the Lord.

4:7 — INCREASED — Not merely in numbers but in prosperity, wealth and influence. They ascribed their prosperity to their idols (Jer. 44:16-18), and so were confirmed in their idolatry. So Christendom, the American Way, Profit System.

CHANGE GLORY TO SHAME — Their greatness depart when God withdraws His blessings, and as a people they will be the derision and despising by all nations. (Deut. 28; Lev. 26) So the false preachers. (Zech. 13:2-4)

4:8 — EAT . . . SIN — (Sin-offerings). By Law the priests were given a portion of the peoples' sin offerings. Lev. 10:12-15, 17. But the greed of the priests made them take more than their share, and used it for their own personal gain. (As 1 Sam. 2:12-17; Lev. 6:19)

SET THEIR HEART — Affections. Lift up soul (margin). Priests wished the people to sin more, so to get a larger supply of food. Took the choicest portions. They grew fat by this abuse of privileges.

4:9 — LIKE PEOPLE, LIKE PRIESTS — All of the same rebellious spirit, determined on idolatry and its practices.

I WILL PUNISH — Done in love and because He loves them. God always gives a warning, and repeated, but justice is the foundation of His throne.

4:10 — The nature which God gave man is very sensitive, yet very strong, and its senses are dulled by over indulgence in any line. For its health is dependent upon sound judgment, self-control and restraint, upon wise exercise guided by God's laws. (Prov. 4:20-22)

Whoredom brings its own punishment. Disease and childless. (Lev. 20:19, 20)

LEFT OFF TO TAKE HEED — Ceased to be guided by His laws, abandoned to evil like Ahab (1 Kings 21:25). Ceased to listen to words of life and chose ways of death. (Prov. 8:35, 36)

4:11 — Over indulgence, blinds the mind (Prov. 11:19) and enfeebles all the powers.

4:12 — Inquire of idols made of wood, especially Teraphim, in order to get a divine revelation—in direct contrast to inquiring of God. (Isa. 8:19, 20; Lev. 17:1-7; 1 Cor. 10:20, 21) The reproach is made keener by the contrasted words—my people, their wood, which they made their god instead of Jehovah. The answer they get would be from demons, as did Saul. (1 Sam. 28:7-20)

THEIR STAFF INSTRUCTS THEM — This is called “Rhabdomancy.” Two staves placed upright were allowed to fall, while incantations were repeated and an oracular response was supposed to be given by the direction of its fall—forward or backward, or to the right or left (so described by Cyril of Alexandria). Compare use of divining rods, wishing rods.

CAUSED TO ERR — Idolatry with its consequences (whoredom and debauchery) is a seductive demoniacal power, which they could no longer resist.

FROM UNDER THEIR GOD — From obedience and subjection to Jehovah, submission.

4:13 — **MOUNTAINS** — And hills were favorite places to worship idols. (Deut. 12:2; Jer. 2:20; 3:6; Ezek. 6:13; Jer. 32:35; 18:5) So were green shady trees in pleasant places. Lewdness (Isa. 57:3-5). The prostitution of maidens and wives formed an essential part of the nature worship of Babylon and Canaan.

THEREFORE — Because of their wilful insistence in wrong doing the Lord abandons them to their own filth. (Rom. 1:28; Matt. 23:32-36)

4:14 — The young cannot be so much blamed as the older ones, husbands and Fathers, who are worse yet.

SEPARATED — In order to be alone with.

SACRIFICE WITH THE TEMPLE GIRLS — Appear at the altar with them in the worship of Astarte or Venus. To such an extent did they carry their impudence and shamelessness. Not understanding. (Prov. 6:32, 33; 21:16)

WILL NOT PUNISH — Abandoned by God, given up to evil and death. Those whom God loves He chastens. (Heb. 12:6-8; Hos. 9:12)

ABANDONED — For the time of chastening, but not utterly or forever. (Rom. 11:1-5; Jer. 50:4-7; 4:27; 5:18; 30:11; 46:28) That generation had abandoned themselves to evil-doing, vice and idolatry. (Isa. 1:3-9)

4:15 — A participation in Israel's idolatry would be induced by pilgrimages to the shrines of the ten tribes. Such places were:

GILGAL — Southwest from Shiloh (now Djidjilia) formerly a seat of a school of the prophets (2 Kings 2:1; 4:38), later a center of idolatrous worship. (Hosea 9:15; 12:12; Amos 4:4; 5:5)

BETH-HAVEN — And Bethel, south of Gilgal and near border of Judah, (now, Betin). The name the Lord gives to Bethel, because instead of continuing to be the house of God it became a house of iniquity. See note Hosea 10:8.

GOD IS THE LIVING ONE — Mingling Jehovah's name with heathen, demon worship

4:16 — Punishment of the ten tribes is pointed out as a warning to Judah not to follow in same path. Intractable, stubborn, as we say "stubborn as a mule." God gives them a free course (bitter irony), like a sheep in a wide plain, dispersed, alone, far and wide, without home or rest or comfort, exposed to wild beasts and storms, not as under a watchful shepherd..

4:17 — **JOINED** — In common Hebrew use, this word is used in the sense of being held under, as by a spell, fascinated in an evil sense. Held by the spell of demons in idolatry. Israel is drugged with its own pollutions, deluded by a false idea of God; at first by its own choice until now contentedly the nation is seen by the prophet so drugged and deluded by idolatry, linked up with it, held by it, satisfied with it—while all the time idolatry was working its ruin; like the hold opium has on its users. Joined to them so fast, so obsessed by demon worship that they cannot give it up. The Lord abandons them to serve idols till the end. Let Judah have nothing to do with the idolatry of ten tribes.

LET HIM ALONE — Not that God will let him alone, but let Judah have nothing to do with idolatrous ten tribes. God will discipline them, but not abandon them utterly.

4:18 — "A band of drunkards, they give themselves to harlotry, they love shame more than their glory." *R.S.V.* A drinking bout.

SOUR — Worthless, corrupt, spoiled. Abandon themselves, without restraint to the orgies of idolatry and vice.

RULERS — (Heb. shields) Her princes as the defenders of the people. (*Leeser*)—"Their drinking bout will end, while they so often are guilty of lewdness; their rulers love, prepare themselves but shame."

GIVE YE — Taxes.

4:19 — *Leeser*: “The wind seizeth fast on them with its wings.” In the midst of their debauchery destruction carries them away, like a tempest with irresistible force. When their eyes are opened by the loss of all, they will see the result of their folly and be ashamed. (Ezek. 36:31; 6:9; 16:63; Isa. 1:3-9)

5: — This chapter is directed more to the priests and the king and counsellors, but the message becomes general again (O, house of Israel). A direct accusation! Along with idolatry, the conduct of the court is specially reproved for seeking help from Egypt and Assyria (vss. 13, 14). The king may be Manahem. (1 Kings 15:17-20)

5:1 — The rulers, instead of leading the people to the Lord, both priests and kings and counsellors, were laying snares and traps to cause the people to sin more and more because it brought more wealth into the hands of the leaders. Exploiting the people (as in Jesus first advent Annas took profit from exchange and sacrifices).

JUDGMENT — The judgment is that announced in chapter 4:6-11

SNARE ON MISPAH — Probably a height in Gilead, in the tribe of Dan. Deceiving and misleading the people for the personal profit of the priest or leader. The charge indicates a planned exploitation of the people, as in Jesus day and Isa. 22:15-19. So the rulers are the most to blame.

NET ON TABOR — On West side of Jordan, would correspond with the height on the East side. Places suitable for bird catching, and so likened the deceptions of the priests and leaders to it. So now in Christendom priests and leaders exploit the people—cigarettes, liquor, advertising, even Easter and Christmas. So we know we also are approaching a reckoning time!

Israel in rebellion against God, and Judah in danger of same. History and prophecy reveal terrible decadence in both Israel and Judah, as in Isa. 1.

5:2 — Literally—“Have made slaughter deep”—sunk deep in murder! Hebrew word is one usually used for slaughter of beasts for sacrifice. Allusion suggests that the evil influences of priests and rulers in their idol worship, is like slaughtering them for sacrifice. (Ezek. 13)

5:3 — Nothing is hid from God (Prov. 15:3; Jer. 16:17; Prov. 5:21). Disobedience defiles the whole mind and body (Ezek. 23). So now people have perverted their minds so that they cannot receive the truth, and have persecuted its messengers.

IDOLATRY — Hebrew word means “something carved” (see Exodus 20:25, 26; Isa. 44:9-20), a carved representation of something else—an image to represent God. Idolatry is worship of false ideas of God. (Exod. 20:4, 5; Jer. 19:5; 32:35)

When the ten tribes revolted from Rehoboam because of taxation which was crushing the people. Jeroboam made two golden calves to represent God at Dan and at Bethel; for he feared the ten tribes would go up to Jerusalem to worship and he would lose his kingdom. “Jeroboam, who made Israel to sin.” (1 Kings 12:25-33; 14:16; 15:34). They were worshipping falsely represented—a religion seeking to worship God through any other representation of Him beside that given to men by revelation, even Jesus Christ.

If a man thinks of God and then says—I must grasp and understand God, and have something that represents God to me and proceeds to make that representation, he is attempting the impossible. Yet it is such an easy thing to do. Man says—“give me something that will keep God before my eyes,” and he can satisfy his demand only by projecting his own, or some other human personality into tangible shape. That is the history of all idolatries. Some lower forms have deified animals, always with bestial results in the lives of the devotees. When man says God is an infinite human being the result is an abortion, a monstrosity, a failure. Zeus, the god of force; Moloch, the god of brutal cruelty; Baal, the god of lust and impurity. Israel had rejected the true knowledge of God, with the result that they were filthy and polluted with sins, animal in their nature. (*G. Campbell Morgan*)

5:4 — THEY WILL NOT FRAME THEIR DOINGS — “Their deeds will not allow” them to return to God. Their practices stand in the way, for they are not isolated actions but are the expressions of their inner nature, held securely by the spirit of whoredom (4:12), as by a demoniacal power, which has stifled the knowledge of God. They are not free, but slaves. (*Lang*)

5:5 — PRIDE OF ISRAEL DOTH TESTIFY TO HIS FACE — *Moffatt* “Israel’s pride shall confront him;” *Leeser*: “Therefore the pride of Israel shall be humbled before his face.” Pride begets a stubborn opposition to correction, and is very offensive to God. (Isa. 65:1-7; Prov. 6:16-19; 8:13). Pride goeth before destruction. Presumptuous self reliance, wilful defiant disobedience, shall bring about the loss of all in which their pride centers; and in that destruction they will realize that their pride brought them there. Both Israel and Judah were blinded by it.

5:6 — The fruitlessness of Israel’s sacrifice without a mind answering to the offering, is here shown. Until repentance with their whole heart is

acknowledged all their offerings will avail them nothing, and is hypocrisy. God was not wanted and so withdrew His presence. (Prov. 1:14-23)

5:7 — TREACHEROUSLY — Faithlessly, especially the infidelity of a wife to her husband.

STRANGE CHILDREN — (In making a covenant and then breaking it.) Instead of bearing children to God, in covenant with Him, they had by their illicit intercourse with idols begotten strange children, illegitimate, not belonging to God's household; children whom the Lord cannot acknowledge, are not of His spirit, but of the spirit of disobedience. They had stopped educating their children according to Deut. 6:4-9. The worldly people in the nominal church, now.

MONTH — Thirty years. (*Leeser* — like *K.J.V.*; *Roth.* and *R.S.V.*—new moon; *Moffatt* — “So shall a conqueror destroy them and their acres.”) from death of Menahem (749 B.C.) to destruction of Samaria (721 B.C.) about thirty years.

5:8 — ALARM — The judgement is seen in the spirit as already inflicted. The invasion announced by the horn (ram's horn) and the trumpet. (Num. 10:9).

GIBEAH. . . RAMAH — Both Gibeah and Rama were in Benjamin, and being lofty in height were suitable for signaling alarms. (Hosea 8:1; Joel 2:1) Give the alarm from Bethel (Beth aven). “The enemy is close behind thee, O, Benjamin.” The destruction will involve all Israel.

RAISE A SHOUT, SOUND AN ALARM — To warn of the danger and destruction ahead. But they paid no heed, even as now in Christendom. Isaiah used this same warning. (Jer. 51; Joel 2:1)

BETH AVEN — So Israel had made the place which once Jacob named “the house of God.”

5:9 — DESOLATE — Have nothing of good to show, no fruitage.

DAY OF REBUKE — Day of judgment, typical of Christendom, now.

SURELY BE — The punishment must come to destroy the evil doers. So with Christendom. (2 Thess. 1:7-10; Isa. 26:21; Jude 14, 15).

5:10 — (Deut. 27:17) Underhandedly perverting or removing the truth, and so deceiving the people into false ideas and false worship. The princes were the leaders of the people and so were more responsible; misled them for personal profit. (Isa. 65:11-16; Ezek. 34)

LIKE WATER — Like a flood, irresistible, and also, cleanse, wash away the filth.

5:11 — OPPRESSED — Narrowed in mental view, twisted, perverted by false reasoning, blurred vision.

BROKEN IN JUDGMENT — Cannot discern the right way.

WILLINGLY — Walked after man's direction, doctrines of men (Matt. 15:9; Mark 7:9; Col. 2:18-23). Man's perverted ideas leading men to believe devil doctrines.

5:12 — MOTH — Quietly, secretly working destruction. Evil practices eat out the character like a moth; subtle, lacking in terror, but weakening the strength and decaying virility.

FIRST THE MOTH, THEN THE LION — The moth was to make the nation realize its weaknesses, and it produced that effect, but Israel went to Assyria for help. So the moth discipline was not enough. Then God said — I will take another, harsher method, but still to make the nation come back to Him. But this also failed.

ROTTENNESS — Rotten wood. (Isa. 59:1; 51:8; Psa. 39:11; Job 13:28)—a worm; dry rot.

5:13 — When Israel realized need of help forgot Jehovah and sought human aid Israel to Assyria, Judah to Egypt (Isa. 30:1-5; Jer. 17:5, 6). So has Christendom turned to worldly leaders. They cannot get healing, except from the Lord, no human aid can help. (Psa. 103:3; Jer. 3:20-25)

NOT CURE WOUND — Too deep, was of heart and mind.

KING JAREB — “King that should plead”

5:14 — So the Lion is applied, to tear and rend, and destroy, none can deliver.

LION — Assyria. God takes away His blessings and protecting care, and lets events take their course. (2 Cor. 7:1; Rom. 12:2; Hosea 6:1; 14:4; Psa. 103:12; Jer. 3:22). So on Christendom will come seven last plagues and result in complete destruction.

5:15 — RETURN TO MY PLACE — Seems to refer to events at first advent — at right hand of God, and Israel has been scattered and without God's favor. As in chap. 3, Jewish people will finally return to God, and as in 6:1-3.

AFFLICTION — Double, and finally Jacob's trouble (Jer. 30:7; Psa. 78:34; Ezek. 36)

UNTIL — This word reveals the heart of God, His longing for His loved ones to return. (Zech. 12)

6:1 — US — The Jewish people, at second advent. This will be their cry, when the comforting message of Isa. 40:1, 2 is given them, after 1878, the end of their double of punishment. Not yet fulfilled. (Psa. 102:16-22; Jer. 3:16-19; Zech. 8:13; Ezek. 36:25-38; as in Jer. 31:6-14). The final recovery of Israel.

TORN . . . SMITTEN — In Israel's double, during Gospel Age. (Rom. 11:25-32; Zech. 9:9-12; Jer. 16:18; Isa. 40:1, 2). The punishment foretold in Lev. 26 and Deut. 28 (these two refer more to the Gentile Times).

HEAL. . . BIND — Thoroughly cleanse away from them all their disobedience and rebellion. (Hosea 14:4)

6:2 — TWO (1000-YEAR) DAYS — The fifth from Adam when Jesus was crucified and Israel rejected their Messiah; plus the sixth 1000-year day, and now we are in morning of seventh 1000-year day, the third from the cross.

REVIVE US — Restore them as a nation, to health and service in the kingdom.

RAISE US UP — Restore them as leading nation. Resurrection and restitution.

LIVE — Restored gradually and attain eternal youth, perfection and life, with God's fellowship restored, and heaven and earth married. (Isa. 62:4, 5)

6:3 — THEN KNOW — Understand and know the ways of life, learn God's true character and become like Him.

AS THE MORNING — The Millennial morning.

GOINGS FORTH — All His activities planned from the foundation of the world. (Eph. 1:4)

RAIN — Restoration of the normal functions of earth's physical elements (James 5:7). As in Isa. 30:23-26. Psa. 72:6.

FORMER RAIN — Truth at first advent.

LATTER RAIN — Truth at second advent.

6:4 — Not the cry of a human soul seeking after God, but the cry of God seeking after the human soul! God had done for Israel and Judah all that could be done. (Isa. 5:4, 7; Psa. 180:8-16). In the past Israel had often repented and turned to God and He delivered them. But their repentance was short lived. Hosea was speaking in the northern kingdom (ten tribes), and Isaiah was saying the same thing in the southern kingdom, Judah.

MORNING CLOUD AND EARLY DEW — Both things of beauty and usefulness, blessings. The morning cloud is tinged with beauty exquisite by the rising sun, and the dew sparkles with all the colors of the rainbow, delicate and quiet. But the likeness to Israel is that they fade away so soon. Too feeble to produce a harvest both dissipated by the heat of the sun. Character that could not survive trouble or affliction. Not able to meet the events of the day.

GOODNESS — Hebrew word has the root meaning of bending the neck—submission. In their returning there has been no resoluteness, no abiding value. The return has been so often and has meant so little lasting value or repentance. They bend the neck sincerely, but it had no lasting effect. Such experience deadens the conscience.

How have we reacted to our Father's chastisements? Has our repentance been short lived? The revelation of the glory and beauty of God's righteousness and character—was its effect on us as permanent as it should have been? Mixed motives, the divided heart are destructive of good intentions. The Psalmist prayed—"Unite my heart to reverence thy name." (Psa. 86:5, 11-13)

6:5 — THEREFORE — Because Israel had so often slipped and forgotten Jehovah, and its repentance so short lived.

HEWED — By the Prophets—hew out, or cut off the rebellious section. The figure is hard stone or wood to which by hewing or chipping the right form is given. Stiff-necked Israel was subjected to such treatment for their good—the destruction of Korah, the leprosy of Miriam, during period of Judges, etc.

SLEW THEM BY WORDS — Many heavy chastisements through Word of Jehovah, sent by the prophets, to cleanse out the evil doers.

MY JUDGMENTS. . . AS LIGHT — The disciplinary corrections were to clear their minds, and enable them to see their wrong course and come back to the light — to God. Enlighten minds (Psa. 119:130)

6:6 — MERCY — Steadfast love. (R.S.V.) Love is the mainspring, all God's actions and His efforts are to bring us to realize love as the only successful

motive to guide our lives, even as Jesus taught. All sacrifice not prompted by love is useless and unacceptable. (1 Cor. 13)

KNOWLEDGE OF GOD — This is the real salvation (John 17:3; Prov. 2:1-9) more than all literal burnt offerings, or outward appearance of piety. (Matt. 11:20-24; 12:7; 23:13-15, 33)

6:7 — LIKE ADAM — As Adam had by disobedience broken the covenant or agreement, so Israel had broken the covenant made at Mount Sinai.

TREACHEROUSLY — The nation had promised to obey (Exod. 19), but continuously they had carelessly and thoughtlessly wandered off into disobedience. How have we kept our covenant? (Job 31:33)

6:8 — GILEAD — (Hard, rocky region)—A district on the east of Jordan. All Gilead was, as it were, like a city of evil doers, as full of them as a city is of men. That was the section given to the half tribe of Manasseh. More properly the land east of Jordan, between the River Yarmuk (just south of the Sea of Galilee) to near the Dead Sea.

TRACKED WITH BLOOD — Hebrew—a foot mark full of bloody tracks, evidences of murder and crime.

6:9 — The most shameful crimes. The priests act like robbers, banded together like a crime syndicate. Like the lurking of robbers. Shechem was a city of refuge. (Josh. 20:7) The way to Shechem was mentioned as a place of murders and bloody crimes, because the road from Samaria, the capital, and from the northern part of the kingdom to Bethel, the principal seat of worship among the ten tribes, lay through this city. Pilgrims to the feasts generally used this road, and the priests, who had been taken from the dregs of the people, lay in wait to rob, or in case of resistance to murder, or hired the murderers. (*Kiel*) So in the Gospel Age, the priests misguided those seeking salvation, robbed them of the truth and made them believers in Devil doctrines, encouraged them in wars, hatred and murder. They changed the road signs to “Cities of Refuge.” Unchastity and incest.

VILLAINY — Thievery and evil practices, as denounced in Amos 8:4-10.

6:10 — HORRIBLE — In the sight of God, is a man behaving like a ravenous beast, given up to lust and greed and murder. Defiled. (Deut. 9:4, 5; 12:31; 18:9-14; Lev. 18:24-28)

6:11 — Judah also is guilty, and a harvest is prepared for her also. Typically they came upon them at Jesus’ first advent, but Israel was not restored then, so the reference is more to the second Advent, in Jacob’s trouble occurs (Jer. 30:7) and the harvest of the Gentile world occurs. “When God shall come to

punish, that He may root out ungodliness, and restore them . His people, to their true destiny. Judah also will be visited with judgment.” (*Kiel*)

7:1 — WHENEVER GOD WOULD HEAL ISRAEL — Their corruption was made manifest by the way they treated His message and His messengers. The prophet mentions their terrible condition: lying, thieving, gangs of robbers as if organized robbery. The breakdown of law and order, as now in the world. This comes from having left God and His way and laws.

7:2 — In the midst of such conditions, feeling secure, not a single thought of divine knowledge and punishment!

BESET THEM — Their evil deeds have become so blatant, like mountains hedging them around. Evil habits have so blinded their minds, they do not realize they are slaves to them. (Job 24:15; Psa. 64:3-6; Gen. 16:13; Psa. 139:1-12; Heb. 4:12, 13)

7:3 — Their kings and courts also delight in evil. The corruption extends to the highest level. (Isa. 1:3-6)

7:4 — The whole people are such.

OVEN HEATED — Expresses the burning of lust. “To place the violent and incontinent character of their lust, the prophet likens it to a baker’s oven, raised to such a degree of heat that he requires only to omit feeding it during the fermentation of the bread” (*Henderson*) “When he has kneaded the dough,” he rests from kneading, which is the most fatiguing part of breadmaking and does something else which compared with kneading is resting, heats the stove and stirs it up till hot enough for baking. This while the fermentation is going on. Preparation for and enjoyment of evil lust is thus likened.

7:5 — Not only adulterers but drunkards, heated with wine as well as with lust. The rulers lead the way by their example. A banquet is meant, given by the king to his nobles.

OUR KING — Hosea acknowledges his citizenship. Wine, women and song. A drinking bout. The king constantly holds out his hand, encourages the evil-doers, goes hand in hand with them, keeps company with them.

SCORNERS — Men who ridicule what is sacred, a state of natural intoxication.

7:6 — The figure of the heated oven is again used, here likened to the heat of covetousness and anger burning in their hearts, craftily concealed, does not at first make itself manifest, but grows the more surely in secret, and at last

breaks out in deeds of violence. The cordiality of the princes toward their king is only apparent, the results of cunning. It ends with an insurrection, with the murder of the king, who richly deserved it. There is no safety for any one in such conditions. Such evils were rampant in the late 1920's.

BAKER SLEEPETH ALL NIGHT — Instead of watching the fire, until in the morning the fire is a raging destructive conflagration beyond control.

BAKER — Those entrusted with welfare and safety of the people — the officials.

7:7 — This applies to the period following Jeroboam II, when in swift succession Zachariah was overthrown by Shallum and he by Menahem and Menahem's son by Pekahiah and he by Pekah. Between Zachariah and Pekah 11 years of anarchy prevailed, (2 Kings 15:8-38) complete estrangement from God in all, from king down to the people. No one reflected that he should return to the Lord. Rotten to the core!

7:8 — **EPHRAIM MIXED HIMSELF AMONG THE PEOPLE** — Through mingling with the nations around them, and abandoning selves to heathen practices, the ten tribes had become heathen. God had warned them repeatedly against that danger.

CAKE NOT TURNED — Burnt on one side and not baked at all, on the other, good for nothing, destroyed beyond use, fit only for rejection and destruction, which came in due time by Shalmanezzer, king of Assyria. (2 Kings 17:1-23)

7:9 — **STRANGERS** — Gentiles, those not consecrated to God, as the nation of Israel were. Association with these and paying for their help. (2 Kings 16:17, 18; 18:13-16)

Their idol worship robbed Israel of their blessing from God, and the very substance and foundation of character. "The dark and terribly sinister background of a degenerate and polluted people is stressed throughout Hosea. The desire of God is to heal and restore; but this desire is constantly frustrated by the pollution of the nation and its wilful ignoring of God. In difficulty politically with the surrounding nations, it was running to Assyria and Egypt for help. The nation's strength is ebbing away, being destroyed." (*G. Campbell Morgan*)

KNOWETH IT NOT...GRAY HAIRS — Signs of decay, repeated. Men, specially women would inevitably notice this, especially in the physical realm. Signs of decay, noticeable to others, are often not noted by ourselves, in spiritual realm specially. We go on and on, the victims of ebbing strength, spiritually and morally becoming degenerate without knowing it,

blind to the signs very evident to others, unconscious decay. The skillful physician knows how often the cessation of suffering means that mortification has set in. In the moral realm that may be the meaning of such ignorance of gray hairs.

“Like Samson playing with the temptations of Delilah—“He wist not that the spirit of God had departed from him.” (Judges 16:20). A man who had known the power of the Holy Spirit resting upon him, working through him, was going to his ruin, and the spirit had left him and he knew it not. No condition is more perilous, more calamitous to a man or a nation. Moral degeneracy and spiritual failure are cursing them and all the while they are unconscious of it, going through the same daily actions, but without vital significance. Perhaps they still go to church every Sunday, or to class frequently, say their prayers every night, make their contribution to the work of God in the world with regularity, yet all the while suffering from spiritual degeneracy and moral pollution.” (*Morgan*)

They have lost the normal vision, the sense of divine standard and pattern, the ideals of God for us, not our own ideals. If a man is unconscious of failure he has lost the sense of true standards. Holiness is forevermore the condition of beauty and health. (The trouble with many—they think of themselves meanly, forgetting the majesty and dignity of their personality. The ideal of a man’s life is never accurate when the spiritual is either neglected or a contradicted quantity in his life. Man is at the highest when he communes with God. The ultimate vocation of human life is not gathering dollars or property or power. The ultimate meaning of human life is fulfilled when a man walks with God.

That faculty of the human mind that soars from the rock of reason, spreads its pinions and reaches the infinite and has fellowship with God, is the image of God in man. Faith which grasps the eternal in its thinking, and then compels conduct to conform to that vision.

Is there a remedy for this degradation? There is no correction more quick, sharp and powerful than determined consideration, study of the ideal of human nature as shown in Christ Jesus. Such study means the restoration of correct vision. (Heb. 3:1, 6, 14)

7:10 — PRIDE OF ISRAEL — The blind pride make him unable to see his fallen condition. “Humbled was the pride of Israel before his own face.” (*Leeser and Young*) “When the punishment of such pride is being suffered, then it will be felt what it means to reject Jehovah in presumptuous self reliance.” (*Lang*) The many punishments God had given Israel failed to bring him to his senses. Notwithstanding all this they would not return to God, nor even seek him. (*Leeser*)

7:11 — As a consequence of their pride they are like a silly dove, not seeing the snare set for her is caught in it. (as vs. 12) They call to both Egypt and Assyria and are caught in the net of Assyria.

7:12 — It is the Lord who prepares this destruction for them as a fowl is caught in a net, according as He has prophesied through the Law and the prophets (as their congregation has heard).

7:13 — The clouds darken, woes multiply for them, fled from their only friend and protector, as did Adam and Rom. 1:28-32. Though he has often delivered them, they have spoken lies against God (even as have the clergy of the present time) by their actions and their false prophets.

7:14 — **CRIED** — Even their howling was not in repentance, but in vexation at the spoiling of their plans. (Isa. 65:13, 14; Prov. 1:24-32; Jer. 25:34). They try to drown their troubles in drunkenness and debauchery, but it only multiplies their troubles.

7:15 — Repeatedly God has instructed through the prophets and strengthened and delivered them, even as to Ahab. (1 Kings 20:13-30). Imagine mischief, devise evil in the treatment of His messengers. (Acts 7:51-53)

7:16 — They will not return upwards (to God). Blinded by disobedience they go anywhere but to their Creator (John 5:40).

DECEITFUL BOW — A bow on which the archer cannot depend, but will cause him to miss his aim. So God cannot depend upon Israel, they do not respond to His treatment.

PRINCES — Princes are emphasized because they seduced the people. Egypt would realize they could not be trusted.

RAGE — (*R.S.V.*—"for the insolence of their tongue.") So Jews have been the scorn of all nations, because of their mad rebellion against the Lord, and their vacillating course of disobedience. (2 Chron. 28:22-24; 1 Kings 15:18)

CHAPTERS 8 - 10 — The Judgment.

8:1 — Note supplied words, better without them. Hebrew suggests two trumpet blasts to arouse the people, two Clarion cries —

THE TRUMPET TO THY MOUTH! — (Margin — to the roof of thy mouth).

AS AN EAGLE AGAINST THE HOUSE OF JEHOVAH — (Trumpet — Num. 10:3-5, 9, 19). This is an alarm, the enemy approaches. The prophet indicates five blasts upon trumpet (vss. 1-3).

- (a) Transgression (Heb. — *abar* (*aw-bar*) — prim. rt. = to cross over) of Covenant. Trespassed (Heb. — *maal* (*maw-al*) a prim. rt. = to cover up, used only fig. = to act covertly, i.e. treacherously) against my Law.
- (b) False kings and princes set up to rule without regard to will of God. (see notes chap. 7:7)
- (c) Idolatry — the calf of Samaria set up as a center of worship.
- (d) The folly of seeking safety by alliance with Assyria, a heathen power.
- (e) False altars and sin as a result of them.

8:2 — Yet, in the midst of their disobedience they cry:

WE KNOW THEE — Claiming His favor and protection. Like their taking the Ark of the Covenant into battle (1 Sam. 4) to compel God to help them.

8:3 — But as then (1 Sam. 4) they cannot deceive God. He let the enemy capture the Ark, and it was never again in the Most Holy of the Tabernacle! (See notes on Ark.) Twenty long years! Israel shall reap as they have sown.

CAST OFF GOOD — Rejected it as their standard! Threw it aside! Refused God's guidance! So Christendom is sinking into heathen practices, allowing heathen temples in their midst and heathen practices before their eyes! The inevitable punishment cannot be avoided.

8:5 — HE HATH REJECTED THY CALF, OH SAMARIA — The calf of Bethel is meant. It was at least worshipping God in the wrong way; a forbidden way (Commandment two) and God's wrath is certain to come upon them! How long will they be incapable of purity? There is a point of no return. (1 John 5:16)

HOW LONG ERE ATTAIN TO INNOCENCY? — Will they ever? Not if left to themselves! The Almighty will have to shake them terribly!

8:6 — FROM ISRAEL IT ALSO — That is, the calf. It originated from men, from Israel, through the idol maker. Hence it is no God and is doomed to destruction.

BROKEN IN PIECES — And melted for the gold by the conqueror, Assyria.

8:7 — SOWN THE WIND — Unlawful behavior, disregard of all laws of decency and right.

WHIRLWIND — Destruction, as irresistible as a cyclone. (Prov. 1)

NO STALK — No ears of grain borne on the stalk (barley or wheat), no fruitage. (Isa. 17:9-11). Even if should bear fruit strangers (Assyrians) will devour it. Israel's efforts in every direction are vain and fruitless.

8:8 — The prophet looks into the future, a prophecy of the double of punishment upon Israel. (Jer. 16:18; Zech. 9:12; Isa. 40:2) In fulfillment of Lev. 26:21, 24, 28-33; Deut. 28:15-68. This all has been literally fulfilled.

8:9 — By seeking help from Assyria, like the stubborn and intractable nature of the wild ass, in spite of all the warnings of the prophets. Also like the burning lust of the male wild ass, seeking any mate. So Israel gave presence to Assyria, disobedient and unnatural. (2 Kings 17:3; 16:7-9, 17, 18; 15:19, 20)

HIRED LOVERS — Used God's blessing to lure Gentiles to help her in her idol worship and evil doing.

8:10 — Though Israel has sought help among the nations by sending presents. Yet God "will gather them up." (*R.S.V.*—"And they shall cease for a little while from anointing kings and princes") or—from the burden of kings and princes." (As in chap. 3:4, 5.)

8:11 — Because of idolatry, Ephraim (ten tribe kingdom).

HIS ALTARS SHALL LEAD HIM INTO GREATER SIN — Evil conduct leads from bad to worse. (Luke 11:24-26). Israel should have only one altar, but as he prospered he built more. (Chap. 12:11; 10:1)

8:12 — So far had Israel departed from God they had lost the power to discriminate between good and evil. Truth and right were unfamiliar, strange! (See Deut. 4:6, 8; Psalms 119:18; 147:19, 20; Psalm 19:8)

8:13 — *Leaser* = My sacrificial offerings they slay as common flesh that they may eat it." That is, they eat not to glorify God, but to satisfy their bellies, as a feast. But God cannot accept it. Their cup of iniquity is full and demands punishment. Only severe discipline will affect them, so hardened is their heart. "Reprobate silver" (Jer. 6:30). The evil doers will be rejected as God's people, and in the resurrection will be treated as the rest of the world. Only a remnant will be found faithful.

RETURN TO EGYPT — Be treated as the rest of the world will be. (Deut. 17:16)

8:14 — MISLAY — Heb. *shakeach*—to mislay, be oblivious to a thing through neglect, or lack of memory. Israel was specially warned against this very danger. (Deut. 4:9; 6:10-18; 8:10-20; 9:1-5)

“Personal neglect, neglect within the family to train the child, self satisfaction that comes from such neglect, the self-righteousness and the pride which says: ‘we have made ourselves great;’ and finally that terrible mislaying of God, which comes with prosperity, so God is placed out of sight (misaid).

“The years had passed, and everything God through Moses had warned them against had come to pass; and now this prophet of tears and thunder, as he declared an imminent judgment, said—‘Here is your malady, causing your transgressions and trespasses, your false kings and princes, your calf in Samaria, your Alliance with Assyria, the altars you are building’—all these symptoms—the malady is that you have misaid God, till you have become oblivious of Him. That is the peril of a man, the peril of a nation—mislaying God!

“How do men mislay God? First they give merely an intellectual assent to the fact of His existence, without seeing to it that their conduct corresponds with their assent. That will blast a man as surely as heresy will. Unless there is action in life that corresponds with the accurate assent of the mind to truth. That is the story of this nation, and there results spiritual dullness. God, when intellectually accepted without response in obedience, fades away from immediate consciousness. He is relegated maybe to the temple and left there. Is relegated to the church on Sunday and left there till they return next Sunday. God help us if that is so, God is misaid, lost as an active power affecting life, conditioning it.

“What then happens? They build temples (*R.V.*) palaces (Heb.—spacious buildings). The passion of the nation came to be to build big things. The passion for bigness is a symptom of capacity for the eternal, for God. Some may say these prophets are out of date! But think again! When men have misaid God, they try to build big things and add ceremonies without God—big churches, big schools, big skyscrapers, big roads; unlimited ambition to reach the moon!

“What meant the fortified cities? The hunt for security! What mean the big bombers, big missiles, etc.—the attempt to secure safety! All want security? Security against what? The lack of God in the hearts and homes, and the results that come from it. Big buildings and engines of war. But security moves rapidly away! More unrest, more fear, more feeling of

insecurity—growth of insurance policies, hospitalization, spending on war weapons to the devaluation of the dollar.” (*Morgan*)

FIRE — Destructive trouble that cannot be escaped. Their pride in their wonderful big buildings—churches, palaces—shall be humbled to the dust!

9:1 — REJOICE NOT — The context would indicate a natural rejoicing over a bountiful harvest. The Hebrew word intensifies it—rejoice exceedingly. “Israel, after the heathen fashion attributed the blessings of harvest to the heathen gods, and rejoiced in it as a gift of the gods, as did the heathen nations around them.” (*Kiel*) *R.V.*—“Rejoice not, Israel, unto exaltation like the heathen.”

9:2 — But because of their stubborn disobedience, God will remove their blessings of corn (grain) and wine and oil, they shall not feast upon or enjoy these blessings.

9:3 — This will be brought about, not by failure of the crops, but by captivity. Thus they will lose their harvest.

EPHRAIM RETURN TO EGYPT — A reference to Deut. 17:14-17 (Return no more that way). God would reject and abandon them as unusable trash, let them go back into the world, as they loved to act like the Gentiles. So now with the disobedient of the Church, they are abandoned to go back into the world, without God’s favor and protecting care. (Heb. 6:4-8; 10:26-31; 2 Peter 2:20-22; 1 Cor. 11:31, 32)

EAT UNCLEAN FOOD — Partly because the legal prohibitions about particular kinds of food could be observed only with great difficulty in foreign lands, like Assyria. The offerings of the first fruits must cease, and their other feasts, and so the food not be sanctified with and by the Lord’s blessing. In the Christian’s case it would be believing and publicly sponsoring devil doctrines.

9:4 — BREAD OF MOURNING — For the dead.

DEFILED — A dead body defiled the house for seven days. All who eat it defile themselves.

NOT COME INTO HOUSE OF JEHOVAH — Not be acknowledged by Him, nor have His blessing. It will be only a physical help to keep from starving. God’s house in Jerusalem even, would be destroyed.

9:5 — Festal days and years will no longer be possible, nor the three yearly journeys to Jerusalem. All be defiled. (Lam. 2:6, 7, 20-22; 4:1-16)

9:6 — GONE AWAY — The prophet sees them as already in exile in Assyria. Egypt is mentioned typically, but also because the remnant left in the land after Judah's destruction by Nebuchadnezzar fled into Egypt and died there. (Jer. 44:11-14)

MEMPHIS — A celebrated burial place, the ancient capital of lower Egypt, the ruins of which are yet to be seen now, on the west bank of the Nile, to the south of old Cairo.

NETTLES . . . THORNS — Indicate utter desolation. Their pride and treasures gone. (Like "Gone with the Wind.")

9:7 — ISRAEL SHALL KNOW IT — The punishment irrevocable. Israel shall realize it to the full. (Woe to them when I depart from them. (Verse 12.)

PROPHET A FOOL — May be taken as of the false prophets. But more likely the way disobedient Israel regarded the Lord's prophets sent to them.

FOR THE MULTITUDE OF THINE INIQUITY — Blinded their minds, so the warnings seemed to them to be the babblings of a fool, crazy.

Five things are mentioned in this chapter as calamities because of Israel's pollution: 1) death of joy; 2) actual exile; 3) loss of spiritual discernment; 4) falling birth rate; 5) actual casting out, abandoned by God.

SPIRITUAL MAN IS MAD — The phrase—"the man of the spirit" is never used of a false prophet. Because of the abundance of their iniquity and enmity against God, and God's hatred of their abominations they are blinded and regard the "man of the spirit" as mad. Hebrew word for fool used 25 times in the Old Testament (twice in Job, once in the 150 Psalms, twice in Isaiah, once in Hosea, 18 times in Proverbs). "*Eviyl*" = silly, daft, inane, not worth attention, beneath contempt, said to be raving. (Isa. 28; Shemaiah said it of Jeremiah 29:24-32).

This is a different Hebrew word from that used in Psa. 51:1. (*Nabal*—has a moral element.) Opposers said of Jesus "he has a devil" John 8:48, and of Paul, Acts 26:4, 5; that was the idea Israel had of Isaiah, and Hosea and Micah and Amos.

INIQUITY, HATRED — Hatred of God, then of His messengers.

Mark the process. They disobeyed God; next they forgot Him, failing to maintain vital relationship with Him; mislaid Him and put Him out of their calculations; misinterpreted Him in idols; then they hated Him because He interfered with their pleasures. See Ahab's statement about Micaiah in 2 Chron. 18:7.

9:8 — WATCHMAN OF EPHRAIM — “A searcher is Ephraim with my God.” (*R.S.V.*) “The prophet is the watchman of Ephraim, the people of my God. Yet a fowler’s snare is on all his ways, and hatred in the house of his god.” Satan is the fowler (Psa. 91:3), and as shown in our day by the Nazis and Communists, hatred is their spirit, hatred of God, of His ways, and of His people. They strive to replace the image of God in man by Satan’s image—hate.

9:9 — DEEPLY CORRUPTED — As in Gibeah. (Judges 19:22-28) This incident resulted in the almost complete extermination of the tribe of Benjamin. Iniquity so great and so persistent that God can no longer overlook it, but must punish it.

9:10 — LIKE GRAPES IN THE WILDERNESS — God chose Israel when a small people, as grapes in the wilderness. Small, dried and not rich and full. And like the first ripe figs—small, not luscious and full like the fully developed fruit. As in Ezek. 16:6-14. But Israel went to demons and devil worship. (Num. 25:1-5; Lev. 17:3-7; 1 Cor. 10:20, 21)

SEPARATED THEMSELVES — Consecrated themselves unto Baal (shame) and became detestable like the things they loved. We become like the things we love, because we think most often of it, give it our mental support and energy, and its influence gradually dominates our life and activities. How important then to us that we learn to love God and what God loves and in the way He loves, and study and meditate upon His thoughts (Psa. 92:5, 6; 40:5) and His truths (Rom. 12:12; 1 Peter 1:13-16; Col. 3:1, 2; 2 Cor. 3:18; Phil. 4:6-8.)

9:11 — THEIR GLORY — Ephraim’s glory. The prosperity and wealth they now delight in will disappear because the things on which they are based will be taken away — no birth, not pregnancy, no conception. (Psa. 127:3-5; Ezek. 23:36-39; 16:20, 21; Jer. 8:13) Desolation. Natural laws operate. (Lev. 20)

9:12 — God’s blessings and protection will be removed and calamities destroy them. Exposed to Satan’s hate and to the wild elements. Woe. (Deut. 31:17; 2 Kings 17:13-18)

9:13 — EPHRAIM, AS I SAW — *R.S.V.*: “Ephraim’s sons, as I have seen, are destined for the prey. Ephraim must lead forth his sons to slaughter.” *Roth.*: “Ephraim, just as I provided for Tyre, was planted in a meadow.” Others.—“As I looked upon Tyre”; “make it as glorious as Tyre.” *Leeser.*: “Ephraim, as I have seen him like Tyre, planted in a pleasant meadow.” Hebrew is admittedly difficult. As in Ezek. 26:28. Possible for a glorious future, but like Tyre, made evil use of its blessings.

MEADOW — Rich lands favorable for growth. But because of abuse of God's blessings he will "lead forth his children to the murderer."

9:14 — Seeing all God's blessings had been abused, the prophet asks for punishment as justice would demand, but rather than have the children killed, he asks that they be not born.

9:15 — GILGAL — Being one of the chief places of worship idolatrous, the wickedness of the nation may be said to be centered there. *R.S.V.*: "Every evil of theirs is in Gilgal, there I began to hate them." So *Moffatt*. (But Gilgal means circle. All their evil is a circle, returns upon itself, increases, endless.)

OUT OF MY HOUSE — Out of my congregation, as no longer my people.

LOVE THEM NO MORE — No longer give them blessings as tokens of love and gifts, but of detestation. Even their leaders are rebellious.

9:16 — DRIED UP — The prophet beholds the future punishment as already present. Their root should have been in God. No fruitage either of soil or of children. Slay their loved ones.

9:17 — WANDERERS — Among the nations. Cast off and rejected because they would not hearken to the Lord.

10:1 — EMPTY VINE — Luxuriant vine. (*R.S.V.*) Israel was prosperous at this time. (2 Kings 14:23-27) The prophet repeats the figure of Chapter 9:10, but differently, pointing out that in spite of all God's patience and blessing, Israel was bearing its own fruitage, not God's kind, but wild grapes, sour, after the Gentile standard. As its prosperity increased Israel used it to multiply its demon worship, images, groves. "The better they made their images." So now, in Christendom, they build richer churches, and costly altars. In the days of our Lord's first advent, the outer great gate of the Temple (built by Herod) had as decoration a golden vine. It was a symbol of the national life. This gives a greater force to Jesus' statement "I am the True Vine." (See John 15; Isa. 5; Jer. 2:21.)

FRUIT UNTO HIMSELF — Hosea uses sature here.

10:2 — HEART IS DIVIDED — (Smooth). Expression used elsewhere of the tongue, lips, words, = deceitful, false, not sincere. (See Psa. 86:11; Jer. 32:39.) We use the word "oily." Hebrew means to divide, hence not wholly the Lord's, but divided, part to self, or to another god. *R.S.V.*: "Now they must bear their guilt." So God will destroy their altars. See 1 Kings 13, and its fulfillment in 2 Kings 23:15, 16.

10:3 — They will see they no longer have a king, none appointed by God. See the last few kings the ten tribes had. 2 Kings 15, 16, 17) Having forsaken Jehovah, no king can help them.

10:4 — THEY HAVE SPOKEN WORDS — *R.S.V.*: “They speak mere words, with empty oaths they make covenants.” Words without sincerity, the covenants want truth, like those of Communists. They were made (with foreign nations) only for the sake of an expected advantage, not from real friendship.

JUDGMENT SPRINGETH UP — *R.S.V.*: So “judgment springs up like poisonous weeds in the furrows of the field.” If justice prevailed the land would be like a well appointed field, but now like one neglected, where poisonous plants (evil doctrines and practices) spring up (in the activities of daily life), because justice is prostrated. So now in Christendom tricky, traitorous lawyers frustrate justice by technicalities, so breakdown of respect for law and order, and crime is encouraged and increases (Heb. 12:15.) The laws falsely administered, abused, perverted, bring results like poisonous plants, poisoning society.

10:5 — BETHAVEN — House of iniquity, idolatry, vanity. The name here of Bethel (House of God.) See Hosea 4:15; 1 Kings 12:29. A type of how the House of God, the Church, would become a house of iniquity, through idolatry, false doctrines, disobedience—“a den of thieves.”

PEOPLE THEREOF — What an accusation. “The people of the calf-god.”

MOURN — The first part of the Hebrew usually means to rejoice, but here used with another word which means to writhe in anguish. The glory associated with the calf in their minds, will depart when it cannot give protection from the enemy, and the calf itself be carried away, broken up and melted.

Degeneration of the nation and its religion. The altars are built and become the centers of selfishness instead of symbols of sacrifice. As in verse 1, goodly images = artistic perfection, ornate, carved. God was lost, mislaid, forgotten and instead were splendid decorations, robes, ceremonies and forms. (The Laodicean condition). The resources which God gives us to spread the knowledge of God to others, can be misused and consumed upon selfish interests. Israel was an elect nation, chosen by God to be a blessing to other peoples. But they came to think of themselves as the pet of God, pampered by the Most High; the people whom God loved and let the rest of the world go by. That lie, as well as their worship of lying demons, ruined them and robbed them of moral and spiritual significance. Every benefit is a deposit, for which we are responsible, not for self consumption, but to pass it on to others, that through us the breadth, beauty and blessing of the divine

plan and kingdom may be revealed to all peoples. The prophet points out that God elected that nation and looked for a fruitage of righteousness, but behold a cry, the cry of the poor, the oppressed, and of injustice, as of Sodom. Gen. 18:20, 21. It may be a luxuriant vine, but it is bringing forth its own fruitage, and so is a disastrous failure.

If the desire be for a crowd, or for organic efficiency then all sorts of things fasten on the life of the Church—parasitic growths sapping energy, contribute nothing to spirituality. The nominal Church today is cursed with fungus growths, all sorts of institutions, until one hears constantly the click of machinery, and then look for fruit. And the supreme question is, What is the fruit?—the divine intention or selfishness.

The deficiency in the religious life of Israel, resulted in multiplication of altars. The nation adapted its religion to conform to its failure. Altars and church buildings are ornate and artistic, but no sacrifice is inspired by them. Ornate altars instead of God. Stone instead of spiritual bread, passivity instead of passion, human artistry instead of divine beauty, a degraded people. A people God-created, God-planted, a people intended to function for God in the interests of humanity at large; a vine planted by God to bring forth the fruit of justice and righteousness. The vine is still existing, the branches are spreading and yet there is no acceptable fruit. So religion degenerates, altars record no sacrifice, the symbols of selfishness, replace God. The relegation of the religion of the cross into the background as something vulgar, and the worship of the artistic according to human thinking, is ever the degeneration of religion.

The mourning is well described in Rev. 18:9-17.

10:6 — IT — The golden calf.

KING JAREB — Assyria, whom Israel had vainly asked for help.

ASHAMED OF HIS COUNSEL — Which advised Israel to seek help of Assyria. Shame—be conquered and abound. “Tossed like a ship on the water.”

10:7 — AS THE FOAM UPON THE WATER — Driven on by the wind and stream and disappears, untraceable disappearance, scattered among the nations. (Yet of true Israel see Amos 9:9.)

10:8 — HIGH PLACES OF AVEN — The heights of evil, evil practices of idol worship.

SIN OF ISRAEL — Departing from Jehovah and worshipping other gods, giving to demons the chief and best of their lives and hearts; degrading themselves to the level of beasts. “Silenced is Samaria.”

SAY TO THE MOUNTAINS — If literal, it expresses hopelessness of despair. But more likely symbolic, as in Isa. 2:19-21; Rev. 6:16; Luke 23:30. Seek protection of the Gentile kingdoms, and the secret societies, clubs, organizations, vainly for help to preserve their properties, rights, families, as now the growth of insurance companies.

THORN AND THISTLE — Irritation and wounds, instead of peace and safety.

10:9 — SINCE GIBEAH — Judges 19 and 20.

THERE THEY STOOD — There the eleven tribes of Israel stood against Benjamin. But that war did not destroy the tribes, nor stop the evil. *Leeser* and *Moffatt*: “They are deeply corrupt, as in the days of Gibeah.” *R.S.V.*: “From the days of Gibeah you have sinned, O Israel. There they have continued. Shall not war overtake them in Gibeah?” *Roth*: “The battle against the sons of perversity touched them not in Gibeah.” The meaning seems to be—that battle did not destroy the evil, for they, Israel have continued since then.

10:10 — IT IS MY DESIRE — *R.S.V.*: “I will come against the wayward people to chastise them, and nations shall be gathered against them, when they are chastised for their double iniquity.” See margin.

TWO FURROWS — Double iniquity. Forsaken Jehovah and worshipped idols with all their shameful degradation. (Jer. 2:13)

10:11 — TAUGHT — Trained for work.

LOVETH TO TREAD — Loves to thresh. Tread out the grain, as being lighter work than plowing. For by law (Deut. 25:4; 1 Tim. 5:18) the ox or heifer may eat at his or her pleasure. The emphasis is on treading, subduing enemies and enslaving those subdued.

PASSED OVER UPON HER FAIR NECK — Disregard her pride (neck held haughtily), and her prosperous condition.

EPHRAIM TO RIDE: JUDAH SHALL PLOW — Subdue them before their enemies, and make them toil and labor for their enemies. The compulsory endurance of severe toil, in contrast to their present pride and arrogance.

10:12 — SOW TO YOURSELVES — Thought of plowing suggests sowing. The plowing prepares the ground for sowing. And so, sow for your own personal profit, for your own health and happiness. Properly to enjoy life fully.

IN RIGHTEOUSNESS — According to the principles of justice and truth, in harmony with God's laws and truth.

REAP IN MERCY — As a result of the sowing. Repentance and true effort in obedience will bring the mercy of God in blessing, in kindness and love. A full and beautiful harvest.

FALLOW GROUND — New soil, unused. Israel need not merely to scatter true, good seed, but new soil, a change of heart, to begin anew. "Let them cleanse their hearts, from all corrupt affections and lusts, which are like weeds and thorns, and let them be humbled for their sin, be of a broken and contrite heart and spirit. Let them be filled with sorrow and shame at the remembrance of their evil deeds and prepare to receive, learn and practice the divine precepts, as the ground that is plowed is to receive the seed, that the seed may take root." (*Matthew Henry*)

The fruit of sin is ever the fruit of lies. For sin always deceives those who serve it. Going in our own ways and trusting to human power is specially deceptive.

TIME TO SEEK THE LORD — It is always time to seek the Lord. A plea for Israel to pause and think and hearken to the invitation to return in repentance and contriteness. In due time God will rain righteousness. (Isa. 32:13-19; Jer. 4:3)

10:13 — Practiced wrong doing, evil and reaped an evil character hardened by sin, a slave to disobedience.

EATEN FRUIT OF LIES — The apples of Sodom. (Gal. 6:7-9; Prov. 22:8)

10:14 — SHALMAN — Perhaps Shalmanezar. Though, according to the monuments, it was Sargon, his son, who destroyed Samaria.

BETHARBEL — House of the snare, or ambush, of God. Israel turned Bethel into Bethaven, and it became Betharbela. (2 Kings 17:3)

MOTHER . . . CHILDREN — A terrible calamity. Perhaps the Arbela in upper Galilee.

10:15 — BETHEL — Their sins would bring their punishment. The house of God outraged will bring retribution. Evil of your evil. In the early morning, very soon.

KING — Kingdom.

11 — Part III. Mercy.

11:1 — ISRAEL — Here used collectively. So worded as to be a prophecy. (Matt. 2:15)

CHILD — As a young nation, beloved for the Fathers' sake. (Rom. 11:28; Deut. 9:5)

I LOVED THEM — The deep love of God. To endure, for so many years, their lack of appreciation, and disobedience. (Isa. 63:9; 30:18)

11:2 — AS THEY CALLED THEM — *R.S.V.*: "The more I called them, the more they went away from me." But *R.V.*: "They (the prophets) called them, so (often) they (Israel) turned away from them."

SACRIFICED TO BAALIM — Showing perverted heart longings. (Jer. 44:15-19) Israel was Jehovah's first born son (as a type of Jesus) (Exod. 4:22; Jer. 31:9) Because they were chosen as the people of His inheritance, but His love was rewarded with unfaithfulness, and they must be the more severely punished.

BURNED INCENSE — Israel actually did, symbolizes, deepest heart affections and loyalty, given to idols and to evil standards.

11:3 — EPHRAIM — The ten tribes, as Ephraim was the most prominent and most numerous.

TAUGHT TO GO — By righteous laws and detailed directions. Taught them the right ways of thought, word and deed; to walk uprightly in harmony and fellowship with God. (Prov. 6:20-23; Isa. 48:16-19; Deut. 5:29; Psa. 81:8-16)

TAKING BY ARMS — As a loving, patient father would do. (Isa. 63:7-9) But they did not realize His goodness, too wilfully immersed in disobedience. (Hos. 2:8, 9)

11:4 — THE CORDS OF A MAN — Only man has the family arrangement, the angels do not. In the four attributes of God the human face represents love. (Ezek. 1:10; Rev. 4:7) Among the jewels the Sardius represents sympathy, love.

CORDS . . . BANDS — As contrasted with ropes by which beasts are led.

TAKE OFF THE YOKE — Lift up the yoke. Loosen the strap with which the yoke is secured and which passes through the mouth. Draw it back over the jaws so the animal may eat conveniently. Gentle treatment by a gentle master.

MEAT — Food, abundant harvests, in spite of their rebellion; reached out to bless them, went beyond justice. Also God had made light for them the Law Covenant, partly by displays of mercy and partly by means of grace in their religion.

11:5 — HE SHALL NOT RETURN — (Deut. 17:16) The people of Jehovah shall not return to the land from which He called them, that it may not seem that the design of the Exodus and the march through the desert were frustrated through their disobedience. But they shall enter another bondage—to Assyria.

REFUSED TO RETURN — To God. (2 Kings 17:13; Jer. 8:4-6; Hosea 6:1; Amos 4:6; Zech. 1:4)

11:6 — SWORD SHALL ABIDE — God will withdraw His favor and leave them to their own devices. (Hosea 9:12) This prophecy was fulfilled 737 B.C., when Assyria captured Samaria. (2 Kings 18:9-12)

OWN COUNSELS — Opposed to God's counsel.

11:7 — BENT TO BACKSLIDING — Irrevocably set and determined, their conscience seared, burned, hardened; no desire to repent, no thought of God, no meditation, no considering of their ways. (Prov. 4:26)

CALLED — Repeatedly through four prophets, Hosea, Isaiah, Micah, Amos; but none responded.

11:8 — HOW SHALL I — Here sorrow and grief and hurt are plainly working in the mind of God and in an agony of rejected love He exclaims.

GIVE THEM UP — How can He bear to do so.

DELIVER — Them over to punishment and the horrors of ancient sieges.

ADMA . . . ZEBOLIM — Cities of the Plain, destroyed with Sodom and Gomorrah.

MINE HEART TURNED — Love and mercy striving against justice and in the end triumph, because a messenger was found to give a ransom.

KINDLED TOGETHER — As coals by mutual heat burst into flame. God's love could not let them be utterly destroyed. A remnant will return to Him and others follow. (Jer. 4:23; 5:18; 30:11; 46:28; Isa. 11:11, 16; Micah 5:7, 8)

There are four speeches of Hosea as the mouthpiece of Jehovah, and three times the prophet breaks in with his own comment. The comments of the prophet are all in the minor key, and those of Jehovah are all in the major key, declaring the triumph of love. There is no disagreement between the two, but the mental mood of Hosea is shown. He is still delivering the message of Jehovah, but is amazed that any such message could be delivered, for in his three comments he confesses the sin of the people. God is telling of His love, and the amazed prophet breaks in and describes the sin of the people.

The speech of Jehovah begins chapter 11 and continues through 12:1. Then the prophet breaks in, verses 2-6; Jehovah speaks, verses 7:11; Hosea, verses 12, 13:1; Jehovah, 13:2-14; Hosea 13:15 to 14:3; Jehovah, 14:4 to end. All ends with the speech of Jehovah, which is burdened with love, and Hosea burdened with the unworthiness of the people. "I loved him, I taught Ephraim to walk I took them in my arms, I healed them, I drew them with love." In a picture of cattle coming home at night—"I lifted the yoke and freed their jaws and fed them." The father, the mother, the husband, the herdsman. Four sentences tell of Israel's reaction—they went from me; did not know I healed them and gave them their blessings, bountiful crops, gold and silver; they refused to return; bent on backsliding. Love that becomes an agony, a tragedy—His loved ones wronging themselves, blighting and blasting their future interests.

11:9 — I WILL NOT — Note the three I will not, not destroy them utterly. (Jer. 46:28; Rom. 11:1, 2)

I AM GOD AND NOT MAN — Possessed of knowledge and a plan to give all a full opportunity. An everlasting love. (Jer. 31:3)

11:10 — WALK AFTER — Follow His leading, seek Him. (Jer. 31:6-9)

ROAR — A loud call, the point is not only loudness (terrifying influence of the sound) but its extent. It reaches far and near, the world around. Combined with judgments upon Gentiles. (Isa. 42:13-16; Jer. 25:30; Joel 3:16; Amos 1:2)

TREMBLE — Become active, hasten eagerly. Fishers and hunters at work.

FROM THE WEST — The sea and western lands.

11:11 — THEY SHALL TREMBLE — “His sons shall come trembling from the west—and eagerly like birds from Egypt and like doves (meekly, docilely, humbly) from the land of Assyria.” *R.S.V.* and *Moffatt*.

11:12 — COMPASSED ME ABOUT WITH LIES — Surrounded me with lies, every approach and appeal deceptive. It was no isolated act, but Israel’s general practice. So treated by all Israel, He had a right to expect thankfulness and fidelity, because He was their rightful Lord. But they turned away from Him to idols, demons, and sought help from the heathen or Gentiles.

This verse belongs with Chapter 12. “But Judah yet ruleth with God, and is faithful to the Holy One.” *Leeser*. So *R.S.V.* and *Young*, but *Moffatt* and *Roth*. and *A.R.V.* have—“And Judah vacillates with God with the faithful Holy One.” Hebrew word—rove about, vacillate. Even Judah is betraying Him, or a vain hope Judah would return, as in the reigns of Hezekiah and Josiah and Uzziah.

12:1 — EPHRAIM FEEDETH — Jehovah speaks (11:12-12:1). Hebrew = the East wind, a hot wind from the Arabian desert, which dries up everything in its course. Israel pursues after that which will destroy him. Feedeth on emptiness, no nourishment, no satisfaction. Daily the deception and blindness increase and desolation approaches. At one time help is sought in Egypt against Assyria, and at another in Assyria against Egypt. (2 Kings 17:4) Oil = Olive oil.

12:2 — THE LORD HATH — In verses 2-6 Hosea speaks his own thought. Recalling the promising early experience of Israel, the good beginning, and urges Israel to return. Contest—to reprove sins committed. Jacob—the ten tribes. According to his doings—recompense.

PUNISH — Visit upon the results of his deeds.

12:3 — HE TOOK HIS BROTHER — Jacob’s action here was earnest, eager striving after the birthright, which involved the Abrahamic Promise and its blessings. Note the parallels: 3a) in the womb; 3b) in manhood; 3a) seized the heel (Gen. 3:15) to overcome as in Gen. 25:23; 3b) he wrestled first with his brother in youth and later with God in full manhood. The two names also show the two struggles—Jacob with his brother; Israel with God. (Gen. 32:24-29)

12:4 — WEPT. . .MADE SUPPLICATION — The intensity of the struggle to gain a blessing, that he might be assured of God’s help and blessing. Great faith.

BETHEL — Where Jacob had the dream and obtained the covenant. (Gen. 28:10-15)

US — Note the interpretation, application to us. The promises were to the seed, as well as to Abraham. Israel had now shamefully turned this glorious privilege into idol worship.

12:5 — EVEN THE LORD OF HOSTS — It was even Jehovah (rep. by the angel) the supreme Creator. Jehovah—the self-existent one. (1 Tim. 6:16)

MEMORIAL — The name to which He alone has the right (Psa. 83:18), and by which distinction He will always be remembered. (Exod. 3:14, 15)

12:6 — THEREFORE — Lose not the Covenant promise, turn and be like Jacob in faith and appreciation. Practice the right way and in patience inherit the promise. If they continue in evil they will lose it. (Heb. 10:36)

12:7 — HE IS A MERCHANT — Again Jehovah speaks. (vss 7-11) He suddenly breaks into Hosea's speech with the abrupt and contemptuous word—"Canaan"—A trafficker, a trader, a merchant. Hebrew word literally means humiliated, degraded—a profit-taker, with all the tricks and dishonesty practiced by traders. (Lev. 18:24-28)

"Israel was sent into Canaan to cleanse it, make it a purifying influence among the nations, but now the time had come always in the interests of humanity—to inclusion, not exclusion. The chosen instrument must always be true to the divine purpose, and to divine standards. But here—false balances, deceit and oppression. (Ezek. 16:3; Zech. 14:21)

12:8 — AND EPHRAIM SAID — Self justification, not needed except by an uneasy conscience. *R.S.V.*: "But all his riches can never offset the guilt he has incurred." Moffatt "Not all his gains will be enough to expiate his guilt." *Leeser*, like *A.V.*

12:9 — I THAT AM THE LORD — The supreme Judge, their God and Covenant Lord and provider since they left Egypt. *Moffatt*: "And can send you back to live in tents as in the desert, long ago." *R.S.V.*: "I will again make you dwell in tents as in the days of the appointed feast" (Feast of Tabernacles). Lev. 23:39-41.

A warning that God can, as the covenant required, strip them of their prosperity and make them poor as at their beginning. In the Gospel Age they have had to dwell in ghettos in misery and poverty.

12:10 — I HAVE ALSO SPOKEN — He has warned them in every possible way. (2 Kings 17:13; Amos 3:7; 4:6-8) Also this verse tells the variety of

ways and instruments God uses to speak to His people and to humanity. Israel had no excuse for their behavior.

12:11 — IS THERE INIQUITY IN GILEAD? — Answers the blind claim of verse 8. The deluded and presumptuous Ephraim. They have given their best of wealth and possessions to idols (demons), and their altars of worship (chap. 10:1, 2; 8:14) shall be as stone heaps in the furrows of the plowed field, an obstruction worthless and impeding progress. (*R. V., Moffatt, Roth.*) Gilgal and Gilead were the two parts of the northern kingdom. (6:8) The moral ruin had its counterpart in the physical. (*Lang*)

12:12 — AND JACOB FLED — The prophet speaks again, muses of Israel's past glory and sacrifice to obtain God's blessings. He let Esau take all Jacob's earthly possessions, who wanted them above all. And Israel now throws these away.

12:13 — THE LORD BROUGHT — Israel had been led by the Lord through prophets, and should heed them now. But they called the prophets mad, and hired false prophets. (1 Kings 22:6-28) So has Christendom done. (1 Tim. 4:1-3; 2 Tim. 3:1-5) They excommunicated Arius, and chose the way of error in belief and practice. See also the *N.E.B.*

12:14 — PROVOKED. . . MOST BITTERLY — Hebrew — with bitterness, beyond further endurance. Unwise to let them go any farther. (See Ezek. 16:49-50; Jer. 7:12; 26:6, 9). Israel will have to pay for their evil deeds.

13:1 — TREMBLING — *A.R.V., R.S.V., Roth. and Leeser*—"Men trembled." But *A.V.* and *Young* as here. The contrast seems to be that in early times Ephraim was humble, but his desire to be prominent led to the forgetting of God, and then to idol worship and its moral evils, and in God's sight he died, lost his standing through disobedience and sin.

13:2 — THEY SIN MORE AND MORE — Continues in downward course to worse and worse behavior. Misuse the silver God gave them and made idols of it.

UNDERSTANDING — Their own perverted ideas. Having rejected Jehovah their perverted minds make an image more in harmony with their own desires. (Rom. 1:22-25)

KISS THE CALVES — Submitted their minds to demon control. (Lev. 17:7; 1 Cor. 10:20, 21) Devoting their best skill and effort of mind, worshipping the work of their hands—the depth of stupidity and abasement. When men make idols they make them like themselves. In the days of Ahab, they had forgotten Jehovah and substituted other gods. (Psa. 115:4-8) The true worship of Jehovah lifts the mind to standards above human

power, keeps one ever striving upward for greater likeness to God. (Matt. 5:45, 48; 2 Cor. 3:18; 1 Peter 1:14-16)

13:3 — THEREFORE — The natural result is destruction. (Rom. 6:21) They built upon the sand, and the wind of adversity would destroy, chaff, whirlwind, smoke escapes by the windows, as there were no chimneys; like a thing without substance, refuse, reprobate silver. (Jer. 6:30)

13:4 — YET — In contrast to Israel's unfaithfulness, God is yet the same one who delivered them from Egyptian bondage, now inviting them to return, and keep the covenant they made with Him, as He had remained faithful.

13:5 — I DID KNOW THEE — Jehovah had preserved them in the wilderness and brought them through. He had warned them of the danger of forgetting their God when they became prosperous. (Deut. 8:11) They had not heeded the warning, but had rushed blindly on, as in verse 6.

13:7 — AS A LION — In line with the figure of the pasture in the land given them by Jehovah, the flock would be rent by wild beasts (Gentile nations). The punishment had already begun and would continue.

13:8 — CAUL OF THEIR HEART — The punishment would affect their inmost being. Thoroughly purge all their dross. (Isa. 1:25)

BEAR . . . BEREAVED — Ferocious beyond all restraint. Notice lion (Babylon), bear (Medo-Persia), leopard (Greece), the three Gentile powers that ruled over Israel.

LIKE A LION — Without mercy or deliverance. Justice.

13:9 — THOU HAST DESTROYED THYSELF — *Roth.* and *R.S.V.*: "It hath destroyed thee. . .that thou wert against Me." But *A.V.* seems more in line with that of the text. By their disobedience they had brought their own ruin. But yet God stood by to help when and if they should repent.

13:10 — I WILL BE THY KING — See margin. *R.S.V.*: "Where is now your king." (King Hoshea being then in prison). Their king was only a self-seeking murderer. (2 Kings 17:1-6)

THY JUDGES — The princes who were the king's counsellors. Israel had chosen to have a king, and their kings had misled them.

13:11 — I GAVE THEE A KING — Refers to Saul and his removal because of disobedience.

13:12 — IS BOUND UP — See Job 14:17. The idea is like tying up money in a bag and hiding it in some secret place, to keep for future use. His iniquity is completed, and sin come to the full. (Gen. 15:16; Dan. 8:23; Matt. 23:32, 33) Certainty of quick punishment. (Job 21:19)

13:13 — SORROWS OF TRAVAILING — Under image of childbirth, not the pangs of the mother, but the pressure the child must endure. The pressure is not to destroy but to bring to the birth.

13:14 — I WILL RANSOM THEM — *A.R.V.* and *R.S.V.* put this as a question. But *Roth.* as here and agrees with the rest of the verse and Paul quotes it as a promise. (1 Cor. 15:54; Isa. 26:19) Hence promise of a Redeemer, though such looks impossible then. He promises there will be no going back—deliverance complete and permanent. Sting of death is sin. (1 Cor. 15:56)

13:15 — THOUGH HE BE FRUITFUL — A play upon the name Ephraim (fruitful). Prosperity by the Lord's goodness, patient endurance and mercy. Being misused blessings, the punishment is likened to an east wind to dry them up, a punishment from the Lord.

SPRING — Source of blessing be withdrawn.

FOUNTAIN — His use of these blessings stopped. All his desired and treasured things be destroyed. "He (Assyria) shall plunder the treasure of all costly vessels." (*A.R.V.*)

13:16 — SAMARIA SHALL BECOME DESOLATE — An awful retribution, but like the cruelty of those times. See margin. (2 Kings 17:6)

14:1 — RETURN — The longing invitation of God's love for Israel. At that time they paid no heed, but in the latter days they will, after their double of punishment. (Isa. 40:1, 2; Jer. 16:18) The cause of their fall will then be recognized and admitted by them.

FALLEN — Not raised, but degraded, lost the high honor of God's people, and His fellowship, and now in fellowship with demons and becoming like them.

14:2 — TAKE WITH YOU WORDS — They were not to come before Jehovah empty handed. Here is shown the importance of proper words. (See Acts 10:6; Prov. 15:23; 25:11; Isa. 50:4) Emphasized.

Then the proper words of repentance and contrition, asking pardon, forgiveness. He promises to take away all iniquity. (Isa. 1:18-25; Jer. 31:31-33)

CALVES OF OUR LIPS — Comparing the heart-felt praise, to the sacrificial offerings. The Lord desires a humble and contrite heart, rather than sacrifices. The people must first return to God's love with their whole heart. The prophet not merely exhorts them thus, but shows them how it should be done, how and in what spirit, even to the words (for they had forgotten how) that the penitent must use to draw near to God — not merely outwardly with imposing sacrifices of bullocks, but with the living promises of the spirit that out of a contrite heart struggles for the mercy of God. (Isa. 57:15; John 6:37, 44, 45)

14:3 — ASSHUR SHALL NOT SAVE US — No longer rely on human aid, nor on military power (Isa. 30:16), nor degrade themselves by idol worship, and so dishonor God.

IN THEE . . . MERCY . . . FATHERLESS — Those without the true God, as well as the literally fatherless. (Psa. 10:14; 68:4, 5)

14:4 — I WILL HEAL — The picture of what God will do for the penitent, because of the Atonement provided. Heal the calamities which their disobedience has brought upon them.

14:5 — AS THE DEW — This is the third time “dew” used in the prophecy (6:4; 13:3). Qualifying words were used before (early dew; and dew that passeth early away) here no qualifying words. Here interpret by the personality, the timeless eternity of God, freshness and vigor of youth.

LILY — Beauty and purity.

GROW — Thrive, develop, because of abundance of pure truth (water, dew of morning.) Its growth in Palestine is remarkable.

ROOTS AS LEBANON — The lily has but small roots, trees of Lebanon have large strong and deep roots, and thick trunks. The Temple was lined with these cedars. (Psa. 104:16; Isa. 61:3; 60:21) Beautiful and strong.

14:6 — BRANCHES SHALL SPREAD — His effect upon surrounding Gentile nations. Covering and strengthening.

BEAUTY AS OLIVE TREE — Another kind of beauty, not merely delicate and gentle like the lily—but useful for light, food and health. So Israel will be among the nations. Enlightenment, truth and restoring health. Leaf not fall in winter, slender gray-green. Olive oil symbol of Holy Spirit.

SMELL — Odor, fragrance, influence. Invigorating as air about evergreen trees. (Gen. 27:27; Cant. 4:11) His influence among the nations. (Zech. 8:23, 13)

14:7 — DWELL UNDER HIS SHADOW — The Gentile nations, all the families of the earth.

RETURN — To God, to health and restitution and to perfection and dominion, to fellowship with God and the angels.

REVIVE AS GRAIN — Attain perfect life and vitality, the natural food.

GROW AS VINE — The grape vine and its invigorating juice, luxuriously; at last as God's earthly vineyard. True doctrine, natural food and food for the mind.

SCENT AS THE WINE OF LEBANON — Influence, as doctrine that lead to everlasting life (evergreens). Evidently extra-rich grapes and invigorating wine. Lebanon (white) = righteousness.

14:8 — WHAT HAVE I TO DO — See *R.S.V.* But *Roth.* as here, seems more filling, complete turn about. "What brings about this break with idols? What causes Dagon to come crashing to the ground? What sweeps idolatry out of the soul of a man or nation? As Ephraim says—I have answered and will regard Him." "I have seen, got a good view of the true character of God. His patience, love and goodness and mercy, and been overwhelmed and yielded." (Isa. 6:5) I have responded to His call, heard and answered. I will regard Him. Continuous contemplation, watching for God, to know His will and way. Resolve to live in obedience and wholly His. The cure of idolatry is the restored vision of God. See Poem, by *G. Campbell Morgan*, "Vision of God"

VISION OF GOD

*Hast thou heard Him, seen Him, known Him?
Is not thine a captured heart?
Chief among ten thousand own Him,
Joyful choose the better part.*

*Idols, once they won thee, charmed thee,
Lovely things of time and sense;
Gilded, thus — does sin disarm thee,
Honeyed, lest thou turn thee thence.*

*What has stripped the seeming beauty
From the idols of the earth?
Not a sense of right or duty,
But the sight of peerless worth.*

*Not the crushing of those idols,
With its bitter void and smart;
But the beaming of His beauty,
The unveiling of His heart.*

*Who extinguishes their taper
Till they hail the rising sun?
Who discards the garb of winter
Till the summer has begun?*

*T'is that look that melted Peter,
T'is that face that Stephen saw,
T'is that heart that wept with Mary,
Can alone from idols draw.*

*Draw, and win and fill completely,
Till the cup o'erflows the brim;
What have we to do with idols
Who have companied with Him?*

G. Campbell Morgan

JOEL

Joel has 3 sections—	Chapter 1	2:18-27	3:1, 2
	Chapter 2:1-11	2:28-32	3:3-8
	Chapter 2:12-17		3:9-17, 18-21

Joel = Jehovah is God, the mighty one. Pethuel — opened or enlarged by God. (fr. *Pathah* [paw-thaw] = to open, make roomy, enlarge, make simple or clear)

Prophesied 850-800 B.C. in early part of reign of Uzziah, king of Judah. (2 Chron. 26). A southerner and countryman, not a city dweller, shown by allusion to country life—vine dressers, palm tree, oranges (apples), fig tree (1:7), pomegranates (1:12), are mentioned as familiar things; rivers and grain fields (1:20). This world Joel knew—his allusions and symbols have this framework. Probably the first of that long list of prophets ending with Malachi, who saw in visions, the judgments to come to deliver man from the enervating grasp of evil, and of the after glories to come, and recorded what they saw in words never-to-be forgotten. (Uzziah to Desolation 223 years + 606 = 829 years.).

Malachi lives some 450 to 500 years after (397 B.C.) Joel. During all that time the voice of God by prophets was hardly ever silent, and when at last with the death of Malachi the Holy Spirit ceased to speak through the prophets, the foundation had been well laid for all that man was to learn about God's good plans for the last conflict with evil, and setting up of the Kingdom.

This obscure countryman, notable not for wealth, nor rank, nor talent, unused to city ways, or society of the learned or cultured, a man of the people, a man of the soil, was the first to be blessed by the Most High with visions of the last days, and in this short prophecy gives the outlines which later were developed to the revelation of the events of the time of the end.

Isaiah began his lifetime of prophecy in the reign of Uzziah, and expands much that is found in embryo form in Joel. The Restitution is noted first in Joel (2:21-27; 3:18-21). Joel speaks of the "remnant" that turn to God and are cleansed (2:32) and which God uses to begin the Kingdom.

So as the centuries roll we see the widening and enlargement of vision and prophecy for the instruction of the Church, and completed and sealed in Christ.

1:1 — Tells all that is known of Joel's descent or relatives, no one knows whence the family came or of what tribe. The message is the important thing. It is from the heart, and sent out with burning, white hot urgency and fire. A youthful zealot like John the Baptist crying his message with such intensity that people are compelled to listen.

1:2, 3 — An arresting opening. He has something to tell them that had not been known in previous generations.

OLD MEN — Their memory goes back farther.

HATH THIS BEEN — An unheard of thing has happened and they are asked to testify to it — the complete desolation of the land by successive swarms of locusts. Something to tell to after generations! A subtle appeal to their knowledge of the Mosaic Law, (Deut. 6:4-9) which they sorely neglected to do. Very phrase used.

1:4 — By masterly wisdom to this unfaithful people, he calls their attention to the utter ruin of their land and world, and their own impotence to remedy it, their undone condition, before he begins to turn their minds back to their true healer and savior.

FOUR VARIETIES OF LOCUSTS — Gazam — to devour, "the biter"; Arbeh = swarming multitudes; Yelek = "the licker," licking up all in its path; *Khaw-seel* = the ravager or destroyer. Is reference to God's "Four sore judgements" (Ezek. 14:21), the sword, famine, noisome beasts, pestilence. Locusts were a familiar picture or occurrence in Joel's day. Travellers tell of the terrible ruin caused by millions of flying insects—an effective symbol of devastation and ruin. The past tense shows the plague has come and gone and the land is utterly ruined. Note the use of four in divine judgements—Four horsemen of Rev. 6; Four winds of Rev. 7; Four horns of Zech. 1:13; Four Beasts of Dan. 7; Four sore judgments, Ezek. 14:21.

Such were the attacks of Egypt under Pharaoh Necho (2 Kings 23), of Shalmanezar V of Assyria (2 Kings 18:9); Sargon II (Isa. 20:1) of Assyria; and Sennacharib (Isa. 36:37); and Nebuchadnezzar of Babylon. (606 B.C.) who finished the destruction. (2 Chron. 36:11-21)

1:4-14 — The following verses describe the lament that goes up from all quarters, from the people and the priests, the merry makers and the workers; merging into a national cry of distress rising up to God. But there is yet no evidence of repentance.

Here in Joel's prophecies is the seed of the exhortation of Paul in Acts 17:30. The listeners are being carefully led from the lower plane of dire lament at the troubles which are coming upon them to the higher one of

repentance for the sin that has caused the trouble, and to dependence upon God for recovery from that trouble. In vss. 5-12, the lamentation is self-centered, there seems no thought of appealing to God. In the latter part of the first chapter the lament does move to a higher level in that the cry is taken into the Sanctuary of God and the cry of woe and despair ascends up before Him.

1:5 — His first call is to the careless pleasure-seekers, heedless ones who had broken their Covenant with God and turned to the distractions of the moment, which leave you in worse condition than at first. (Prov. 20:1).

CUT OFF FROM YOUR MOUTH — The excess and misuse of God's blessings. Stupefies the mind and enfeebles the body and the ultimate result is the withdrawal of all such blessings. (Isa. 65:11-16; Zeph. 1:12, 13; Hosea 2:6-13; Amos 4:1-13; Jer. 8:4-13; Hos. 9:12, 13)

NEW WINE — Nothing from their fields to make new wine. All their fruitage is dead. New wine of God's provision is given in Chapter 3, but none from their arrangements.

1:6 — The locusts are represented as a hostile army. The weapons of these invaders are their teeth, which tear and devour like those of a lion. This switch is to advance the picture to that of a real army, as it was fulfilled in later years. (vs. 4)

1:7 — **VINE, FIG TREE** — Israel is often referred to as a vine (Isa. 5:1-7; Jer. 2:21; Luke 20:9-18), and as a fig tree (Hosea 9:10; Matt. 24:32, 33).

CLEAN BARE — Bark peeled off and thrown away, branches white, dead. (A prophecy of future destruction, the death of a nation.)

1:8 — Israel was in Covenant relation with God, but she had broken the Covenant so completely that it was as if it was dead, and she ought to be in mourning for it. (Isa. 50:1; Hos. 2:2; Ezek. 16:8-14)

LAMENT — A public cry of woe.

SACKCLOTH—Rough hair cloth, irritating to the skin; a symbol of abandoned hope. (Jer. 31:31)

1:9 — Certainly no judgment could be more severe than one making it impossible to bring the sacrifices, the meal and drink offerings. The locusts and drought combined had made a great scarcity of animals. They were losing the visible emblems of their God's communion with them. The prophet acknowledges their divine office, even while denouncing their unfaithfulness, as in vs. 13.

1:9-12 — Detailed description of their undone and desolate condition.

NEW WINE DRIED UP — BE YE ASHAMED — As if a play on meaning of the words used. Not the same (dried = *buwsh* — prop. to pale., by impl. to be ashamed, or disappointed or delayed. Ashamed = *yabesh*—be ashamed, confused, or disappointed.) They, too, should acknowledge their dried up condition.

A national cry of distress, all classes from laborer to priest send up a cry and lament, but not yet repentant. The lament is self-centered, yet no thought of appealing to God. The listeners are being carefully led from the lower plane of selfish sorrow and lament to the higher one of repentance from disobedience that has caused the trouble, and to dependence on God for relief and recovery.

Suspension of the temple offerings was a heart-searing affliction. It meant that the Covenant had fallen into disuse, and all the gracious promises of God dependent on the Covenant were null and void.

Joel's method of treatment is a pointer to us in our speaking of the Gospel message. Do we tend to paint a rosy picture of the blessings God has in store for man, and fail to show man how utterly he has ruined the heritage God gave him at the beginning? It is proper for us, as did Joel, to lay proper stress upon the fact that man, unworthy of the privileges so given, unable to govern himself, unfit to be allowed any longer to desecrate God's creation with the abominations of his inventions. Today joy has fled from the hearts of men, and we, like Joel, should begin to turn men's minds first to the need of repentance.

1:13, 14 — This is the first step toward salvation—the gathering of the people, elders, and priests unto the house of God, to cry unto Him for deliverance, acknowledging their sin and neglect. The power of united worship to elevate the spirit and inspire the heart is well known. Consciousness of the presence of the Holy Spirit in a prayer meeting of believers is an experience many know. It was when Israel, captive to their enemies in the days of the Judges, turned unto the Lord and cried to Him in their trouble, that He heard them and delivered them. Joel's first effort was to bring his people face to face with their God and to that heart condition in which God could bless them.

So the farmers have left the vain watching of their blasted fields and dying herds, the pleasure seekers their bibbling, the priests their endless discussions of legal points. The ringing tones echo through the temple and pierce the ears of the people assembled in the courts.

SOLEMN ASSEMBLY — Day of restraint.

1:15 — Later on Joel has wonderful words of comfort for this people; But not yet! At the first his message is like Ezekiel's—one of "mourning and lamentation and woe." This is the day of the Lord's judgment, tribulation and disaster. As the nation did not then repent, the fulfillment of this prophecy came with Pharaoh Necho of Egypt, the attacks of Assyria and ended and culminated in Nebuchadnezzar's destruction of Jerusalem, the captivity of Israel, desolation of the land, and extinction of the Davidic line of Kings as told in Ezek. 21:25-27.

1:16 — How wisely Joel links together their natural lack of blessing with the worship of God, all according to their Covenant! Their woe and disaster due to neglect of their Covenant. So now in Christendom—prosperity of some, poverty of others, neglect of righteousness and of judgment and neglect of the warning God has sent by the Harvest Message, persecution of the Jews, will certainly result in a similar punishment, as in v. 17.

1:17 — This is like Isa. 30:8-14; 32:9-14. (See *Moffatt*) Men and animals suffer alike. As did Israel, men have left the Lord and gone, every man to his own way. (Isa. 65:11, 12; Prov. 1)

1:19, 20 — So Joel utters a mighty supplication, which had been in his heart all the time. Perhaps he has the people with him by now, and he is speaking for them and on their behalf. He turns to the Almighty and pours out his heart desires and woe.

This ends Joel's first appeal. He yet does not ask deliverance, but he leads the way. Like Hezekiah taking the threat of Sennacherib into the Temple and spreading it out before the Lord. (Isa. 37:14-20) Perhaps the intensity of his prayer, opens his mind and heart so the Lord can give him a larger vision of things to come, for Chapter 2 shows a greater insight into events of the latter days

2: — This is the second section of the prophecy, and Joel's prophetic vision is becoming keener. He sees farther into the future. The language used in vss. 1-14 still is fitting to the plague of locusts picture of Chapter 1, but the words and terms are so much stronger and pointed as to leave no doubt that under the figure of a locust swarm a greater and more devastating invasion of Israel's land is foretold. There is no resisting the oncoming hosts, and no deference which the people can make will be of any avail.

In vs. 11 begins the prophetic invitation. The prophet points to a way of escape, by turning with their full heart to the Lord. While the people are considering this message the second alarm comes (vs. 15)—the enemy is now at the gates and is become a reality. Every ordinary occupation is suspended, vs. 16—and the entire nation comes together in sincere and

heartfelt prayer to God, and God turns. From this point the danger begins to lessen. Children and all are united in prayer.

2:1-11 — See also *D-535, 544-546, 549-550*.

2:2-11 — The Day of Jehovah is a Judgment Day, Day of Reckoning, of Retribution. When the evil harvest of this world's sowing is to be reaped. There was a Day of Jehovah for Israel because of their waywardness, and a Day of Jehovah for Christendom and the world because of its wickedness. (Isa. 63:4; Ezek. 39:8; Isa. 34:8; Luke 21:22) "Turn ye to me with all your heart" stands as an impassable barrier to the giving of the blessing in full measure until Israel's blindness is turned away. (Rom. 11:26) The punishment upon Israel began less than a century after Joel's prophecy.

2:1 — Well might Joel cry the urgency of his message and call for a trumpet in Zion for the Day of Jehovah whose coming he announced and it began with Israel less than a century after his preaching.

2:2 — A stormy dawn. Instead of the light of the rising sun, there are masses of dark thunder clouds banked along the mountains, blotting out the daylight. The morning (vs. 10; Psalms 30:5; Isa. 21:12; Ezek. 7:6, 7; Psalms 46:4, 5)

A prophecy of the advancing army of Assyria relentlessly despoiling Israel's fair land. On their heels the Babylonians, 150 years later, to overturn the kingdom of Judah and bring an end to the royal kingship of the line of David. Down through the ages the Greeks, Romans, Persians, Arabs, and Turks oppressed Israel and spoiled their heritage continuously as their subjection to Gentiles continued. And in end of this age the prophecy is nearing complete fulfillment, as in Ezek. 38, 39; Zech. 14; Joel 3:1-3; Ezek. 32:7-10. These the legions of the Lord's great army used to execute His Word. The present enemy from the north is the last of these great waves of locusts appointed to ravage Israel. These have or will each play their part in executing divine judgments on that stiff-necked, wayward, disobedient people, until at last a remnant marvelously become purified and made usable, God's own earthly people.

A vivid description of a ruthless, merciless invader. Most commentators apply it to successive waves of locusts, yet it even more fully refers to the capture of the city by an invading army, especially of these last days.

From the first sight of the enemy on the distant hills to the dread moment when the defenders, pressed back to their last stronghold within the city, behold with fear the merciless soldiers, climbing in at their windows, breaking down their doors, so it has been in Israel's long history, the enemy advanced more and more closely, until in these last days it seems as though

they are appointed to utter destruction, extinction, and nothing can save them.

2:4 — The alarmed watchers discern the first signs of attack, the dust clouds raised by the hoofs of the galloping horses and the following war chariots (now tanks and lorries).

2:5 — The chariots now in view, bumping and rattling over the stony ground and precipitous slopes. The advancing host is likened to a sheet of flame, eating up the dry stubble, at a rapid pace.

2:6 — The fear and dismay and discouragement of the people, as all hope of aid from their Gentile friends is proved vain. None to help or pity.

2:7 — Now the invaders have reached the city walls, they have stormed the walls, and forced their way into the city. The desperate defenders have retreated to their houses, but to no avail, their relentless enemies follow close upon their heels.

2:8 — See *Leeser* — “They do not press one another, every one on his beaten track do they go forward; and they pass through between warlike weapons, and change not their purpose.”

2:9 — This is the supreme crisis; the foe has besieged and taken the city and appears at the house doors to satiate his lust for pillage and ravage. (Zech. 14)

Joel here shows the reason God interferes as in Zech. 14:1, 2 and 12:9, 10-14. It is that the people, a remnant, repent and turn to their God with full heart.

2:10, 11 — The utter disruption of all the normal course of life, caused by this calamity upon the people. This can be nothing less than a prophecy of the last days. No ordinary military invasion could justify the use of such extraordinary language. Here the prophecy passes into our days, the last great trial of faith upon God’s earthly people. So Isa. 13:13; 24:19, 20.

This is the time when the Lord rises to judge the earth. (Isa. 26:21; 21:34) First, He judges His own people—Christendom and Israel. That is why it is called the Lord’s army, His Camp. He uses them as a means of judgment, of testing and purifying His people. He so called and uses them to display and convince men about His great power and glory; and when they have served His purpose, He will execute upon them the judgment they so richly deserve. (Isa. 10:24-27; Ezek. 38:16; Zech. 14:12-15) In this last crisis Israel will not fail, but a remnant will be delivered.

2:12 — This is a last moment invitation. The previous verses show God's judgments in operation. He allowed the enemy to come in among His people and ravage them, even into their homes. He could have held them at arm's length, but no. Then, when all hope seems at an end and there is none to help, He invites them to turn to Him. So it will be evident to all that Jehovah alone rescued them.

2:13, 14 — Joel realized that God was merciful, so Jonah (4:2) knew. But evil is not banished from the earth by the destruction of one nation that practices evil.

The following verses show the invitation is to be heeded, and the blessing follows. It has never yet been true—"I will no more make you a reproach among the nations" (vs. 19; Zech. 8:13). So the prophecy must refer to the last days, when the greatest invader of all time will be hammering at the portals of the Holy Land.

Note it is the northern army that attacks. Israel's enemies of former times since Joel's day—Assyrians, Scythians, Babylonians came from the north down the great highway from Carchemish of the Euphrates, through the Plain of Esdraelon, the literal Armageddon of the Bible, down into Egypt. But after the Babylonians there were no more northern invaders till the end; Greeks and Romans from the West; Persians and Saracens from the East.

In both Joel and Ezekiel the place of the invader's defeat is between the two seas—the Dead Sea and the Mediterranean.

2:17 — Between Porch (Solomon's) and Altar. The Brazen Altar in the Court. Porch = the colonnade surrounding the court. Evidently the people would assemble in the outer court, as in Jesus' day, while the priests and Levites (Singers, etc.) had the inner court reserved for them.

Sanctify the Congregation — probably by a sprinkling (Exod. 19:8; Isa. 52:15; Ezek. 36:25; Num. 19:13, 17-19)—cleansing from contacts with the dead—influence of the world and its spirit upon the mind and heart.)

Water = truth. Ashes = memory of their sufferings, loyalty and obedience. (Hebrew 9:13; 10:22)

WHERE IS THEIR GOD? — See Moses prayer. (Num. 14:13-16)

2:18 — God goes forth like a man of war and drives away the invading army, returns to His own people and begins to bless them in basket and store. All they have lost is restored to them and they know at last that Jehovah is their God and is dwelling in their midst.

At this point the prophecy expands so definitely into events of this Gospel Age end, that there is no mistaking the application of this promise made by Peter (Acts 2:16-21), to events unto the end of this age, and into the Kingdom.

The first part of this chapter was fulfilled, when the northern armies—first of Assyria, overran and took captive the ten tribes, and later Nebuchadnezzar took the two tribes captive and desolated the land. This partly fulfilled to verse 14. For, though the people repented under Asa (2 Chron. 15:8-15) and Jehoshaphat (2 Chron. 20), and Hezekiah (2 Chron. 29), and Josiah (2 Chron. 34); it was short lived. (2 Chron. 24:17-21; 36:14-21) The blessing could not roll out to the full, was only partial. The nation did not fully repent so the blessing was postponed time after time. (Dan. 8:26)

Another chance was given Israel when their Messiah really came, and again the nations were threatening them, and again the prophecy ran to verse 14 and stopped. They knew not the time of their visitation and did not repent and their house was made desolate and has remained so.

Again today the cup of Israel's suffering is threatening to fill to the brim. Their enemies hem them in on every side, once more the Lord's great army from the north threatens. But this third time the judgment will be so severe that the prophecy will run to its full end. (Ezek. 38, 39; Jer. 30:7) But a remnant will thoroughly repent, after they have been thoroughly humbled. (Zech. 13:8, 9) In utter dismay they will look to God for deliverance and He will completely and finally deliver them.

2:19 — NO MORE A REPROACH — The final blessing.

2:23 — CHILDREN OF ZION — The Little Flock; rejoice in the Lord in His character, plan, goodness and providence.

THE FORMER RAIN — The Vulgate has the translation as in the margin. ("a teacher of righteousness") In the century prior to the first Advent, there was a movement or sect among the Jews looking for just such a teacher of righteousness. The first expression really means—"rain in just measure," the three "rains" after that represent the three agricultural divisions of the year. First in October came the early heavy downpour to soften the ground and make plowing and sowing possible. Then December to February the "former rain," or as the Hebrews called it—"the sprinkling rain" encouraging steady growth. Lastly in April and May the "latter rain" that refreshed and ripened the crops. This may also picture the climate of the Millennial Age. First the heavy rain of intense trouble to soften men's hearts and prepare them for sowing the seed of the Kingdom—next the sprinkling rain of divine deliverance, and finally the latter rain to perfection. The

former rain came about October or November, and the latter rain about April to ripen and fill out the wheat. The former rain gave it a start.

The Gospel truths given by Jesus and apostles at the first advent.

MODERATED — Not in so great abundance as the latter rain.

LATTER RAIN — The great abundance of truth on all subjects (Isa. 66:6), given at the second advent. See also former rain.

FIRST MONTH — The first thirty years of the Harvest. 1874-1904 wherein much Scripture explanation was given.

2:24 — FLOORS — See Matt. 3:12 at the first advent. The threshing floor at the second advent.

WHEAT — Wheat class, in the Harvest, the true children of the Kingdom. (Matt. 13:38) The seed of the truth was sown during the Gospel Age, first came the early rain, then the draught of summer (Amos 8:11, 12) then the latter rain. (James 5:7)

THE VATS SHALL — The vats (*Leeser*) = wine press vats overflow with wine (Truth and its spirit) or fruits of grapes from the Lord's vineyard (John 15; James 5:7) and the olive presses with oil (Holy Spirit of Truth) from the true olive tree (Rom. 11). The presses may represent the trials and testings which produce the fruits of the Spirit in those rightly exercised by them; while the overflowing vats = the abundance of fruits among the true people of God. A higher development than at any previous part of the Gospel Age.

2:25 — This refers to the doctrinal pests and false teachers and teachings which covered up the Truth and left the Church without nourishment from God's Word (Rev. 11:6) during the great dearth of God's Word under the reign of Papacy. These now are being restored. (*Leeser* = And I will repay to you the years (that is, their fruitage and truth concerning them) in which the locust hath eaten all.).

PALMERWORM — See other notes on chapter one.

2:28, 29 — These two verses are reversed in time of fulfillment. See *E217-220*

AFTERWARD — After the Gospel Age, after the Elect church is gathered. (Acts 15:15-18) This wine (truth) and oil (Holy Spirit) is now being gathered and will be poured out upon the world afterwards.

I WILL POUR OUT — It will be necessary for those who would enjoy it and be profited by it to avail themselves of its privileges; just as it is

necessary for believers of this Gospel Age who would come under and be blessed by the Holy Spirit, to make use of the means—to consecrate themselves and to eat the truth that they may have the Spirit of the Truth. (E218)

There will be no difference between the Spirit of God, as it will come upon the world in the next age and the Spirit of God as it comes upon the Church in this age, because it is the same Spirit of truth, the Spirit or influence which God will exert in favor of righteousness and goodness and truth. Nevertheless it will not mean the same thing in every particular then that it means now. To receive the Holy Spirit of God now, and to live in harmony therewith means necessarily a conflict with the spirit of the world—persecution and opposition from all who have not the Spirit. To receive the Holy Spirit then will not mean persecution, because the arrangement of the next age will be very different from the present one, whereas the prince of this world is Satan the Prince of the World to come will be Christ. Since the law of the next age will be the law of righteousness, truth, and will be ruling, those who come into harmony with that government and its law and who have the Spirit of the Truth will not suffer persecution as a result, but will experience favor and blessing. (E220)

The possession of the Holy Spirit during the Millennial Age, will not as during this age signify a begetting of the Spirit to a spirit nature, nor will it signify an acceptance to joint-heirship with Christ in his Kingdom. That promise belongs only to this Gospel Age, and to the servant and handmaiden class who suffer for righteousness sake. The possession of the Holy Spirit then will simply signify that the recipient has come into harmony with Christ, the Mediator, and is to that extent in harmony with God and in line for the blessings which God has provided for mankind in general, which blessings are not to a change of nature to the divine, but a restitution to all that was lost through the failure of the first Adam. (E221)

That will not be a teaching in the Church, nor of the Church, but a teaching of the world by the world under the supervision of the glorified Christ on the spirit plane, and the perfected Ancient Worthies on the human plane as the earthly representatives of the Heavenly Kingdom.

YOUR YOUNG MEN SHALL — “Your young men shall see the glorious visions (of Restitution blessings, etc., in process of fulfillment) of which your ancient men dreamed (the things respecting which they vaguely hoped and dimly understood and greatly longed for).

HANDMAIDS — The Lord’s few people now, the consecrated during this Gospel age.

IN THOSE DAYS — The Gospel Age.

POUR MY SPIRIT — Since Pentecost downward to the end of the age when the last member is begotten of the Spirit. From the Head to the members of the body. (Acts 2:33)

2:30 — THE HEAVENS — Ecclesiastical heavens. Strange works because unexpected. Signs and wonders. Also in the literal heavens.

EARTH — Society, also literal earth.

BLOOD — See verse 31, typified by plague one of Egypt and also in Rev. 16:4-6.

FIRE — Consuming trouble, trial, testing, judgments.

PILLARS OF SMOKE — Confusion and evidence of wreckage and stubble being burned. Go up in smoke.

2:31 — SUN — Gospel message, which will seem darkness and superstition to the eyes of society in general through the sophistries of higher criticism and evolution theories of today.

MOON — Jewish Law which will be viewed as bloody. Its sacrifices will not be esteemed as types nor appreciated as such, but as the work of misguided, barbarous Jews, who slaughtered their animals by the thousands because of their ignorance and superstition, and that the commandments which they obeyed were not of God but of their own conjecture and priestly connivance. (*Z.'07-279; R.4059*)

3: — This is a key chapter to all the Scriptures have to say about Armageddon. The short, terse, vivid description of the nations feverishly arming themselves and gathering for the final conflict, only to meet the might of the Lord to destroy them has hardly a parallel anywhere. These verses show that the judgment of the Gentile nations and the regathering of Israel will occur at the same time. (Dan. 2:35, 44, 45; Rev. 14:19, 20) Here God asserts His intention of bringing to an end all the smouldering opposition to His purposes by the Gentile nations. (Isa. 11:11, 12; Mal. 3:5; Isa. 12:11-13; 42:13-15)

This chapter has four sections: a) verses 1 and 2; b) verses 3-8; c) verses 9-17; and d) verses 18-21.

3:2 — PLEAD — Enter into judgment with. (Isa. 66:16; Jer. 25:31; Ezek. 38:22)

PARTED MY LAND — The land has been repeatedly divided. First the Assyrians took the ten tribes captive, then Babylon took the rest captive. Only partial restoration under Persia, the people still in subjection. The

Greeks, then the Romans oppressed them. Later the Persians, Arabs, Crusaders and Turks trampled the people and the land and made it a wilderness and desert and still continues into the twentieth century. Under pretense of giving the Jews their homeland, they have only a portion, the Arabs have the rest like a spear driven into the side of Israel. The Gentile nations allow Israel to be shot at on every side and robbed them of land rightfully conquered—the Sinai Peninsular. Egypt never did anything with it and does not intend to, but Israel was already prepared to develop it, and had engineers and builders with them as they took possession of Mount Sinai.

3:3-8 — Lists some of the things done by the Gentiles. These things were literally done and worse. (Isa. 12:16-18; 2 Kings 8:12; 15:16; Psa. 137:7-9; Obad. 11; Nah. 3:10)

This selling into slavery and the evils done with it, is the main crime mentioned. The sin of Tyre was old and deep. As they were the carriers of the world's traffic, so they were slave dealers and men stealers. Greek tradition has them trading and selling both men and women from Greece and Egypt. Sisera came from that territory. These nations have ruled over Israel, spoiled their goods and occupied their land. (Amos 1 and 2)

Tyre was taken and destroyed by Alexander, who sold 13,000 inhabitants into slavery. There were two Tyres. The old built on the mainland, and destroyed by Nebuchadnezzar after a siege of thirteen years. The new, built on a rocky islet about one mile from shore, was destroyed by Alexander. (Ezek. 26:7-14; 26:15-21)

Sidon (= to fish) was conquered by Artaxerxes Ochus and it is said 40,000 perished. (Ezek. 28:20-23; Isa. 23; Ezek. 32:30)

In the Kingdom men will find themselves brought under the righteous rule of the once despised slaves whom they had sold and scattered over the earth. (Isa. 60:10, 11; Zech. 8:13, 23)

3:4 — Borders = lit. circles, referring to the five subdivisions, five cities — Gaza, Ashdod, Ashkalon, Gath, Ekron.

RECOMPENSE — Retaliate?

3:9-11 — Thus the nations are impoverishing themselves, bringing down the value of the dollar, into financial ruin. Over \$.75 of every dollar goes to military use.

The industry and energy that built this nation is being wasted upon Quixotic ideas and fantastic ambition.

3:11 — THY MIGHTY ONES — Margin. The Lord shall bring down thy mighty ones.

3:12 — WAKENED — By increase of knowledge and inventions.

VALLEY OF JEHOSEPHAT — God is judge. Why this valley? Perhaps Joel was thinking of the valley of Tekoa in Judea, down toward the Dead Sea, where had been a memorable victory of Israel over Moab and Ammon in the days of King Jehoshaphat. (2 Chron. 20) There Israel did rise to the heights of faith and reaped its reward. It seemed as though all were lost, but under the leading of their God-fearing King, the people put their trust in God for defense, and marched out unarmed to meet the invaders, their priests leading the way and singing the high praises of God.

3:13 — The picture changes. The hosts gathered in the fatal valley appear as masses of grapes on the vine, full to bursting, waiting for the gathering. (Rev. 14:19-20; Isa. 63:1-6)

Winepress full, vats overflow = ripeness, wickedness reached to its limit permissible, like Amorites, Sodomites, and Matt. 23:32-36.

3:14 — Valley of concision of threshing (from Margin). The nations of Earth (as nations, not as individuals). Day of Jehovah.

3:15, 16 — These are signs of Christ's presence. (Matt. 24; Luke 21)

ROAR — Speak with might and power as in Exod. 24 at sealing of Mosaic Law Covenant. To the unjust and wicked it will seem terrible.

Jehovah, the hope and strength = Hebrew = place of repair or harbor. *Machseh*, from a prim. rt. to flee for protection; a shelter, a place of refuge. (Isa. 32:1, 2)

Strength (Hebrew *maowz* = a fortified place.) The same as the clefts of the Rock, the secret place of the stairs (Cant. 2:14), the chambers of faith (Isa. 26:20). Pavilions. (Psa. 27:4, 5; 31:19, 20)

3:17 — Lord dwelling. Make His home in the hearts of His people. (Rev. 21:1-5; Isa. 25)

Holy mountain. The Kingdom completely devoted to doing God's will.

JERUSALEM BE HOLY — The capital of God's Kingdom, be holiness (margin). The dark days are gone. The prophet has seen evil, with its almost victory, and distress and oppression wax to its zenith and then disappear by the power of the Lord and he is content.

3:17, 18 — The Gentile hosts have been judged and broken to pieces. They undertook their last assault against God's people, and have been repulsed and their power broken forever.

Israel has returned completely and wholly with their heart to the Lord their God, and the Kingdom is established.

NO STRANGER — No unconsecrated person pass through, as a conqueror, or ruler.

3:18 — **NEW WINE** — New doctrines, the pure and God given Truth. (Zeph. 3:9; Ezek. 32:13, 14; Matt. 26:29)

MILK — Simple fundamental truths or principles, abundant and plain. (Isa. 29:18, 24; 42:16; 35:8)

RIVERS — A picture of full prosperity.

FOUNTAIN — The existence of a large water supply under the temple is beyond all question. While the Temple was still standing mention is made of an overflowing fountain under it, as well as pools and cisterns. One well acquainted with the locality says: "The pavements had slopes to flush with water in order to cleanse away the blood of the many thousands of animals slain in sacrifice on festival occasions. Of water there was a copious supply from a natural fountain within, gushing over. There being moreover wonderful underground receptacles in the substructure of the Temple, and each of these having numerous pipes, the several streams intercommunicating." He relates that more than half a mile from the city, he was told to stoop down and heard the sound of gushing waters underground.

The superfluous water was carried off underground to what is now the Fountain of the Virgin and thence again to the pool of Siloam. The blood of the sacrifices flowed into the same brook, Kidron, and was a known source of fertility. From the pool of Siloam the fertility was carried to the Gardens of Siloam—a little oasis of verdure.

VALLEY OF SHITTIM — Acacia trees, now a dry valley, for in such soil conditions the Acacia or Sandalwood grows. This wood is very strong, of incredible lightness and beauty. This beauty and freshness will be fully restored. (See Gen. 13:10; Ezek. 36:35.)

AMOS

Introduction

The meaning of the name Amos is uncertain. According to Strong's concordance it means burdensome, derived from *Amaz*, meaning to load or impose a burden. His home was in Judah. (Chap. 7:10) He labored in Ephraim, but was considered a stranger by Amaziah, who reproved him as an insolent nuisance and bade him escape to Judah. So he did not live in Bethel, nor anywhere in the ten tribes. He states his residence was in Tekoah (1:1), a town in Judah often mentioned in the Old Testament. (2 Sam. 14:2; 2 Chron. 11:6; 20:20; Jer. 6:1; I Macc. 9:33) The town is said by Jerome to be some miles south of Bethlehem. The ruins are still preserved in modern Tekva.

In Chapter 7:14 he is called a herdsman, but verse 15 says—"The Lord took me from following the flock," and the Hebrew word means sheep and goats as distinct from larger cattle. So herdsman is used in a wide sense, and included being a shepherd. Jerome, who knew the holy land from personal observation, says the soil in that vicinity is sandy and barren, and full of shepherds who made amends for its failure to yield crops by the number of their flocks. That many shepherds were there is shown by the statement—"among the herdmen of Tekoah." The word herdsman means a sheep master. So he was the owner of flocks, but not wealthy. He calls himself one who cultivates sycamore trees for support (7:14). This tree (wild figs), by its sweet fruit, which it bears abundantly, affords a shepherd a living in the open country food ample and easily obtained. So Amos had a competent support, though not rich. In 7:12 he rejects the summons to go to Judah and eat bread there because he did not prophecy for bread, but has income of his own, and satisfied with simple fare. (*Lang's commentary*)

THE DATE

Jeroboam II, under which King Amos prophesied at Bethel, came to the throne in the 15th year of Amaziah, King of Judah (2 Kings 14:23) who reigned 29 years and Jeroboam reigned 41 years. So Jeroboam II was 14 years contemporary with Amaziah and 27 years with his successor Uzziah, so the date of Amos' prophecy was between 777 and 804 B.C. Two years before the earthquake—mentioned in Zechariah 14:5, in the reign of Uzziah, king of Judah. It must have been very severe as Zechariah refers to it two and one half centuries later. Uzziah reigned 783 to 759 B.C.

The period of Amos' prophecy was one of great external prosperity for the ten tribe Kingdom of Israel. Under Jeroboam II it was at its zenith of power. Amos pictured the rich as seeking only increase of wealth and luxury. Under outward pomp and prosperity was a deep moral decay, closely connected with apostasy from the true religion. He openly complains of a contempt for God's law (2:4). Israel had sunk deep in corruption, yet no one either perceived or was willing to learn of any danger, all in careless security. No political sign indicated any danger from a foreign foe. Assyria indeed attracted attention, but seemed in no intention of attacking Israel. One with a living faith in God might well conclude from the nation's departure from true faith, and prevailing moral corruption, that such a people were on the downward road, and divine retribution would surely visit them. But it is a long step from this to a public announcement of certain overthrow by a foreign power. Just this Amos did and showed that he had special revelation from God.

Joel gave judgment upon the nations in general terms. Amos, after an allusion to Israel, then paved the way with a statement of judgment upon foreign nations. He unfolds before the eye of Israel a picture of divine justice in its sure and awful march through the kingdoms.

But if the people at first regard this with satisfaction, because it concerns their foes, upon whom they will thus be avenged, they are frightfully awakened from their fancied security by a sudden turn in the direction of the menace. Israel itself is counted among these Gentile kingdoms, and treated in the same way. Address about Israel's foes is but an introduction, and hence passes rapidly from one to the other, not giving details, but citing only one example of their many transgressions, as an example of the rest. The stroke upon Israel is thus made heavier and more lasting. Were those nations punished? Not less will this one be. Did they suffer, who had not received the Law Covenant, nor enjoyed the special tokens of God's favor? Far heavier will be the punishment of this people who, chosen by God, had yet in the grossness manner despised Him and His well known commands. The storm of divine wrath at which they gazed as it fell upon others would fall upon them in all its fury. (*Lang*) (Jer. 25:29; 46:28; 30:11)

It should sink deep into the heart of Israel that not even the possession of such exalted blessings as the Temple and the throne of David could avert the merited punishment. The crimes of these Gentile nations: 1) Crushing with a threshing sledge or wagon; 2) Giving prisoners to embittered foes; 3) Forgetting the brotherly covenant; 4) Slaying a brother and stifling compassion; 5) Ripping the pregnant; 6) Displacing the landmarks; 7) Burning the bones of a corpse—plainly moral offenses, transgression of the simplest laws of morals. God is the provider of all nations, and so their judge, even if they do not serve Him. (Psa. 104:27-30) This shows the

impartial character of His punitive righteousness. He is no respecter of persons.

1:1 — THE WORDS OF AMOS — An unusual expression. Usually stated as the word of Jehovah, as in Hosea, Joel, Micah. Jeremiah used the same expression (Jer. 1:1), but adds—to whom the word of Jehovah came.

WHICH HE SAW — Indicates a vision. vss. 2, 3 show the message was from Jehovah.

CONCERNING ISRAEL — The first and second chapters are introduction to get their attention. He takes up first the judgment of the Lord against—1) Damascus (vss. 3-5); 2) Philistia (vss. 6-8); 3) Tyre (vss. 9, 10); 4) Edom (vss. 11, 12); 5) Ammon (vss. 13-15); 6) Moab (vss. 1-3 of Chap. 2); then Judah (2:4, 5), in short arresting sentences, then having their attention he turns to Israel (ten tribes), and in greater detail names the prevailing sins. 1) Oppression of the poor; 2) Lascivious luxury; 3) Gross contempt for God's favors to them as His chosen people; 4) A full announcement of the complete subjugation of Israel under an invading foe. Note that in their arraignment he mentions four items, as in the denunciation of the other nations.

TWO YEARS BEFORE THE EARTHQUAKE — The Jordan valley, descending lower and lower, the sulphurous and bituminous condition around the Dead Sea, lava, pumice stones, hot springs, crater like depression of the Dead Sea itself 1300 feet below sea level and 3500 feet below Jerusalem, and only 20 miles off, basaltic columns, disturbed strata and numerous crevices, all show volcanic action. The vale of Siddim, south of the Dead Sea, probably sank due to an earthquake. (*Fossett's Bible Dictionary*) (Gen. 14:1-3) Other occurrences—Bela (meaning swallowed up) is so called as having been engulfed by an earthquake; Dathan and Abiram in Num. 16:30-32; at our Lord's death. (Matt. 25:51-54)

1:2 — THE LORD WILL ROAR FROM ZION — UTTER HIS VOICE FROM JERUSALEM — A prophecy of the final judgment, preceding the Kingdom. Zion—the glorified Church, the spiritual phase of the Kingdom; Jerusalem—the earthly phase through the prophets and Ancient Worthies. Jerusalem will be the capital of the world. (Jer. 3:17)

HABITATIONS OF THE SHEPHERDS SHALL MOURN — (*R.S.V.* "The pastures of the shepherds.") The religious leaders mourn because their churches and congregations fade away, due to perplexity and fear of events. The shepherds are greedy, lazy, ignorant teachers.

TOP OF CARMEL WITHER — In early days there were forests clear to the top of this mountain, which is a plateau where Elijah tested and slew

400 prophets of Baal. These and the pastures there would dry up. The earthly blessings would be withdrawn for a time. (Isa. 32:9-20.)

1:3, 4 — Judgment upon the nations, six in number, or seven if we include Israel, and begins with Damascus and Syria. In Jeremiah, chapters 47-52, ten nations, all the earth. As these ten nations represent the world in general in the final judgment, these seven were nations round about Israel, and may represent what is called Christendom. See the five woes of Habakkuk 2.

1:3, 4, 5 DAMASCUS — THUS SAITH JEHOVAH — Emphatic 3, yea 4, not exactly 3, but more. One particular offence is mentioned. The city Damascus represents Syria as a nation. Their harsh and cruel treatment of Gilead, the tribes of Israel east of the Jordan, under iron threshing machines. This occurred when Palestine east of the Jordan was subdued by Hazael. (2 Kings 10:32, 33; 13:7)

SEND FIRE — Consuming trouble. These nations had incurred, not a light, but a heavy degree of guilt, Hazael the father and Ben Hadad the son. (2 Kings 13:3)

DEVOUR PALACES — Take away and destroy their luxuries and comforts, destroy the kingdom.

NOT TURN AWAY — Not stop or delay the punishment. The execution is inevitable.

BREAK THE BAR OF DAMASCUS — Literally, shatter the bolt, that is of the gate, certifying the conquest of Damascus.

PLAIN OF AVEN — Literally, the valley of nothingness. Modern Beka, the valley between Lebanon and Antilebanon in Syria. It is 230 miles long and 8-20 miles wide, and is a most fruitful valley. Heliopolis (or Baalbek) was the chief city.

HOLDETH THE SCEPTER — The king, meaning he would be subject to other rulers.

HOUSE OF EDEN — The reigning family. The river Leontes flows in the valley.

CAPTIVITY UNTO KIR — Fulfilled by Tiglath Pileser. (2 Kings 16:5-9) Kir was a province of Assyria on the banks of the River Kir (or Cyrus), which flows into the Caspian Sea, now Georgia. This captivity occurred about 730 B.C.

1:6-8 — PHILISTIA — GAZA — Mentioned as most actively engaged in the sale of the captives.

WALL — The defenses.

WHOLE CAPTIVITY — Complete, in full number, all the prisoners. See Joel 3:6. Joel speaks of sale to the Grecians, both occurred.

EDOM — Descendants of Esau, hated the Jews. Hatred by the Philistines against the Jews needs retribution. Edom was Israel's chief foe. Four of the five cities of the Philistines are mentioned. Gath is omitted, but probably included in "the remnant of the Philistines shall perish."

PALACES — The choicest of their treasures, their licentious luxury. God's blessings misused bring certain retribution.

CUT OFF THE INHABITANT FROM ASHDOD — In the general ruin of Philistia. The name *Ashdod* means a ravager, from *Shadad*, a primitive root meaning properly to be burly, powerful, by implication to ravage, hence those who selfishly seize property of others for self, or hatefully to ruin, or destroy. Such will themselves be cut off, ravaged, prevented.

HOLDETH THE SCEPTER FROM ASHKELON — Meaning a mart or market place, from *Shaqal*, a primitive root, to suspend or weigh (in trade), in the sense of a weighing place. Hence those in authority to judge, decide.

TURN MY HAND AGAINST EKRON — Exterminate, eradicate; from *Awkar* a primitive root to pluck up (by the roots), specifically to hamstring; figuratively exterminate. Hence He will destroy the destroyers. (Rev. 11:18) Remnant of Philistines shall perish.

1:9, 10 — TYRUS — The judgment upon Phoenecia.

DELIVERED UP THE WHOLE CAPTIVITY TO EDOM. — The same crime as charged against Philistia, delivering captive Israelites over to their worst enemy, Edom. The Tyrians may have bought them from others, or maybe they fled there for refuge.

BROTHERLY COVENANT — The one made between Solomon and Hiram. (1 Kings 5:12; 2 Chron. 2:11-16) The Israelites may have hoped for a refuge there.

FIRE DEVOUR PALACES — Tyre on the coast was subjected by Nebuchadnezzar, and destroyed after a siege of 13 years. (Ezek. 26:7-14) New Tyre was built on a rocky islet about one mile from shore, and was destroyed by Alexander, who sold 13,000 of its inhabitants into slavery.

(Ezek. 26:15-21; Joel 3:3-8) Their chief joys and choicest possessions were to be taken away. Nebuchadnezzar's siege of Tyre was about the time of his subjection of Syria, a little before 606 B.C. Alexander's siege was in 332 B.C.

1:11, 12 — Judgment upon the land of Esau. (See Deut. 23:7, 8) The crime here mentioned is hatred and cruelty. The Arab nations still bear the same hatred toward the Jews, and plan to destroy Israel. @SECOND PAR = **TEMAN** — A city of Edom mentioned by both Eusebius and Jerome, six hours journey from Petra.

BOZRA — The capital city of Idumea, south of the Dead Sea, now the village of El Buseirah, in Jebel. Edom steeled himself against his own better feelings, stifled his compassion, acted without mercy. (See Psa. 137:7-9; Isa. 13:16; Hosea 13:16; Nahum 3:10; Hosea 10:14; Jer. 49:7-22) These places were desolate for centuries, only in modern investigations of archeology being found again, their very memory forgotten. (Eccl. 1:11)

1:13-15 — **AMMON** — Judgment upon the children of Lot. (See Deut. 2:18-23; Hosea 13:16; Jer. 49:1-6; Deut. 23:3, 4)

RIPPED UP WOMEN WITH CHILD — Again the crime is needless cruelty. Like Chaka of the Zulus; Ghengis Kahn of China; the slaughterer, Nero, Domitian.

RABBAH — (Meaning wall, and would represent in modern times, the civil power.) It was the capital of the Ammonites. (Deut. 3:11; Jer. 49:1-6; Ezek. 25:1-7)

SHOUTING, TEMPEST — Desperation and violence of the retribution, irresistible. With such crimes is it any wonder that the time of trouble is necessary? (Rev. 18:24)

KINGS, PRINCES — Retribution upon the leaders for their selfishness. Ruins and desolation are all that remains of these places. The judgment was carried out completely, and so will the destruction of the present powers of evil and selfishness, in the time of trouble ahead of us.

2:1-3 — **MOAB** — One of the children of Lot, the judgment upon them as a nation. (See Isa. 15:16; Jer. 48; Ezek. 25:8-11; Zeph. 2:8-11)

BURNED THE BONES — The carrying of hatred even beyond the grave to the dead body (but see "drawn and quartered" in England only two centuries ago). Perhaps this occurred in the war waged by Joram of Israel and Jehoshaphat of Judah and the King of Edom against Moab. (2 Chron.

20: 1-25) Edom was a vassal on the side of Israel, and so this was an insult to Israel also.

KIRIOTH — A chief city of Moab, now Kereyat, meaning buildings, or a city.

DIE WITH TUMULT, SHOUTING, TRUMPET — By conquest from without, as by Assyria and Babylon.

JUDGE — Equivalent to king or scepter holder, as a judge over the people.

IN THE MIDST — From being the central authority, from among them.

SLAY THE PRINCES — The leaders of the people who have misled them away from God and their covenant. History shows that the people are easily led, even want to be led, and if their leaders are righteous the people will follow them, and if the leaders are evil the people will follow them also. So the leaders are the most to blame, and should have the more severe punishment. See Jer. 48:41-44; Num. 24:17.

2:4, 5 — Judah's sin was apostasy from God.

LIES — Their worship of false gods and the associated immoral practices led them into a maze of false views, farther and farther away from God and His righteousness.

DESPISED — Man carries on the serpent's first fraud. He would not willingly own that he is directly opposed to God. That was too silly and terrible. So, lying to himself—"God's word must not be taken too seriously, too precisely. God cannot have meant just that." So he avoids the Law. (Matt. 15:4-9)

FOUR TRANSGRESSIONS OF JUDAH — Coming now to God's people, but still the other kingdom, with whom the ten tribes were often at war.

LIES CAUSE THEM TO ERR — Wrong beliefs lead to increasing darkness of mind, blur the vision, lead to fighting against God (Acts 5:33-40) as their fathers had done.

FIRE, DESTROY PALACES — Disobedience destroys even God's blessings. The only way lastingly to enjoy the works of God, His earthly or spiritual good things, is to be in harmony with Him, and His law.

2:6 — Coming at last to the ten tribes — their faults are many — defrauding the righteous, bribery of court judges and juries, oppression of the poor,

immoral practices, pledges taken for usury, appropriating to themselves the fines imposed upon others.

SOLD THE POOR FOR A PAIR OF SHOES — The poorest slave was certainly worth more than this, a mere trifle for which the poor man was in debt, and for which the bribed judge gave him up to the creditors as a slave. (Lev. 25:39-43)

2:7 — PANT AFTER DUST OF THE EARTH ON THE HEAD OF THE POOR — Bring the poor to such misery they will strew dust on their heads as a token of hopeless misery or sink into the dust and die.

TURN ASIDE THE MEEK — Deny their rights and defraud them. (Isa. 10:2; Amos 5:12; Isa. 29:21)

PROFANE MY HOLY NAME — Degrade it, because they were called God's people, and other nations regarded them as such. Caused His name to be blasphemed among the Gentiles. (Rom. 2:24; Isa. 52:5; 2 Sam. 12:14) Deliberate disregard and contempt of God's name. (Lev. 20:7, 8)

2:8 — CLOTHING LAID TO PLEDGE — *R.S.V.*: "They lay themselves down beside every altar upon garments taken in pledge." *R.V.*—"They stretch themselves upon pawned clothes by every altar." (Ex. 22:25-27; Deut. 24:10-13) Greed, hypocrisy, and mockery.

DRINK WINE OF THE CONDEMNED — Wine of those who had been fined, in the house of their god. Not their own wine. (Prov. 5:15-17) Jehovah was worshipped at Dan and at Bethel, but it was with idols, and hence broke the second commandment, and led to apostasy. The name, Jehovah, was linked with immoral practices, and with other gods, as merely one of many, and so was an insult to Jehovah.

2:9 — AMORITE — Mentioned as one of the strongest of the Canaanite tribes. (Num. 21:21-26) Uses Eastern parabolic language.

CEDARS — Of Lebanon, the tallest trees of Palestine, and felt that they would endure forever.

OAKS — Strongest of the native woods and represents great leaders of the world.

FRUIT FROM ABOVE — (Isa. 5:24) The best of his grandeur, military might, his pride and accomplishments, wealth.

ROOTS FROM BENEATH — His idolatry and evil practices; hopes and expectations based upon wrong ideas, perverted. The roots of a nation are

its beliefs, the habits of the common people, their standards. This meant a thorough destruction.

2:10 — As miraculously as He had destroyed the Amorite so He had led Israel from Egypt and through the wilderness to possess their land, forty years patiently dealing with them in the wilderness. The Lord here calls Israel's attention to the care and patience He had expended to bring them into the possession of their enemies.

2:11 — God specially favored Israel by choosing Israelites for His special messengers. The prophet arouses their attention lest they turn away—"Is not this true? All these special favors?" So we do well to count our blessings, when we feel inclined to complain, or become dissatisfied. They could not deny that they had shared these favors.

O YE CHILDREN OF ISRAEL — Calls attention to their fathers, that they were the inheritors of the promises, and should value them, but had not even been thankful.

2:12 — Ye showed contempt for all these. These benefits are so many loud accusations, from which there is no escape. For all Israel's sins are not merely violations of divine law, but a shameful contempt for His goodness, and the blackest ingratitude. The punishments are a just reversal of abused mercies.

These gifts of grace gave Israel an advantage over the Gentile nations, and distinguished them as the people of God and the medium of salvation for other nations. (Rom. 3:1, 2; 9:4, 5; John 4:22) Amos reminds the people, not so much of the earthly blessings which the Gentiles also had, but the real pledges of God's gracious covenant with Israel.

YE GAVE NAZARITES WINE TO DRINK — The life of the Nazarite was a continual protest against the self indulgence and worldliness of the people. It was a life above nature. They had no special office except to live that life. Their life taught others. In one way it taught the more, because they had no special gifts of wisdom or knowledge, nothing to distinguish them from ordinary men except extraordinary grace. They were an evidence of what all men might be and do if they used the grace of God. Had the men in power not felt that the people respected the Nazarites they would not have attempted to corrupt them or force them to break their vow. Evil minded people try to drag down to their own level of degradation those who are striving to live rightly.

2:13 — I WILL PRESS YOU DOWN IN YOUR PLACE, AS A CART IS USED TO THRESH WHEAT — See margin. (Isa. 28:29) A crushing so severe that no one could escape.

2:14 — THEREFORE — Because of these long continued and oft repeated rebellions, unrepented of and even in defiance of God.

The head of Carmel is dried up, its glory has passed away. God has spoken the word, and it came to pass. All lies waste, all is a wilderness. The utmost fertility is here lost to man, useless to man. The vineyards of Carmel, where are they now? Behold the long rows of stones on the ground, the remains of the walls. They will tell you that where now with difficulty you force your way through the thick entangled copse, in the days of old lay those incomparable vineyards to which Carmel owes its name.

God is longsuffering and ready to forgive, but when the sinner finally becomes a vessel of wrath, He punishes all the former sins which for the time He had passed by. Sin adds to sin out of which it grows; it does not overshadow or obliterate the earlier sins but increases the mass of guilt which God punishes. When the Jews crucified the Son all the righteous blood shed upon the earth from Abel to Zacharias was required of them. That generation should have had the result of all the blessings bestowed, but because of disobedience they bore the result of all the evil committed. So the present generation, who have not only disregarded the repeated warnings of God's messengers, but treated them evilly and cast them out with contempt, must bear the result of the accumulated evils of the past in the worst time of trouble which the world has ever known, which will effectively destroy all the powers of evil.

Edom pursued his brother with the sword. Eleven hundred years had passed since the birth of their forefathers, Jacob and Esau, but the enmity had continued throughout the centuries. It was an abiding law that Israel was not to take Edom's land nor refuse to admit him into the congregation of the Lord. (Deut. 2:4-12; 23:7, 8) Edom also remembered the relation, but only to hate Israel.

Ammon committed unspeakable atrocities, merely to enlarge their border or inheritance. The war of extermination was carried not incidentally nor in a sudden surge of passion, but in cold blood. A massacre here and there would not have enlarged their border. They wished to make place for themselves by annihilating Israel, that there might be none to rise up and thrust them from their conquests and claim their old inheritance. Such was the fruit of habitually indulged covetousness. Such is the heart condition of the Arab nations today, and such are the communists, but the Lord has a rod in store for them, that will subdue all the enemies of righteousness.

The rage against the bodies of the dead is sinful and horrible. The hatred vented upon one's remains is a sort of impotent grasping after eternal vengeance. It wreaks upon what it knows to be insensible the hatred which

would pursue if it could beyond the grave. Hatred which death cannot extinguish prepares the mind for eternal death.

FLIGHT SHALL PERISH FROM THE SWIFT — No time to escape, no way to flee, paralyzed with an overwhelming disaster.

STRONG SHALL NOT STRENGTHEN HIMSELF — Strength no help, unable to use it. *Leeser*—"Not make use of his force."

MIGHTY — Neither influence nor money be any longer any help. All will go down together.

2:15 — BOW — Skill in arms will be of no avail, military power be useless, because a greater power than man can muster is behind the scenes. This is a vivid description of the final struggle of the powers that be to hold control over mankind.

3:1 — HEAR THIS WORD — A phrase repeated in the beginning of chapters 5 and 6 and shows each chapter is a complete message. These chapters (3-6) contain four discourses, in which the Kingdom of Israel, especially the great men are threatened with divine judgment, destruction of palaces and sanctuaries, overthrow of the kingdom and carrying away of the people, unless they seize the only hope of deliverance—seeking the Lord in repentance and asking forgiveness. A man of the people, a herdsman, feels himself called chiefly to scourge the nobles, and specially those by whom the people suffered. It is correct to say God called and used him to chastise such people. He declaims against the sins of the great because their position is so important, that upon their conduct depends the weal or woe of the community; for if corruption prevails in their circles the foundations of the national prosperity and security are undermined and shaken.

Because important, they are very responsible. Their rights and privileges impose corresponding duties. They have much ability, but much is expected from them. To much is given, much is required. If they mistake and abuse their position, so much the heavier is their guilt, and the greater the harm they work. Their degeneracy at last brings destruction on the whole.

UPON THE WHOLE FAMILY — The nation as a whole, called and chosen of God, and so the punishment for sin comes upon all. As far as sin extends so far must punishment follow.

BROUGHT UP FROM EGYPT — Calls attention to this great favor in the beginning of their nation.

3:2 — YOU ONLY HAVE I KNOWN — Chosen, since the knowledge expresses sympathy and love. These have had greater blessings of

instruction and training, and so were lifted up above other nations, enjoyed greater privileges, hence deserved more severe correction.

3:3 — CAN TWO WALK TOGETHER — The two are Jehovah and Israel. He cannot longer associate with them because of their shameful and brazen conduct. (1 John 2:6-10) The answer is no! These parabolic statements are to show every effect has its cause.

3:4 — WILL A LION ROAR — The Lion is Jehovah, the roar is His complaint and judgments. (Roar—Hosea 11:10; Isa. 42:13; Jer. 25:30) He has adequate cause in the base ingratitude and rebellion of Israel.

3:5 — DOES A BIRD FALL IN A SNARE — WHEN THERE IS NO TRAP FOR IT (*R.S.V.*) — There is no result without a cause. Does a snare spring up from the ground when it has taken nothing?

3:6 — IS A TRUMPET BLOWN IN A CITY AND THE PEOPLE ARE NOT AFRAID? (*R.S.V.*) — “Does evil befall a city, and the Lord hath not done it?” The Lord had a covenant with Israel binding Him to bless them if they were obedient and punish them if disobedient. (Lev. 26; Deut. 28) This was not true of any of the Gentile nations.

3:7 — THEREFORE, SURELY THE LORD WILL DO NOTHING, BUT HE REVEALETH HIS SECRET UNTO HIS SERVANTS THE PROPHETS — When the prophet speaks or predicts, the Lord has revealed it to him. If Jehovah has revealed it to him then what he predicts is a message from Jehovah, and will surely come to pass. Also all the Lord’s purposes for mankind are recorded in the Bible, which should make us the more eager to study its pages, especially by those who love Him and want to cooperate with Him.

3:8 — THE LION HAD ROARED, JEHOVAH HATH SPOKEN — The lion is Jehovah.

FEAR — Reverence. Jehovah hath spoken and His true people will delight to carry the message, they cannot refrain from uttering it. (Jer. 23:28, 29)

3:9 — Not only are the sins to be punished, but the Gentile nations are summoned to be witnesses. This shows their sin, the disobedience to be very great, even to astonish the nations, and thus put Israel to shame. Israel regarded the Gentiles as godless heathen, and when she is compared with them her pride will be brought down to the ground. (Ezek. 5:5-11; 16:47, 48; 2 Kings 21:9, 16, 51)

ASSEMBLE ON THE MOUNTAINS — So as to get a full view of the whole situation. So Christians get a better view of the corruption of Christendom by coming outside to the Kingdom class. (Luke 21:20-22)

BEHOLD GREAT TUMULTS — The evil behavior of Israel, unnatural extremes of their worship of idols, abandoning themselves to evil, and their shameful ingratitude to God.

OPPRESSIONS — Of the poor, injustice, thievery, murder. (Chap. 2:6-9)

3:10 — KNOW NOT TO DO RIGHT — Do not understand, so accustomed were they to do evil. Habit had blinded their minds, so they forgot how.

STORE UP VIOLENCE AND ROBBERY — The proceeds of their violence and robbery went to adorn their rich homes.

3:11 — AN ADVERSARY BE FOUND — The Lord will withdraw His protecting power, and all their pride and wealth be destroyed. The adversary turned out to be Assyria in 739 A.D.

BRING DOWN THY STRENGTH — Since they turned their backs upon God, their ability to defend themselves would be gone.

3:12 — In the plundering of Samaria, only the evidences of destruction would be left. The people were transported to Elam and Persia (2 Kings 17:6), and there became absorbed among the nations. *Leeser*: "Sit in Samaria on the corner of a bed, and on Damascus couches." *Roth*: "So shall be rescued the sons of Samaria in the corner of the divan, and on the damask of the luxurious couch." Their hiding would not save.

3:13 — HEAR YE — Pay attention, give heed, these are no idle threats. Jehovah commands it.

JACOB — Natural Israel.

3:14 — ALTARS OF BETHEL — Where the idol worship of calves was practiced. These were set up by Jeroboam I. Shameful misuse of the name of Bethel—the house of God.

HORNS OF THE ALTAR — Its power and influence be destroyed. The horns had the blood of the sacrifices sprinkled upon them, thus calling attention to the power of the altar to make anything holy which touched it. (Exod. 29:37)

FALL TO THE GROUND — Brought low as possible, be destroyed. The original altar at Bethel is mentioned in 1 Kings 13, and 2 Kings 23:15-18.

At the present time the altars of Christendom are the various sects and denominations, these also shall be brought low, and lose their power and influence, in the day when the towers fall.

3:15 — WINTER HOUSE — Refuge from the cold blasts of winter, hence their comforts and luxuries.

SUMMER HOUSE — Easy, luxury, pleasure. Both of these to be taken away, as from an unworthy and rebellious house and people. Primarily those of the royal family and of the nobles, the wealthy.

HOUSES OF IVORY — Extremes of luxury and selfishness, shall have no end. The certain end of all greed and oppression.

GREAT HOUSES — The Hebrew means not large, but many, meaning the wealth and ease of the nation shall disappear. It seems that not even a remnant of the ten tribes was saved, except only that portion which had already, previous to the destruction of Samaria, gone over to Judah. (2 Chron. 35:17, 18; 30:11, 21.)

4:1 — HEAR THIS WORD — The same phrase occurs in chapters 3-5. Each chapter is a separate message.

KINE OF BASHAN — A contemptuous term, like beasts, the cattle of Dan, strong, fat, well fed, because of their extortions and luxurious life. Perhaps also suggests their effeminacy. The term refers to the kings, princes, and other men of rank.

MOUNTAINS OF SAMARIA — The city was on a hill. It was the capital of the nation, where the elite of the kingdom gathered or resided.

OPPRESS THE POOR, CRUSH THE NEEDY — As in Chapter 3, the very opposite of what they should be, blind greed detestable.

BRING AND LET US DRINK — Debauchery as well as luxury. The prophet upbraids them not for fierceness, but for a more delicate and wanton unfeelingness, the fruit of luxury, fullness of bread, a life of sense, dull the mind, deaden the sympathetic senses. Perhaps some of them did not directly oppress, perhaps even did not know that it was done; they sought only that their own thirst for luxury and self-indulgence should be gratified, and may not have known, as is often the case, that their luxuries are watered by the tears of the poor, tears shed almost unknown except to the Master of both. But He counts wilful ignorance no excuse.

4:2 — THE LORD HATH SWORN BY HIS HOLINESS — In contrast to their debauchery. This quality of His character was the most insulted by

their evil behavior. The Great Day of Jehovah is holding on its steady course, with steady, noiseless tread it is coming upon the evil doer. Men put out of their minds the day of reckoning, but it is now gathering in dark, threatening clouds.

THE DAYS SHALL COME UPON YOU. DRAG YOU AWAY WITH HOOKS — Referring to the practices in those days of chaining captives together, fastening their arms above their heads, using yokes.

AND THE REMNANT WITH FISH HOOKS — Not their posterity, but the very last one of them, with cruelty and severity, to slavery. To render this “posterity,” would mean two generations would suffer the punishment, which was not the case. The captivity would include their then children as well as the grown.

4:3 — THROUGH BREACHES IN THE WALLS, EVERY ONE STRAIGHT BEFORE HER — Not being allowed to turn to right or left. Depressing captivity and oppression.

CAST AWAY — Note margin—“Ye shall cast away the things of the palace” (Hebrew—*Harmown*—high place, castle, palace). *Fer.*
Fen.—“They will fling you to the public.” The complete conquering by the enemy, without mercy.

4:4 — COME TO BETHEL, TO GILGAL, MULTIPLY TRANSGRESSION — They will not arrest the judgment day by your idolatrous worship, eagerly as you may pursue that worship. It is only an enlargement of your sin. It is bitterly ironical, this summons to greater zeal. They worshipped idols in the name of Jehovah. Continuing in that course, even more zealously, would only bring them into greater condemnation.

SACRIFICES, TITHES EVERY THREE YEARS — Even if you offered slain sacrifices and offerings every morning and the tithes (Deut. 26:12), it would only increase your guilt.

4:5 — SACRIFICE WITH LEAVEN — (Lev. 2:11; 7:12, 13) Leaven was prohibited to be used on the altar, because it typified sin, but should be used on an offering to be eaten by the priests. The irony here was that the worship and heart condition was wilfully sinful.

PROCLAIM FREE OFFERINGS — To gain public esteem for holiness, not acceptable to God. (Matt. 6:1, 4; Luke 11:39-44)

FOR THIS LIKETH YOU — Giving public notice of one’s gifts indicates pride and the love of praise, far from the true spirit of giving in meekness.

O YE CHILDREN OF ISRAEL — Claiming to be the children of Israel (Jacob), a prince with God, they were showing an exactly opposite character, a rebellious disposition. This was stinging satire!

SAITH THE MIGHTY JEHOVAH — The supreme Judge of all, the standard of perfection, of right and truth. The one whose all seeing eye detects the sophistry and hypocrisy even if we cannot discern our own thoughts.

4:6 — All punishment hitherto had been in vain, five incidents are given, each ending with the sorrowful refrain — **AND YET YE HAVE NOT RETURNED UNTO ME!** — Thus strikingly displaying the patient, deep love of Jehovah, who visits and punishes His people to prevent the necessity of more severe punishment.

AND I ALSO — The prophet sets what Jehovah did in opposition to what the people did. Jehovah fulfilled His duty as agreed in the Law Covenant. This punishment was famine.

4:7, 8 — WITHHELD THE RAIN — The latter rain is meant. It fell in February and March, while the harvest occurred in May and June, an interval reckoned about three months. This is utterly ruinous to the farmer. A little earlier or a little later would not be so fatal, but drouth three months before harvest is entirely destructive. (*Land and Book*) Withholding of rain is stated as partial, to show more distinctly that it was of God.

ONE FIELD — Very local, even as some are now, when a similar weather condition prevails. Two or three cities wandered to one city to drink water. But this did not wake them up to come to Jehovah in repentance and ask forgiveness, with resolves to obey thereafter. This was thirst and cutting off of many privileges, and enjoyments. But this did not effect them to change their hearts.

4:9 — SMITTEN WITH BLAST AND MILDEW — A bad harvest, blight upon the grains and destruction of the fruits, by locusts and worms. Even this had no effect.

4:10 — Fourth chastisement, pestilence and war. Disease as in Egypt, the Botch of Egypt.

TAKE AWAY YOUR HORSES — They could not use their chariots for defense, and much of their fine show would be impossible.

STINK OF YOUR CAMPS — Unsanitary conditions due to lack of rain, pestilence and disease. (See 2 Kings 8:12; 13:3-7) Yet even this did not wake them, they were incurably blinded. (Rom. 1:18-32)

FIREBRAND PLUCKED OUT OF THE BURNING — Israel was repeatedly forgiven, and kept separate from the nations. God's every effort had been to use them as a blessing to others, but their persistence in degradation and debauchery made them totally unfit. The emphasis is not on the escape from the burning, but of the narrowness of it. It vividly pictures the severity of their chastisement. Inexcusable are they for not having returned unto Jehovah.

4:11 — This sums up all in a single phrase. The reference to Sodom and Gomorrah is to Gen. 19:29, where the word overthrow occurs, and which became a standard phrase to describe this fate. (Deut. 29:18-28; Isa. 1:7; 13:19; Jer. 49:17, 18; 50:40; Jude 7)

4:12 — THEREFORE THUS WILL I DO UNTO THEE, PREPARE TO MEET THY GOD — Not thy doom! but to avert it by true repentance. The punishment is unavoidable, but repent and meet it like a man. The punishment will then have a cleansing effect. With one uniform, steady, noiseless tread the judgments are approaching, and cannot be avoided.

4:13 — Be sure that the one who formed the mountains, the Creator of the wind, the reporter to man of what he decides and plans, who uses the wings of darkness and walks on the heights of the earth—Jehovah, the God of all the angelic beings of heaven and of all the forces of earth, in His name, the one from everlasting to everlasting.

THE GREAT CREATOR OF ALL — Even of the wind. All might and power concentrated in Him, majesty, righteousness. With a short but lofty description of God, transcendent greatness and power almighty, the prophet closes the chapter, showing that Jehovah speaks with emphasis, and can execute His threatenings. It is beautiful poetically and profound theologically. It shows an elevation and depth in the conception of God, which permits a very definite conviction as to the strength and clearness of the divine manifestation made to Israel. As thus controlling all things, God is called the God of Hosts. Amos is fond of this phrase in the vehement outpouring of indignation in Chapter 3:6, 13; 4:13; 5:16, 27; 6:8, 14. Here Jehovah appears as one who towers above all creature existences, who rules the highest spheres of might; against whom therefore nothing can avail; around whom everything stands ready to execute His will. He is not merely the national God of Israel alone, but the God of the world. Hence He is not merely a natural force which builds and again destroys, but a personal God, who acts according to His own thought, which He makes known to men. And as such a personal, self-conscious, self acting being. He stands in constant relations with His personal creatures. (*Lang*)

“With the courage to bear testimony must be united the courage to suffer on account of such testimony.” “The fear of man should not close the mouth to an open testimony against the high and mighty.”

“The more violently men deal in matters of office and government, the more viciously they proceed among their fellows, trying to stifle all human feelings for others’ need, all complaints against the wrong that is done.”
(Lang)

God tries all means before proceeding to extremes. If benefits are not recognized He sends chastisements. These in the first instance aim not at destruction, but at opening the eyes through perception of divine wrath so men may repent and seek God. They are therefore as much tokens of grace as proofs of wrath. But if this goal is not reached, the forbearance of God ceases and decisive judgment steps forth. But this last is something extorted from God. It is against His real disposition. Only with reluctance does He resolve upon it. He waits long in the hope that there will be a change, so the last will not be necessary.

We seek in the course of God’s dealings with men, not the blind mechanics of a clock, but the work of a personal, intelligent will, which considers the law of that course as the thought of this will which rules and governs the whole, the domain of the spiritual, as well as the moral and physical; and naturally does not leave these to run on merely side by side, but puts them in constant and intimate relation and alternation with each other, so that physical life finds its highest aim in the loftier domain of moral and spiritual life.

A nation is determined to maintain and guard its independence and freedom, and considers the loss of it the last punishment from God’s hand. This is very clearly the prophet’s view. (Lang)

5:1 — HEAR THIS WORD — Listen, take note, for it concerns your very life. By heeding you may escape the doom of evil doers.

WHICH I TAKE UP AGAINST YOU, EVEN AS A LAMENT — The Hebrew word is the same as in David’s lament over Saul and Jonathan, a wail, or long moan of sorrow. In it the terribleness of sin (evil, disobedience) and the destruction to which it leads, is sadly shown; but at the same time are interwoven warnings to seek God so that in some measure the punishment may be abated.

In this chapter, more than in the preceding ones, admonition is given with a promise annexed. The sharper the threatening, the more the way of escape is pointed out, for God desires not that any should perish. (2 Peter 3:9; Ezek. 18:31, 32; 33:11) God so gracious, so sympathetic to our blindness

that He not only shows us our sins, but even mourns that He must punish us for them. So much does He long for us to enjoy life. Did we heed God's warnings we would not need to hear His lament. The bewailed who know why they are bewailed are the more miserable because they know not their own misery. This lament over the fall of Israel is a mournful song or dirge. The song begins in verse 2.

5:2 — THE VIRGIN ISRAEL IS FALLEN — The one who had such promise and glory! Who had every prospect for beauty and usefulness, who could have been so glorious! Now stretched out —

UPON HER OWN SOIL — Living in the gutter of sin, wallowing in the mire! See Jeremiah's lament.

NOT RISE AGAIN — Helpless and utterly unable to repent and rise again.

NO ONE RAISES HER — None of all her lovers, the Gentile nations, are willing to. Again and again had God forgiven her, but she would not listen, would not learn. "If our evil behavior has turned the Lord against us our walls become cobwebs; but if the Lord is with us because of our faithful efforts then our cobwebs become walls." (*Wordsworth*)

5:3 — Only a small remnant can be saved. Wars and destruction shall remove the greater number. Only one in ten! Is the short enjoyment of fleeting pleasures worth the loss?

5:4 — SEEK YE ME AND LIVE — Four times repeated. Repeated efforts to reach their hearts, to wake them up, to save them. Note the wonderful conciseness of God's word. Seek Him for Himself as the fountain of life, as the source of all worth having, of happiness, of health, and fullness of joy. Not seek His gifts, His created things, but seek Himself.

5:5 — SEEK NOT BETHEL — Israel pretended to seek Jehovah in idol worship at Bethel, thus breaking the second commandment. The God worshipped at Bethel was not the true God, to seek God there was to lose Him.

IT SHALL COME TO NAUGHT — Be destroyed with its worshippers. (Rev. 18:4; Jer. 51:6, 45; 50:8)

GILGAL — (Place of rolling away, Josh. 5:9.) There the reproach of Egypt was rolled away. Our blessings are turned into curses if we misuse them. Our holiest Gilgals—sacraments, scriptures, sermons, Sundays—which were designed by God to help roll away the influences of the world, will be rolled away from us if we misuse them, and will roll us down to destruction. (*Wordsworth*)

PASS NOT TO BEER-SHEBA — Jeroboam pretended it was too much for Israel to go to Jerusalem (1 Kings 12:26-28), yet Israel thought it not too much to go to Beer-Sheba, three or four times further, so much more pains will men take in self service, and yet not see that it takes away the excuse for neglecting the Truth. They had forgotten that Beer-Sheba (the well of the oath) represented the Abrahamic Covenant. They had cast it aside!

5:6 — SEEK THE LORD AND LIVE — The second repeat. Live in life's full richness, a proof there is no other way. Men are trying the other miscalled ways now and find only loss and disappointment and vain regret. (Cardinal Woolsey's lament) Though repeated so often in vain, God's gracious promises must be held before men, lest in despair they abandon themselves to sin and evil. How can one feel genuine repentance if he has no hope? (Acts 17:30, 31; Rom. 10:14, 15)

LEST HE BREAK OUT AS FIRE — Consuming trouble. Justice will overtake the careless and rebellious.

HOUSE OF JOSEPH — The tribes of Ephraim and Manasseh.

NONE TO QUENCH — Unquenchable fire, even if the place or building is called the House of God. Even so now, with all the holy names attached to the churches and their rituals, they do not tell the truth about God nor about His plans, nor will they listen to correction, so they, like Israel are to be rejected. Reprobate silver shall they be called. (Jer. 6:28-30)

5:7 — JUDGMENT TO WORMWOOD — Make the common man hopeless to get justice in the courts, cause disrespect for Law, and the breakdown of law and order; bitterness of soul, hopeless. Bribe judges.

CAST RIGHTEOUSNESS DOWN TO THE GROUND — Care nothing for it, defy it, treat it with contempt, trampling it under foot.

5:8 — SEEK HIM THAT MAKETH THE SEVEN STARS — Literally, the crowd, the Pleiades.

ORION — (Heb. the Giant), the constellation of Orion. These were prominent star groups, known from earliest times, beautiful and spectacular. As verse 7 says Israel is acting in an atrocious way. Ye who worship the stars are rebelling against Him who made them. (2 Kings 23:5) Jehovah is almighty, and thoroughly able to bring destruction upon them.

Misbelief retains the name of God, but means something different from the one true God. Men speak of the Deity as a great first cause, but lose sight of the personal God. A first cause is conceived as no more than that, and is an abstraction of the mind, not God. God is the cause of all causes; all things

are and have their relations one to another as cause and effect because He so created them. This great first cause is thought of only as a cause, is a mere fiction of man's imagining, an attempt to appear to account for the mysteries of being without owning that since our being is of God we are responsible creatures who are to render an account of the use of our being, which He gave us. Israel had so mixed up the thought of God with nature that it had lost the thought of God as a loving Creator, working all things for the happiness of His creatures, and unfolding for their delight increasing wonders. So Amos, after appealing to their conscience, sets forth God as the Creator and disposer of all things, and a just God who punishes man's violence and injustice.

TURNETH THE SHADOW OF DEATH INTO MORNING — Remove the death sentence in the Millennial morning.

MAKETH DAY DARK WITH NIGHT — The alternation of day and night, day for activity and night for rest and recuperation; one of His many points of loving care and provision. (Psa. 104:10-15, 22-30)

CALLETH FOR THE WATERS OF THE SEA, AND POURETH THEM OUT UPON THE FACE OF THE EARTH — The evaporation of the sea water and pouring it as rain upon the thirsty ground, the blessing of rain.

JEHOVAH IS HIS NAME — As distinct from all other names and beings, the self-existing one, who has been from everlasting to everlasting. This name belongs to Him only. (Psalm 83:18)

5:9 — STRENGTHENETH THE SPOILED AGAINST THE STRONG — *R.S.V.*—“Who makes destruction flash forth against the strong, so that destruction cometh upon the fortress.” *Ferrar Fenton*—“Who flashes destruction on power, and brings destruction on the mighty.” As men did in the French Revolution, and as labor is now taking from the corporations, and as they will further in the last stages of the time of trouble.

5:10 — THEY HATE HIM THAT REBUKETH IN THE GATE — The conduct of Israel. Impatience at a well meant rebuke is the mark of an evil and perverse spirit. (Prov. 29:1)

ABHOR HIM THAT SPEAKETH UPRIGHTLY — Characteristic of those who love evil, so steeped in and saturated with evil, they violently oppose anything or anybody who is against their practices.

5:11 — It is a crime against God to oppress the poor, and shows a hard heart and great selfishness. (Prov. 14:31; Psalm 9:18; Exod. 23:11)

BUILT HOUSES OF HEWN STONE — With the profits they wrung from the poor. Such are many of the great fortunes of the present time. The share croppers of the south, whom the bankers and estate owners kept in continual debt by greedy practices. The coal miners of West Virginia who were kept in continual debt, because the company owned their homes and owned the stores in which the people had to buy their needs. Fallen human nature is still as greedy and selfish as of old.

STONE HOUSES, PLEASANT VINEYARDS — Selfish greed at the expense of others winds up with the loss of what they sold their souls to gain. (Jer. 17:11; Luke 12:16-21) The destruction left nothing but ruin.

5:12 — I KNOW YOUR MANIFOLD TRANSGRESSIONS, YOUR MIGHTY SINS — Because of repeated wilful neglect of God's repeated instructions, these sins were not covered, not forgiven. (Isa. 59:12; Hosea 5:5; Psalm 50:16, 17; Ezek. 18:24) *R.S.V.*—"I know how many are your transgressions, and how many are your sins." Nothing can be hid from God, "The eyes of the Lord run to and fro throughout the earth beholding the evil and the good," and "He will bring every work into judgment whether it be good or whether it be evil." (Prov. 15:3; Eccl. 12:14) Why are these three specially mentioned? The denial of these induce disregard of law and order, cause a hopelessness even to get justice or fair dealing by due process of law, so lead to revolution and anarchy.

5:13 — THEREFORE THE PRUDENT KEEP SILENCE — Those whose counsel is wholesome and wise will be compelled to silence. As in verse 10 the upright speaker is abhorred. Instead of attentive hearing he has only violence to expect. Even as our Lord experienced. Speaking would only increase the anger of evil doers. Foolish to reprove a scorner. (Prov. 9:7) When the wicked rise, men hide. (Prov. 28:28)

AN EVIL TIME — When evil seems to triumph. Political behavior is drifting in that direction even in our own country.

5:14 — SEEK GOOD THAT YE MAY LIVE — Harmony with God's laws bring health and happiness and long life. Opposition to them brings the loss of all things and finally death.

SO THE LORD OF HOSTS BE WITH YOU — He cannot companion with evil doers. (John 14:21, 23; Isa. 65:3-5) His presence is necessary for life.

AS YE HAVE SPOKEN — Then that will really be the fact, which now you vainly imagine, that God is with you. Once the way of deliverance is pointed out. This is the fourth time in this chapter, five times in chapter 5—vss. 4, 6, 8, 14, 15.

5:15 — He hateth evil who not only is not overcome by its pleasures, but hates its deeds, its practice, detests it as vile, and beneath decent human behavior, beastly. He loveth good who, not for necessity or from fear, does what is good because it is good, beautiful, lovely in its practice and in its results. He would not do evil even if no punishment went with it.

ESTABLISH JUDGMENT — Set up justice. Justice is a pillar of the state. To set it up when fallen is the duty of all men, especially for those in posts of honor and trust.

IN THE GATE — In ancient cities this was the place of trial, where court was held and justice meted out. Law courts.

IT MAY BE THE LORD WILL BE GRACIOUS — Then possibly there may be favor. This does not refer to the previous condition of the ten tribes as reduced by Assyrian conquests, for Jeroboam II had recovered the former territorial limits, as under Solomon.

REMNANT OF JOSEPH — Ephraim and Manasseh were the main ones of the ten tribes. This refers to what would be left in the future after the great impending chastisement. See Joel 3:7; Isa. 10:20-23.

5:16 — Jehovah, the God of all the universe, declares this judgment.

WAILING — On every hand there will be dead to weep for. As in the cities so in the land or country, streets and highways.

ALAS, ALAS — Gone are their pleasures and luxuries, as in Egypt at the death of the first born.

SKILFUL OF LAMENTATION — Professional mourners were used in those days, to make louder wailing.

CALL TO HUSBANDMEN — Workers and farmers called in to help in the general lamentation and woe.

5:17 — **VINEYARDS** — Instead of joy will be sorrow, wailing and mourning. Even in the vineyards, usually places of liveliest joy, wailing would resound—a vintage of woe, not of wine.

THE LORD PASS THROUGH — As in the death of the firstborn in Egypt. (Exod. 12:12)

5:18 — **WOE UNTO YOU THAT DESIRE THE DAY OF THE LORD!** — Woe to the overconfident who deceive themselves with false hopes. They fancied that disobedient Israel was still the true people of God, and hence

the day of the Lord, the day of judgment, must of course bring deliverance from all distresses. But because of disobedience this day will only bring destruction.

DARKNESS, NOT LIGHT — As in Egypt.

5:19 — If they escaped one trouble another would overtake them. There would be no escape, no security, no rest. Trouble and terror on every side, in every line of human activity.

For the tenth time (Vss. 3, 4, 6, 8, 14, 15, 18, 19, 27) in this chapter, Amos reminds them in whose name he spoke—the Great I Am, the self-existing God, the Creator and director of all things in heaven and earth. He has absolute power over all His creatures to dispose of them at His will.

The terribleness of the prophecy lies in its truth. When war pressed without the walls of Samaria, within was famine, pestilence; woe, woe, woe must have echoed in every street, for in every street was death and the fear of worse. Imagine every sound of joy, or din of human activity, or mirth of children hushed, and woe, woe, going up in one unmitigated, unchanging, ever repeated, continuous monotony of grief. Such are the fruits of disobedience. Yet, what a mere shadow of the inward grief and heartache is its outward appearance! (*Lang*)

5:20 — A similar spirit of overconfidence was manifested by Israel in Jeremiah's day (Jer. 7:4)—“The temple of the Lord are these,” or as in *R.S.V.*: “Do not trust in these deceptive words: This is the temple of the Lord, the temple of the Lord, the temple of the Lord!” They prided themselves on their national religious principles, but did not obey the Lord of the temple, and were therefore condemned by the prophet. A like disposition was manifested at the first Advent. The Hebrew nation was eager for the Messiah's coming to the new-built temple, but the prophet reminded them that his coming would be a day of fear and woe for the ungodly. (Mal. 3:2; Matt 3:7-12)

DARKNESS, NOT LIGHT — For the nominal mass and their leaders. So the churches now, sure they are the Lord's people, have buildings, money, influence, but will not hearken to the Lord's message. Men's consciences often are truer than their intellects. “Is it not so? Tell me for you know!”

5:21-23 — I HATE, I DESPISE YOUR FEAST DAYS — The Lord violently detests their hypocritical worship. (Isa. 65:5) If offered with a right heart, they were sweet savor offerings, (Lev. 1:9, 13, 17), but were now offensive, because hypocritical, offered with a false heart. *R.S.V.*—“I take no delight in your solemn assemblies.” (Isa. 66:3)

Israel would fain be conscientious and scrupulous. They offered whole burnt offerings, fatted beasts, full-toned chorus, music. What was wanting? Love and obedience!

NOISE OF THY SONGS — Here is warning to those who think to please God by elaborate musical services in His house, while they do not take heed to worship Him with their hearts, and to obey Him in their daily life. But often now the elaborate music is to attract numbers to their church. (Isa. 66:11; 1 Tim. 4:1-3; 2 Tim. 3:1-7)

5:24 — LET JUSTICE RUN DOWN AS WATER — Freely and without restraint, practice the things you preach. Obey the commands of God. Seek Him with a whole heart in all the daily life. Get His peace and blessing. (Mal. 3:10-12)

5:25 — The ten tribes, by approving and copying the worship of their forefathers, made that sin their own. These idolaters were filling up the measure of their fathers, (Matt. 23:32-36) and in the punishment of those who perished in the wilderness they might behold their own finish. As God rejected the divided service of their fathers, so He would theirs. If God is not served wholeheartedly and alone, He is not served at all.

5:26 — YE HAVE BORNE THE TABERNACLE OF YOUR MOLOCH — They tempted God ten times by their false worship. (Num. 14:22, 23) Worship of Moloch was a type of the eternal torment theory.

CHIUN — (*Ramphan*) (Acts 7:22, 23) Israel secretly carried on idolatry in the wilderness with a small shrine, escaping Moses' attention. (Ezek. 20:5-9; 23:3; Josh. 24:14) Ken and Rempu were foreign gods, worshipped jointly in Egypt, and names interchangeable. Ken is akin to Khem, Egyptian god of productiveness. Rampan and Chiun correspond to Phoenician Baal and Astarte. (*Fosset's Bible Dict.*)

WHICH YE MADE FOR YOURSELVES — This was the fundamental fault. They made for themselves gods out of their own mind. All idolatry is self will—first choosing a god and then becoming enslaved to it. (See note on Hosea 5:3) “Star of your God.”

5:27 — Literally fulfilled. (2 Kings 17:6, 23, 24)

SAITH JEHOVAH WHOSE NAME IS THE GOD OF HOSTS — This is the commandment of the great Ruler of all, and Creator of all, whose declarations none can dispute nor prevent. *Ferrar Fenton*—“Did you present to me for the forty years in the desert, sacrifices and offerings? House of Israel? When you erected your tent to Moloch, and shrines for

your star-god Kion, whom you made for yourselves?" Evidently Chiun was a star-god.

6: (See *R.5242*)

6:1 — WOE TO THEM THAT ARE AT EASE IN ZION — Many of the nation's wisest and most brilliant people had settled down to a life of ease and luxury, to self-gratification. They considered that they had won in the battle of life, and would take their ease and enjoy the fruits of their strife and diligence. They would let the other fellow worry for a while and they would live on easy street.

IN ZION — The great leaders in Jerusalem, the capital of the nation.

AND TRUST IN THE MOUNTAIN OF SAMARIA — Those great leaders of the ten tribes who recognized Samaria as their capital. Trust in its defenses, and influence and power. Uzziah was then king in Judah and Jeroboam II in the tribe kingdom. *R.S.V.*—"To those who feel secure in the mount of Samaria."

WOE TO THE SECURE, TO THE CARELESS — A sharp censure of the thoughtless revelry by the heads of the nation.

WHO ARE NAMED NOTABLE MEN OF THE FIRST OF THE NATIONS — As they were the distinguished ones in the nation of Israel, so Israel is spoken of as the first, or most exalted of the nations, since it was called the chosen people of God.

TO WHOM THE HOUSE OF ISRAEL CAME — For counsel and direction, as being wise and experienced. Thus these men were reminded that they were in the eyes of the people, the successors of the princes of the tribes, who shared the burden of judging and advising the people, with Moses. Theirs was a great responsibility.

Israel's peculiar enjoyment of divine favor, shown even in its outward relations, its power and influence as compared with surrounding nations. It could measure itself with any of them. This knowledge and favor should sober them, and confirm them in fidelity to God, who, in spite of their disobedience, had brought them to this height. The penalty of unfaithfulness would be the loss of all this, to fall below other nations, and come to a shameful end.

Security and vain self-confidence, the common faults of men! He is blind to his danger, reels around the abyss without perceiving it, and at last would plunge headlong were it not that God startles him with judgments. It is this blindness which renders necessary such strokes of correction. Hence such

corrections are to be esteemed as gracious acts, prompted by love, to save them from total overthrow. But alas, how many refuse to heed them!

This is equally applicable to our own favored land. If our territorial extent, material development, liberal institutions, final welding together in the furnace of war for the Union, and our co-operation unto victory through the two world wars, have made us the first of the nations; that fact should not generate in us vain self-confidence and stupid sensuality, but rather awaken a lively gratitude and deep sense of responsibility and generous obedience to the Ruler of nations—Jehovah of Hosts.

6:2 — PASS OVER TO CALNEH — Because the Euphrates must be crossed to reach it. He bids them look around, east, north, west, and survey three neighboring kingdoms. Israel was not inferior in prosperity or greatness to the mightiest Gentile states. Calneh (Calno in Isaiah 10:9, Calneh in Ezekiel), was built by Nimrod in the land of Shinar (Gen. 10:10), but is not mentioned again in Scripture until here. It later became celebrated as Ctesiphon. Julian's generals held it to be impregnable. It was built on a peninsula, surrounded on three sides by the waters of the Tigris River. @SECOND PAR = **HAMATH THE GREAT** — Capital of the Syrian Kingdom of that name, on the Orontes River.

GATH — One of the five cities of the Philistines, and in David's time, the capital of the kingdom. "Observe these Gentile states, their lot is not better, their power not greater than yours. Rather they have fallen, while you, by God's grace yet stand. If you depart from Jehovah the same fate will befall you."

A comparison with others less favored than ourselves is always beneficial when it prompts to humility and thankfulness. As David said—"Who am I, Oh Jehovah, God, that thou has brought me hitherto." (2 Sam. 7:18) Alas, all the thanks God receives for giving to us more than to others often is that we forget Him the more.

Prosperity only led to self will, and rendered them arrogant, and feeling secure. A picture is given in verses 4-6 of an insolent, presumptuous community, in which every thought of danger is drowned. Internal evils of the state are not seen, nor is it observed that all tends downward to destruction. The higher ranks proceed with their evil example. Instead of becoming pillars of the state by their position and culture, they help to undermine it. When the crash comes they will be the more deeply affected, and meet a frightful end. (*Lang*)

6:3 — PUT OFF THE EVIL DAY — The thought that the Lord has a judgment day frightens the irreligious, and they use different ways to get rid of it. The strong harden themselves and distort and disbelieve the truth. The

weak and voluptuous shut their eyes to it, as if what they dread would cease to be because they would not see it.

CAUSE THE THRONE OF VIOLENCE TO COME NEAR —

Regarding the day of judgment as far off, they cause violence to erect its throne nearer among them, that is, they close their minds to it and work evil more openly and boldly. So now blind leaders of the people refuse to believe the day of reckoning is near.

6:4 — BEDS OF IVORY — To oppression they added luxurious sensuality, selfishly revelling in costly luxury, in utter disregard of the injustice by which they obtained them. Taking their ease upon couches, feasting on the choicest lambs and calves fattened in the stall. This has been oft repeated in history — Babylon, Persia, Greece, Rome, the Crusades, France before the Revolution. Heedless luxury dulls the senses, blinds the mind, saps the courage and manhood, and refuses to heed oncoming disaster.

6:5 — TRILL TO THE SOUND OF THE HARP — The Hebrew word of *trill* means a hurried flow of words without meaning, in which the rhythm is everything, the sense nothing. This well describes the modern jazz and dance—sensual wiggles. Debased music is a mark of a nation's decay, and promotes it. It is an artificial, effeminate music, which relaxes the mind, drowns the sense of responsibility and danger, frittering the melody, displacing the power of divine harmony by tricks of art, is fit company for giddy, thoughtless, heartless versifying. They were justifying their degrading dances by reference to David's dancing.

INVENT TO THEMSELVES INSTRUMENTS OF MUSIC LIKE

DAVID — Leeser: "Like David's do they imagine their instruments of music to be."

6:6 — Amos calls attention to the fact that aggressive selfishness has amassed great riches. The wealthy were living in great luxury, and those conditions fostered pride and moral laxity; while the poor were being filled with avarice, losing their respect for God and religion, for truth and mercy, and the desire for more knowledge of God. So now, while earthly blessings are enjoyed by the common people more than ever before, and by doles and state and federal aids more of the wealth is distributed, yet anxiety and discontent, fear and worry are increasing, and crime increases. Prosperity does not bring satisfaction nor content. Unwisdom and blind stupidity is very noticeable in modern statesmen and nations. (Isa. 24:19, 20; Zeph. 1:17; Isa. 19:11, 14)

WINE IN BOWLS — Large quantities, revel in luxury and pleasure. The Hebrew for bowls means literally sprinkling vessels, used in the Temple service.

DRINK WINE OUT OF SACRIFICIAL BOWLS — The first princes of the tribes (Num. 7:3) showed their zeal for God by offering massive silver bowls for the service of the Tabernacle. But these later served their god (their bellies) by using the huge sacred vessels to drink wine, like Belshazzar.

ANOINT THEMSELVES WITH CHIEF OINTMENTS — The best that could be procured, most costly.

BUT THEY ARE NOT GRIEVED FOR THE RUIN OF JOSEPH — Do not sorrow for the sins of the people, and have no sympathy for them in their estrangement from God, do not try to stem the tide of discontent. Much is now done to assist the unfortunate, but even in this the people are exploited. In this crisis, when divine wrath was about to break out upon the nation, they should have been sitting in sackcloth and ashes, but were curious to buy the best ointment for their own personal use. In Cicero's day Roman patricians cared only for their own fish ponds, that their tables might be well supplied with mullets and other fish, while their country was in danger of being overwhelmed. They thought only of the little cockboat of their own fortunes when the vessel of state was going to wreck.

As Joseph was afflicted by his own brethren, who saw the anguish of his soul, and were not moved by his tears. And when they had sold him to the Ishmaelites, they sat down to eat. (Gen. 37:23) And their descendants ate the passover after crucifying their Savior.

6:7 — THEREFORE — Because of these wilful crimes, unrepented.

GO CAPTIVE, WITH THE FIRST — As they had led in disobedience and evil, so they would lead in the punishment, in captivity.

BANQUET OF THEM WHO STRETCHED THEMSELVES — The revellers, who stretched themselves on couches. *Leeser*: The noisy banquet.

BE REMOVED — Taken away, destroyed.

6:8 — Jehovah hath sworn by Himself — As there is no greater (Heb. 6:13), as surely as I am God.

ABHOR THE EXCELLENCE OF JACOB — Their temple and sanctuary (Ezek. 27:21), all the revered objects used in their worship (Ezek. 21:15-24), because they were misused in idol worship. (2 Chron. 33:2-10; 2 Kings 21:2-9)

HATE HIS PALACES — Because they were built by injustice and oppression.

ALL THAT IS THEREIN — Was literally carried away by Assyria, and later Babylon. Everything, even their joys, had been polluted by their idol worship and degrading practices. (Num. 35:33; Gen. 4:10; Lev. 18:25; Psalm 106:38)

6:9, 10 — NOT MAKE MENTION OF THE NAME OF THE LORD —

Things have come to a fearful pass when a man trembles for fear at Jehovah's name, he must fear His wrath, and instead of turning to God must flee away; a frightful condition of conscience, exhibition of an evil conscience. (James 2:19; Matt. 8:29) He who has obstinately abused the intellectual powers given him by God, and not be able to utter His name. (*Wordsworth*) When on the death of the ninth a relative comes to the house to bury the dead, he will ask the last one, the tenth, who has fled to a remote corner to save his life, whether there is yet anyone with him alive. On receiving the reply—"none," he calls out to him—"Silence!" (literally the hiss-st), that is, interrupts him quickly lest he utter Jehovah's name, and thus bring down a judgment upon himself. The deaths mentioned are by sword and famine. "Shut up your praying and moaning, for there is no God to pray to." A picture of the despair of the dark night of trouble. God will not hear. (Prov. 1:24-32)

6:11 — JEHOVAH COMMANDS — When a people is ripe for judgment the human conqueror acts only as a divine instrument. (Jer. 27:2-8; Ezek. 29:17-20; Isa. 10:5, 24)

GREAT HOUSE, LITTLE HOUSE — Judgment on all rich and poor, great and small. The whole structure is defiled. (Lev. 16:16) *Ferrar Fenton*: "Knock the great house to pieces, and the cottage to splinters."

6:12 — Ferrar Fenton: "Can horses gallop up a precipice, or bullocks plow it?" They could just as well and as reasonably expect to do the above, to cultivate the rock and expect to get crops, as to expect to gain health and happiness and blessing by their evil course. Something preposterous!

YE HAVE TURNED JUSTICE INTO GALL AND FRUIT OF RIGHTEOUSNESS INTO HEMLOCK — They had changed the laws of justice, the stable foundation of society, into the gall of bitterness. *Leeser*—"Justice into poison and the fruit of righteousness into wormwood." Because of fraud, crooked lawyers, technicalities, favoritism, the people are losing faith in the courts, and any hope of obtaining justice by law. The next step is mob rule, and violence, the people take the law into their own hands, anarchy. Now where they look for prosperity they find only barrenness and death. "The prosperity of fools." (Prov. 1:32) Hemlock—the berries and juice are poison. It was given to Socrates, in Greek history, to kill him.

6:13 — REJOICE IN A THING OF NAUGHT — Hebrew—a non-thing, a thing which does not exist, namely the strength mentioned in the next statement. The present fleeting pleasures, which have no real value as compared with eternal joys. (Isa. 17:9-11)

TAKEN US HORNS BY OUR OWN STRENGTH — Have we not gained this power and wealth by our own brilliancy and smartness, our own wisdom? Like the claim of some scientists now. Really pride.

6:14 — Jehovah's answer! Here Assyria is intended as the one whom the Lord would use as His instrument. But as it was yet in the distance Amos does not mention it by name.

THEY SHALL AFFLICT YOU FROM THE ENTERING IN OF HAMATH — This was the usual term for the northern boundary of Israel. (Num. 34:8; 2 Kings 14:25; Ezek. 48:1)

RIVER OF THE WILDERNESS — Brook of the desert, the so-called River of Egypt, the Wady El Arish, the southern boundary of Israel.

RAISE UP — As in Exod. 9:16.

7:1 — THUS HATH THE LORD SHEWED UNTO ME — Meaning that the prophet was given a vision. This is the first of two visions. The judgments they represent are averted at the prayer of the prophet. The sense of verses 1-6 is that God will have patience for a time and spare the nation the plagues it deserves, but if there be no change, and the goodness of God does not lead to repentance, forbearance will cease and the punishment come.

BEHOLD! — Astonishing, unexpected.

THE LORD FORMED LOCUSTS — Shows clearly the affliction was due to Jehovah, without whose will they would not have come. The prophet sees the plague in its very beginning. This vision of the locusts occurs at a very unfavorable period.

IN THE BEGINNING OF THE SHOOTING UP OF THE LATTER GROWTH. AND LO IT WAS A SECOND CROP AFTER THE KING'S MOWING — The first crop having been mown by and for the king, the only further crop of the year would be destroyed. The people were restricted to the second crop, and this was now threatened with destruction. The Hebrew word here is *gowb*, from its grubbing as a larva. This refers to the worm or grub.

7:2 — MADE AN END OF EATING THE PLANTS OF THE EARTH — Not merely the grass, the Hebrew word means all vegetable growth.

FORGIVE, I BESEECH THEE, BY WHO SHALL JACOB ARISE, FOR HE IS SMALL — How can he ever recover from such a plague? Jacob, Israel, is small in comparison with Jehovah. What would then become of him? He would be annihilated! He sees sin at the bottom of the trouble, and that pardon would be the only way of deliverance.

7:3 — THE LORD REPENTED, IT SHALL NOT BE — Surely not as if He would confess unrighteousness in His threat, but merely to express the frank, positive withdrawal of the threat. (See 2 Sam. 24:10-14) What was threatened was deserved, but had not yet become a necessity. God can yet spare. (See Jer. 18:6-10) God was framing the punishment for a special purpose, not of nature, but of His moral government in the correction of Israel. In this vision He opens our eyes and lets us see Him framing the punishment for disobedience, so we may correct ourselves and avoid the evil.

7:4 — THUS HATH THE LORD GOD SHEWED UNTO ME — The prophet repeats the wording of the first vision, to impress the seriousness of the occasion and the danger that threatened.

THE LORD CALLED TO PUNISH WITH FIRE — Drouth, destruction. Fire stands as the symbol and summary of God's most terrible judgments. It spares nothing, leaves nothing, not even the outward form of what it destroys. Like the destruction of Sodom.

AND IT DEVoured THE GREAT DEEP — Elsewhere, the ocean. But as Genesis 1:2 and 7:11, and in Job 38:8-10, it was the immeasurable deep or cloud-bank that surrounded the earth.

DEVoured THE INHERITANCE — *R.S.V.*: "Was eating up the land." This would also fall upon the Gentile world.

7:5 — Note the power of prayer. If God did this for the prophet, would He not also have withheld the punishment if the people had repented and prayed.

BY WHOM SHALL JACOB ARISE? — HOW CAN JACOB STAND HE IS SO SMALL! — How can he endure, or continue? God desires not the death of sinners, but their conversion. (Ezek. 18:23; 18:32; 33:11) So should we pray for the Kingdom to deliver mankind from sin and death.

7:6 — The Lord cancelled this also. Why are these two threatened punishments mentioned? Perhaps to show the forbearance of God.

7:7 — Third vision. **THE LORD STOOD UPON A WALL** — Thus the *A.V.*, *Ferrar Fenton*, and *Rotherham*; but *Young*, *R.S.V.* and *Moffatt*, render it "Beside" the stone wall. The wall may represent Israel, which resembled such a solid well-built wall, made by Jehovah with a plumb line. Now

Jehovah comes again with a plumb line, but this time not to build but to tear down. As carefully and thoroughly as the wall had been built, even so carefully would it be destroyed.

WHAT DO YOU SEE? — Asking one to describe a thing makes him notice it more carefully. The plumb line was the most noticeable thing; so in many other prophecies. (Zech. 5:2; 4:2)

IN THE MIDST — The Lord's judgment strikes not merely at the outwork, but at the very heart of the trouble. Like the plumb line it turns neither to the right nor to the left, nor varies at all from its aim. The heart of a nation is in its sanctuaries and capital. From these proceeds its life; as they are, so is the life of the people, either sound or diseased or wholly rotten. If the heart is corrupt, the blow must fall on it. Upon the sanctuary the secular government exerts a powerful influence. If it subdues the sanctuary to be an instrument of its own plans, the sanctuary and the people are corrupted, and its guilt becomes so much the greater, and God's judgment the more certain.

7:9 — NEVER AGAIN PASS BY — Spare, the Lord specifies "the midst" — the sanctuaries, the things held most sacred.

RISE AGAINST THE HOUSE OF JEROBOAM — The monarchy, the kings descended from Jeroboam. With the fall of this, the power of the kingdom would be broken. Fulfilled in 2 Kings 15:10, 12.

7:10 — AMAZIAH, PRIEST OF BETHEL — Plainly the high priest in the sanctuary of the golden calf at Bethel, the center of the ten tribes' worship. How significant that the priest cannot oppose any contrary testimony to the prophet's word! All he can do is denounce Amos to the King, and thus call in the secular power. He is the court-priest, and is stationed at Bethel, which is as he says the King's sanctuary (not the Lord's), such naive candor! He obviously means to say something of great moment, which will awe the prophet, but is not conscious of the poverty of the claim he makes for the sanctuary.

As sacred, it should take its authority from God, and its highest boast would be that it is God's sanctuary. Rooting its authority in the great and noble makes it a mere tool of the state. A warning to every state-church never to forget where all church authority strikes its roots—not in the protection of the state nor in civil privileges, but only in the Word of God.

CONSPIRED AGAINST YOU — Amaziah feared that the craft whereby he obtained his wealth was endangered, and so makes it an affair of the state. A lie mixed with the truth is the most deadly form of falsehood, the truth serving to gain admittance for the lie, and gives credence to it. In slander, as in heresy, falsehood, and falsehood to destroy the truth. Amaziah

omits the reason for the threat and the hope of escape urged upon them. He omits also the prophet's intercession for the people, and selects the one prediction which could give a more political sound to the whole. Suppression of truth is a yet subtler means of falsehood. (*Lang*)

Amaziah appeals to the king on what he thought to be the king's weak side, fear for his own power and life. Such also were the experiences of Jeremiah, Daniel, Jesus and the Apostles, and so with Nehemiah in his work of rebuilding the walls of Jerusalem.

LAND NOT ABLE TO BEAR ALL HIS WORDS — He makes out that the nation is endangered, not seeing that his own course endangers it still more.

7:11 — Amaziah distorts the prophet's words.

7:12 — **EAT BREAD THERE** — The high priest sees in office only a means of bread. So without scruple he ascribes the same view to Amos.

7:13 — **BETHEL IS THE KING'S SANCTUARY, A TEMPLE OF THE KINGDOM** — The highest honor Amaziah could think of. Union of church and state must not be disturbed! The very reason it could no longer be continued!

7:14 — The prophet repels the charge with dignity. He seeks not for money or means, he needs it not. He does not once claim the title of prophet. When he came forth as a prophet, it was not for the sake of the office or the name, or for bread, but solely in obedience to God's command. He did not seek reward nor shun danger or persecution. He knew the divine commission to announce wrath to a godless people involved peril, but he did not hesitate, nor allow himself to be intimidated by threats. Even if men would not hear him, but would try to close his mouth, he would not be silent, he must speak, because he bore a divine command.

Strong faith belongs to the calling of a prophet, who is to announce God's positive wrath. Quite independent of the duty of reproving the lofty, a high degree of faith is needed to maintain and firmly to utter, in the midst of a degenerate race, the conviction that God still rules, and will at last vindicate His honor and His Law, and show Himself as Lord and Judge.

7:15 — **THE LORD TOOK ME AS I FOLLOWED THE FLOCK, AND SAID UNTO ME** — As the apostles, when forbidden to speak in the name of Jesus answered—"We must obey God rather than men," so Amos, when forbidden by the idol-priest to prophesy, not only continued to obey God's command, showing that he obeyed God's bidding more than their

forbidding, but boldly and freely denounces the punishment upon him who tried to forbid and hinder the word of God.

7:16 — DROP NOT THY WORD — Used in the sense of prophesying, also used in Micah 2:6, 11; Ezek. 21:2, 7; as in Deut. 32:2. God's word comes as a gentle rain, or dew, not beating down, but refreshing; not sweeping away as a storm, but sinking in and softening even the hard ground, all but the rock, gentle so they can bear it. God's Word is to men as they are to it, dropping as the dew to those receiving it, but wearing and destructive to those hardened against it.

HOUSE OF ISAAC — The whole of Israel. But as this is contrasted with the house of Jacob, it may mean that the ten tribes valued themselves as the best of the two divisions of Israel. Also it would be most fitting for modern Churchianity which claims to be the True Church.

7:17 — THUS SAITH THE LORD — This was not merely Amos' saying, but was given by the Lord. Thou teachest idolatry, which is harlotry to God, and thou shalt be punished by harlotry in thine own house. The fulfillment of this terrible prophecy is not recorded, except in their general distress, but neither is the doom upon Shebna, Isa. 22:17, 18; nor Ahab and Zedekiah, Jer. 29:22; nor Shemaiah, Jer. 29:32; nor Pashur, Jer. 20:6. But from the fulfillment of other prophecies, we know that it came to pass as did the others.

8:1 — The fourth vision — **THE LORD GOD SHEWED UNTO ME . . . BASKET OF SUMMER FRUIT** — The time of harvest, they were fully ripe, ready for the picking. This basket is an image of a people ripe for judgment. No more forbearance. The Hebrew word for summer (*Quayits*, from *Quwts* = to clip off, to harvest.) The play upon the similarity of the words in the original for "ripe fruit" and "end" indicates more clearly the necessary result of the ripeness, the reaping and destruction of the nation.

This is due to the violence and injustice by the leaders and the rich upon the poor. These are particularly aggravated sins, calling down the judgment of God. The spirit of justice and compassion, so emphasized in the Old Testament, plainly taught by law and custom, desires that everyone, even the poorest should have his rights. The Law protects the poor against the violence of the rich. They have an advocate in God, who visits penalties upon the transgressor. He bears so long with those who oppress the poor, that it often appears that He has forgotten, or does not notice, or does not care. As He has sympathy for the poor, so He has forbearance with their oppressors, because He desires not the death of the sinner but that he should turn and live. (*Lang*) So now the violence we notice in all parts of the world indicate the forbearance of God, but will bring its result in due time.

8:2 — At harvest time no more can be done for the crop, good or bad it has reached its end and is cut down. So Israel's harvest was come for that time and conditions. Heavenly influences of love and patience and blessing can but injure the ripened evil doer. Israel was ripe, but for destruction. Like Sodom and Gomorrah, to stop the iniquity, lest they become so hardened in evil that they could not return from it, even in the kingdom. See Gen. 15:16; Matt. 23:29-36; Dan. 8:23.

I WILL NOT AGAIN PASS BY THEM ANY MORE — The end of patience and loving kindness, and time for abrupt correction!

8:3 — The Hebrew word here (*Haykal*, a large public building, a palace or temple) evidently includes the revellings and boisterous laughter of drunken bouts.

SONGS BECOME HOWLINGS — When this occurs there must be complete sorrow. Not merely hushed, but become just the opposite, deep grief because of the multitude of the dead.

DEAD BODIES — Slain by the invader or died in the siege.

IN SILENCE — (Hebrew—be silent, hush!) An admonition to bow beneath the severity of the divine judgment. Men do not recognize that though He is a God of love, yet that very love must at times express itself in severity of judgment. He is obliged to show to a race which has lost its faith in the God of the Scriptures, by actual fact as violent as in 1870, in Argentina in 1960, in San Francisco in 1906, that the storms of divine wrath are not merely accidents of nature, but a reality planted in the midst of a century claiming itself as the highest culture. When the measure is full these storms break forth, and a hundred times over put to flight "culture love," and all similar catchwords of the modern spirit of pride. There comes suddenly a shaking of the earth, or gloom falls upon an entire nation, so that it becomes dark in broad daylight, festivals turned into mourning, and songs into lamentation, all loins clothed in sackcloth, just when men in their blind security hold such things to be impossible, such as the sinking of the Titanic.

When divine judgments come and give flaming proof of God's existence to a race which has forsaken Him and forgotten Him, the once despised and neglected word of God is appreciated again. Men hunger and thirst for it, but often not in the right way. They desire as speedily as possible to hear of promises and consolations, and to these every ear is open. But in vain. God often lets the punishment sink into their hearts, and produce sincere heart repentance, before He sends relief. *R.S.V.*: "The dead bodies shall be many; in every place they shall be cast out in silence," as in Chapter 6:9, 10.

8:4 — HEAR, THIS, YOU WHO TRAMPLE UPON THE NEEDY — So eager are they to add to their wealth, they can hardly hold themselves in check; the restraints of the Law and the Sabbath irritate them. They cannot wait even for the end of the festival to resume their traffic.

8:5 — NEW MOON — The new moon was a holiday, like the Sabbath, on which trade and business ceased.

SET FORTH WHEAT — Open the granaries to make their profits and display their wheat. As Joseph did (Gen. 41:56), but Joseph did it for the needs of the people, but these for their own greed, making usurious gains from the poverty of others. With this they combined fraud and cheating.

MAKING THE EPHAH SMALL — By making the ephah small was cheating on the standard measure.

AND THE SHEKEL GREAT — Raising the prices artificially. The same is being done now. The government has inspectors to check the measures and scales.

FALSIFYING THE BALANCES BY DECEIT — Tinkering with the scales or using scales arranged to cheat.

8:6 — BUY THE POOR FOR SILVER — The poor man was made and kept so poor that he was compelled to sell himself either for a bit of silver that he owed, or for a pair of shoes which he had obtained, but was unable to pay for. Thus he was continually in debt, and could never get out of debt; like in Virginia some 50 years ago and Pennsylvania coal mines, and the cotton growers of the south. The company owned the stores, and the homes of the people.

SELL THE REFUSE OF THE WHEAT — To complete the thievery, the people were forced to pay the full price for the refuse as for the good wheat.

8:7 — THE LORD HATH SWORN BY THE EXCELLENCY OF JACOB — By Himself, who was the most excellent relation that Jacob had, the excellence, or pride of Israel. By leaving such sins unpunished He would deny His own covenant with them.

NEVER FORGET — Not forgive, but require punishment.

ANY OF THEIR WORKS — They were too galling, too wilful, too persistent.

8:8 — SHALL NOT THE LAND TREMBLE FOR THIS — Meaning the people who dwell there, may be the earthquake of chapter 1:1 and Zech. 14:5.

RISE UP WHOLLY AS A FLOOD — As the Nile; suddenly, and overwhelmingly with no escape.

CAST OUT AND DROWNED — Heave and sink, as it did, filling people with terror.

EVERYONE MOURN — As in verse 10.

CAST OUT AND DROWNED — Tossed about and sink again, like the Nile.

8:9 — IN THAT DAY — Israel's day of punishment, and antitypically in the last stages of the time of trouble. Like the day of the earthquake, when darkness was over all the land. Refers more fully to the judgment of the nations in Armageddon, at the end of this age.

SUN GO DOWN AT NOON — The day be darkened, contrary to the course of nature. Symbolically when they feel secure, at the height of their prosperity.

DARKEN THE EARTH IN BROAD DAYLIGHT — As at Jesus' death, just the opposite of nature; and like the dark day in New England in May, 1780.

8:10 — TURN YOUR FEASTS INTO MOURNING, SONGS INTO LAMENTATION — Turning all their pleasure and happiness into mourning, sorrow for the loss of their comforts and delicacies.

SACKCLOTH, BALDNESS — Signs of deep sorrow without consolation. Shaving a part of the head suggested irreparable loss.

FOR AN ONLY SON — Comfortless, and without hope. Misused blessings are eventually withdrawn.

A BITTER DAY — Like Isa. 17:9-11.

8:11 — SEND A FAMINE IN THE LAND, NOT FOR BREAD NOR FOR WATER, BUT FOR HEARING THE WORDS OF THE LORD — Take away the fellowship and the favor and His presence and men grope in darkness, and despair. This was fulfilled in larger measure antitypically during the 1260 years of Papacy's rule, 539 to 1799 A.D. There were periodic famines in Israel, one in Abraham's day, one in Isaac's, and in

Jacob's time, besides several since, like the three and one half years without rain in the reign of Ahab. (Gen. 12:10; 26:1; 42:53-57; 1 Kings 17:1; 18:1)

8:12 — SEEK THE WORD OF THE LORD — Which they had despised. They will then long for it, but in vain.

STAGGER — Because plagued by hunger and thirst. Do unreasonable things like the Crusades, not guided by the Lord nor by His Word.

WANDER — Because not acquainted with the truth, without guidance. We who have finally obtained the truth, often do not appreciate what a treasure we have, and many quibble about it, and some even desert it for the hopeless phantoms of the world.

NOT FIND IT — Because they do not seek it where it may be found, the Bible was then (during the Dark Ages) only in dead languages.

8:13 — YOUNG MEN, VIRGINS — The strongest and the pure in heart faint for heart nourishment.

8:14 — SIN OF SAMARIA — The golden calf at Bethel.

THE GOD OF DAN — The golden calf there.

WAY OF BEERSHEBA — The way by which men go to Beersheba, to worship idols there. The swearing, or taking of oaths, by these objects shows that young men and maidens were worshippers of these idols.

FALL AND NOT RISE — This punishment would and did stop idolatry in Israel. Ever since the Babylonian and Assyrian captivities there has been no crude idolatry in Israel. But there arose other idols of fame, wealth and place in Israel.

9:1 — Fifth vision.

I SAW THE LORD STANDING AT THE ALTAR — A symbol of the work of justice on those despising the mercy of God, through Christ. (Heb. 10:31)

SMITE THE CAPITALS — Symbolizing the leaders of religion, the final judgment begins with them (Ezek. 9:5-10), for they are most to blame. As Samson toppled the pillars (Judges 16:28-30), so these will topple and fall. These are the false shepherds of Isa. 24:21, 22; Jer. 23:34-38.

TILL THE THRESHOLDS SHAKE — The destruction of Israel as a door by which people may come to God. (Isa. 6:4; Heb. 12:26-28) The

Hebrew word for thresholds also means the foundation beams in which the pillars are set. A blow which strikes the pillar capitals so that the foundation beams shake is manifestly a crash that brings the whole building to the ground. We are, then, to think of the temple representing the whole religious structure of modern Christendom. The shaking to the ground is the first step.

UPON THE HEAD OF ALL — *R.S.V.*: “Shatter them upon the heads of all people.” The whole people is considered as assembled around the national sanctuary, for they uphold and support it. It means a destruction of the whole religious organization, totally. No one can escape. The general multitude has the mark of the beast or of his image.

THEIR REMNANT — That tries to escape the universal destruction. More detail in the following verses. (Psa. 139:7-9)

9:2 — No place or condition is hid from God. Heb. 4:13. If their ambition goes to any extreme, He will humble them.

THOUGH THEY DIG INTO HELL (*Sheol*) — The grave, though they think they can restore and create life, His hand can reach to deter them.

HEAVEN — Attempts to conquer space, and seek other worlds. Man’s ambition knows no bounds. But God is able even there to make a limit to their presumption. The pride and self-confidence of man is making a presumptuous rebel out of him.

9:3 — **HIDE AT THE TOP OF CARMEL** — A mountain of considerable height rising up from the sea, and is the extreme west point of Israel, the farthest they can go toward the west on land. “Whoever hides there must know of no other refuge in all the land.” If there is no security there, nothing is left but the sea. No hiding anywhere, even in isolated places.

BOTTOM OF THE SEA — SERPENT BITE THEM — Whether at the height of finance or in the ghettos, the curses of Lev. 26 and Deut. 28 will reach them. During Israel’s double of punishment there was no refuge for the Jews anywhere.

9:4 — This was literally fulfilled during Israel’s double, the diaspora, terrible suffering.

9:5 — **THE LORD GOD OF HOSTS TOUCHETH THE LAND** — And there is none that can interfere. He will do so in the time of trouble, which is already begun. Many mountains or kingdoms have been leveled. The fire of men’s passions is burning up the earth, society. As 2 Peter 3:10. This came first on the ten tribe kingdom.

AS A FLOOD — As the Nile yearly overflows. *R.S.V.*: “The whole of it riseth up like the Nile, and sinketh down like the Nile and sinketh down like the Nile of Egypt.” Evidently refers to the earthquake during Uzziah’s reign.

9:6 — WHO BUILDS HIS UPPER CHAMBERS IN THE HEAVENS AND FOUNDS HIS VAULT UPON THE EARTH — Jehovah’s omniscience and omnipresence work together with His omnipotence. He is almighty, all wise, and by His spirit everywhere present. He commands the earth when and as He will and it must obey. If He just touch it, it trembles. He created and rules the heavens and the earth, the hope of His servants and the terror of His enemies.

CHAMBERS IN THE HEAVENS — He dwells there, and presumptuous man cannot go beyond God’s permission. (Psalm 76:10)

HIS VAULT — The sky. (Psalm 104:3, 11, 13)

CALLETH FOR THE WATERS OF THE SEA, AND POURETH THEM OUT UPON THE FACE OF THE EARTH — Refers to the evaporation of the sea water forming clouds, which the wind blows over the land and which falls down as rain. This shows that the circulation of the waters was understood at that time, and the origin of the clouds. Jehovah alone can do this.

9:7 — ARE YE NOT AS CHILDREN OF THE ETHIOPIANS UNTO ME? — Israel had behaved worse than the Gentile nations, no better than those who Israel had despised, the Ethiopians, as ignorant and backward.

ISRAEL, PHILISTINES, SYRIANS — God has a general oversight over the nations. (Dan. 7; Deut. 32:8; Acts 17:26; Dan. 4:35, 37) Israel should not, in its pride, think that God must prosper it because they were better than other nations, because they had behaved worse. (Deut. 7:7, 8; 9:4-6)

9:8 — BEHOLD THE EYES OF THE LORD ARE UPON THE SINFUL KINGDOM — God watches over all. (2 Chron. 16:9; Zech. 4:10; Psa. 11:4; Prov. 15:3; Heb. 4:13)

DESTROY — As he did by Assyria, and Nebuchadnezzar, and later by Rome.

NOT UTTERLY DESTROY HOUSE OF JACOB — A remnant would be saved. (Rom. 9:27; Isa. 1:9; Isa. 65:8)

SAITH THE LORD — He gives His word and promise, so we can rely upon it.

9:9 — SIFT ISRAEL AMONG ALL NATIONS, YET SHALL NOT THE LEAST GRAIN FALL UPON THE EARTH — The sifting had already been done, and the promise is to save every grain of wheat, every Jew who can be made into something useful to the Lord, and a benefit to his fellow man. All varieties of Jews are returning to Israel, but even at this time only a remnant shall go over into the Kingdom.

9:10 — ALL THE SINNERS OF MY PEOPLE SHALL DIE — Wilful, unrepentant, evil doers.

WHO SHALL SAY EVIL SHALL NOT OVERTAKE US — In both destructions of Jerusalem the people perished the more miserably because buoyed up by a false hope, “It cannot happen here.”

THIS EVIL SHALL NOT OVERTAKE US — So now the nominal Christians are sure that God will not destroy the churches, their strong organizations and beautiful buildings, and choirs. But God will accomplish His strange work. (Isa. 28:21) He had to destroy Solomon’s Temple, and the Temple in Jesus’ day, because of the disobedience of those who worshipped there. See Ezek. 20:38; 13:9—not enter the land, perhaps as in Psa. 95:11; Heb. 4:6.

9:11 — FALLEN HUT OF DAVID — Heb. literally, a booth, here, a hut, in the New Testament, a “tent.” A strange comment on human greatness—the royal line was not to be employed in the salvation of the world till it had been humbled to a hut. Restitution is promised here. Amos declares that a Redeemer would come and renew the whole state of the kingdom, and the Jew yet hopes for the Messiah.

9:12 — Amos closes his prophecy with the promise of the restoration of the kingdom in all its splendor, “as in the days of old.” (Acts 15:13-17) Correct all that was faulty, and rebuild the ruins in even greater glory. (Hag. 2:9) The royal palace had to become the hut of Nazareth and the manger of Bethlehem ere the Redeemer of the world could be born, whose glory and kingdom are not of this world (Greek, *cosmos*), who came to take nothing from us, but to share and bear our miseries, and sanctify us. Yet human vision could not foresee it, nor even believe it when he did come.

REMNANT OF EDOM — Particularly mentioned because they were related to the Israelites, but of all nations the Edomites were the most hostile to Israel. (Chap. 1:11; Jer. 49:7-39; Ezek. 25:12-14) In the present time this would refer to the people of Christendom, held under restraint (the grass of Rev. 9:16). Restored Israel will be the leading nation. (Isa. 11:14)

ALL NATIONS — The whole world of mankind.

UPON WHOM MY NAME IS CALLED — All who consecrate and come into the New Covenant (Jer. 31:31-33; Isa. 65:16; 2:1-4)

BECOME HIS PEOPLE — As stated also in Rev. 21:1-5; Isa. 35.

9:13 — Signs of restitution appear before the harvest is completed. The plowshare of trouble will prepare the hearts of men.

PLOWMAN OVERTAKE THE REAPER — Expressing the abundance of harvest; the earth will yield its increase, no more curse, but a rich blessing upon the people, fulfilling the promise of Lev. 26:5 and Psalm 129:3.

THE THRESHING REACH UNTO THE VINTAGE — Or as *R.S.V.*: “The treader of grapes him that soweth the seed.” Gradually no more thorns and thistles, and a better climate.

MOUNTAINS DROP SWEET WINE — No more fermentation, but pure grape juice. Symbolically, true doctrine, pure message of hope and health and life.

ALL THE HILLS FLOW WITH IT or ALL THE HILLS SHALL MELT — All the present selfish and corrupt governments be done away with, no more national barriers, no customs collectors, no separate and distinct governments, but all one family, all sons of God.

9:14, 15 — The ideal blessings and conditions which the best of men have dreamed, the long deferred hopes of men, at long last a reality. Men will not only build and plant, but will long enjoy the fruit of their labor. Homes which men can beautify as they wish, and know that it will not be destroyed, but remain as they wish, and improve when they want to. They will plant gardens of beauty, and increase their beauty and variety, with no pests to destroy, no lack of rain and sunshine, but a gradual return to the Garden which God made, and then will spread over the whole earth. Indeed the days of heaven upon the earth. Men will learn the happy and free condition of love for one another, mutual enjoyment of each other. Men will find their fellow men more precious than the Gold of Ophir. Communion with the Father and His Son and with the angels will be restored as it was in the beginning.

NO MORE BE PULLED UP — Ah, what glad assurance, for God gives this in its fullness and glory and beauty forever. May thy Kingdom soon come, that thy will be done on earth as it is in heaven!

OBADIAH

The situation and time in which the prophet stands is shown mainly in verse 10. Jerusalem is distressed by a hostile invasion, strangers have entered into her gates. They have plundered and ravaged so that the population have taken a wild flight (vs. 14), have carried off many treasures (vs. 11), and divided the inhabitants by lot (vs. 11), to sell them as slaves to distant people (vs. 20). The Edomites have not only shown an unbrotherly and malignant delight in these events (vs. 12, 10, 13), but have actively taken part in them (vs. 11), have shared in the invasion of the city (vs. 13), in the plundering (vs. 11), and in the mad revelry which followed (vs. 16), have lain in wait for the fugitives as they escaped from the city and slain them in part and in part delivered them to slavery (vs. 14). The punishment for these deeds is what the prophet foretells (vss. 1-9) and with this is linked the restoration of Israel (vss. 17-21).

From this description it is evident the time of the prophet's warning is after the destruction of Jerusalem by Nebuchadnezzar. The conduct of Edom at that catastrophe was thoroughly hostile, as Isaiah (63) and Ezekiel (35). Around 600 B.C.

The first ten verses are in striking similarity to Jeremiah (49) against Edom. Obadiah excels Jeremiah because he looked back on the scene which Jeremiah (49:7-22) foresaw. In Joel and Amos (4:19, 1:11 and 9:12) Edom appears as the enemy of Judah.

Of the great monarchies of the world Obadiah says nothing. Besides the Edomites he mentions only the Philistines (vs. 19) and the Phoenicians (vs. 20), both of whom Joel names as enemies (4:4). The two divisions of the Kingdom of Israel and Judah, exist side by side—the southern one consists of Judah (inhabiting the Negev and the lowland), and Benjamin (vs. 19) and the northern one of Ephraim and Gilead (vss. 19, 20). See Hosea 2:2.

But by some this attack, slavery and desolation, may be the capture of Jerusalem by Philistines and Arabians, at the time of Jehoram. (2 Chron. 21:8-17; 2 Kings 8:20, 24) They took away great treasures, took as captives the princes of the royal families. Obadiah mentions nothing about the destruction of Jerusalem and the end of the national existence, but only rapine and plunder. So some place this prophecy under the reign of Jehoram (890-880 B.C.) more correctly (777-761). Some identify him with that pious Obadiah whom Jehoshaphat (Jehoram's father) sent to teach the people.

For the church, Obadiah's prophecy is a judgment upon Christendom, Edom, the land of those who sold their birthright. (See *Moffatt, R.S.V.*)

1:1 — AN AMBASSADOR IS SENT — “We have heard tidings from Jehovah (that Edom is to be attacked) and already is an ambassador sent forth.” The ambassador may be the prophet himself. *Moffatt*—“This is what the Eternal Lord has to say to Edom. The tidings we heard from the Eternal, as an envoy went through the nations with His summons to rise and make war on her.” See Rev. 17:13, 14.

LET US RISE UP AGAINST HER — It is not His people that Jehovah summons to battle and punish His faithless people, but heathen nations, unchristian peoples. So now the Communists are the instrument of God to chastise Christendom and destroy its institutions.

1:2 — MADE THEE SMALL — *Moffatt*: “I will make you least among the nations, deeply despised by men.” True Christianity is at a discount, the nations of the world “will not have this man to reign over us.” They do not want Christ, not prepared to pay the price that consecration to his service demands. So they treat the appeal of the Gospel with indifference. The Edomites know that and they compromise with the world by rejecting all there is in Christianity that runs counter to the world. For a time in past ages that course of action brought results. The fear instilled by the doctrines of Hell fire, and the power wielded by the priesthood made organized Christianity a very useful ally to kings with turbulent subjects. State and Church found many common interests and between them they ruled the people with a rod of iron. But now things are becoming different. Education has opened the eyes of the people. The hail of truth is sweeping away the refuge of lies (ignorance). Men and women are no longer driven by fear in western nations. The State has found other and more effective means of keeping the people in check. In these days when the masses themselves wield much power, the State finds means of making those same people serve the interests of the State. The assistance of the Church is not so much needed in secular matters and Edom will become despised among the nations. (*B.S.M.*)

1:3 — THE CLEFTS OF THE ROCK — The territory of Edom had rocky mountain masses, full of caverns and the Edomites dwelt partly in these natural caves. Hence the earlier inhabitants of Mount Seir were called troglodytes = cave dwellers. (Gen. 14:6; Deut. 2:12, 23) Horites = cave dwellers, troglodytes, inhabited Mount Seir before Esau's invasion. Herodotus, Jerome and Pliny wrote of the inaccessible fortresses.

Moffatt — “Your pride of heart has played you false, perched in your fortress of the rocks, you who built your home so high, thinking none could pull you down.” See *R.S.V.* How like Rev. 18:7. The pride of the Edomites

was in their lofty dwellings high up among the pinnacles of their mountain city. See "Petra." They were supremely confident that no enemy could ever dislodge them and they sat there in arrogant pride. (As the Jebusites in Zion, but David by Joab found their secret entrance and conquered the stronghold.) (2 Sam. 5:6-10; 1 Chron. 11:4-9) So with all who have part in this harvest time, with the woman seated on the scarlet beast (Rev. 17:8) arrogant in her pride and proud of the influence and power over the nations of earth, never dreaming that the end of that power is shortly to come. Jeremiah saw this in his splendid vision of the fall of Babylon. (Jer. 50:31, 32) Babylon was the proudest and greatest city of antiquity. With her massive walls and mighty towers, it must have seemed as if she could never be overthrown. But overthrown she was and she lies today a waste of broken brickwork, inhabited only by jackals and lizards. See Baalbek, Palmyra, Egypt.

1:4 — THOUGH THOU EXALT THYSELF — The supreme example of this overwhelming ambition is Lucifer. (Isa. 14:12-15) The coming downfall of the King of Babylon is there made the symbol of the downfall of Lucifer. He refused to believe that the "Most High ruleth in the kingdom of men and giveth it to whomsoever He pleaseth." One who was exalted above all humbled himself and was obedient to the Father, even unto death. Here is a great contrast with the Edomites of this Gospel Age. They have followed the way of Lucifer rather than the way of Jesus. Like the builders of the Tower of Babel, they sought to build their own edifice and storm the gates of heaven, entering the very presence of God in their pride of power, refusing to believe that the restraining hand of God can overthrow their puny efforts. Only the humble can find the strait gate and enter the narrow way as followers of Jesus can enter the celestial realm.

During the whole of this Gospel Age the "Power of the Heavens" the principalities and authorities of so called Christendom, those who have controlled the merely nominal institutions and systems have had things very much their own way. One of the most infamous of the Popes is reported to have said—"This Christianity, how profitable a farce it has been to us." Thence will I pull thee down.

A few faithful leaders of the Lord's sheep who honored his Master's name above himself have been a spiritual salty influence in the world and helped to encourage and sustain the faithful flock, and left their mark on history. But the majority of men in high positions have yielded to the seductive influence of the world and forsaken the narrow way for one that offered greater ease and praise from men.

The day of the earthly power of the Princes of the Church is waning. If a dignitary of the Church does venture to express an opinion on political or

social matters, he is often told to confine his remarks to religion and leave other matters to people who understand them.

1:5, 6 — The prophet sees Edom's condition as worse than a house or vineyard that had been plundered. What a downfall is yours. What a ransacking of Edom. What a rifting of her treasures. (*Moffatt*)

1:7 — THEY THAT EAT BREAD — “They that eat thy bread,” “the man of thy peace, of thy bread.” Referring to the ancient covenant that those who ate at one's table would not injure him until clear of his territory. The prophet shows the futility of Edom's trust in her worldly allies. In spite of the many services given to the Kings of this world and her allegiance to them in opposition to God and His people they have no hesitation in discarding her when she has served their purposes and is of no further use to them. The powers of this world have no scruples about taking from her such possessions and treasures as she holds, leaving her poor and naked. They rifle as they will and pillage all her goods. Sorry indeed is the condition of those who have forsaken God and trusted to Mammon retaining the name of God on their lips. They finish by being poor and blind and naked. (Rev. 3:17; Isa. 31:1-3) All through the Gospel age some have failed to humble themselves to go to the Master, but have gone to Egypt for help, putting their trust in the arm of flesh instead of the power of God, and though for a time they have appeared to prosper in material things it has been at the expense of their standing with God. “Your very allies have betrayed you and brought you to the ground.”

1:8 — For some reason the men of Teman were renowned for their wisdom. The scriptures do not say just why, but in Jer. 49:7 the Lord asks—“Is wisdom no more in Teman, is counsel perished from the prudent?” The prophet there used the same language as Obadiah. (Jer. 49:7-16) Teman and Edom were intimately connected. He was the grandson of Esau. (Gen. 36:11, 15) Father and mother of Teman were Eliphaz, the son of Esau, descended thus from Abraham the faithful, and Timna the daughter of Seir, the original inhabitant of the land who gave his name to Mount Seir. So Teman was the fruit of an alliance between the favored line of Abraham who held the promise and truth of God and the earthly line of Seir who had nothing in common with the promise. A fitting symbol of the alliance of the apostate ones, here pictured by Edom and the powers of this world with which they have allied. (Gen. 26:34, 35)

So Isaiah 63:1-4 pictures the judgment upon Edom. See also Isa. 21:11-17.

1:10-14 — The sin of Edom at first was not open hostility, but that they stood aside when their brethren were attacked by the enemy and did nothing to help. Not the active doing of wrong, but abstaining from doing right. They could have given assistance or comfort, but instead they preferred to witness

the agony of Jacob, waiting till the tragedy was over so they could share in the spoils. "He that is not against us is for us." (Luke 9:50) The Edomites, no doubt smug in their own self-righteousness, and thinking with good reason that Israel had brought all their troubles upon themselves by their unbelief and apostasy, were condemned in the sight of God because they had failed to remember that Israel and Edom were brothers. So Christendom has treated the Jews and will be punished for it, and so also have they treated the true church. How many of us exult over our brother's fate in his day of misfortune, or rejoice in his ruin, or boast ourselves in our superior position in the day of his distress; or take possession of what is rightfully his when he cannot defend himself?

In verse 11 — refused to help in his hour of need.

verse 12 — rejoiced over his distress.

verse 13 — shared in the spoils in his day of distress.

verse 14 — cut off those who escaped and sold them to slavery.

These are the four evils. All these showed hatred without mercy.

So verse 10 states their punishment, which came in the days of Nebuchadnezzar, after conquering Judea, turned his armies upon the other nations around them and made them tributary also.

1:15, 16 — The time of trouble in the end of this Gospel age will bring retribution upon Christendom for their evil treatment of both Jews and true Christians.

THY REWARD SHALL RETURN UPON THY OWN HEAD — There is a law of Creation at work here, natural retribution, the divine law incorporated in the universe, overtakes the world at last. As men or nations have sown so shall they reap, there is no escape from that law. So all the vivid language about the impact of this day of the Lord is but the natural expression of God's abhorrence of evil and disobedience, the misuse of God's blessings and unkindness toward our fellowmen. See Isa. 34:2-8.

YE HAVE DRUNK UPON MY HOLY MOUNTAIN — After Israel had been taken into captivity and Jerusalem itself left ruined and desolate the Edomites took possession of the Land and entered into the city and gave themselves over to all kinds of excesses on the site where Israel had formerly worshipped God. So the Edomites of the Gospel age have usurped the place of the True Church and indulged in a riot of false doctrines and practices and blasphemy of the divine Character. So Paul says (1 Thess. 2:4) and Jeremiah (51:7).

AS THOUGH THEY HAD NOT BEEN — Completely destroyed, no remnant or trace left. Not the individuals, but the ruling, directing leadership, as a separate nation.

DRINK . . . SWALLOW — The cup of the Lord's anger. (Jer. 25:15-29)

1:17 — MOUNT ZION — The Kingdom of God, the Church in glory with Jesus, as the Heavenly ruling power, the New Heavens and the Prophets from Abel to John the Baptist, as the earthly visible ruling power.

DELIVERANCE — Margin—those who have escaped. Literally those who come through the time of trouble (Zech. 13:8, 9) the remnant. Paul quotes this prophecy in Rom. 11:26; like Isa. 59:20; and Psalms 18:7. So through the measure of tribulation the Edomites have brought upon God's people, deliverance will come both to spiritual and to natural Israel. The afterward of peace comes to those who have proved their sterling faith and stood firm. Spiritual Zion shall inherit all things (Micah 4:8; Isa. 60:14; Rev. 3:9) and the remnant of natural Israel shall inherit Palestine as a whole as in Gen. 15:18 as Solomon did. (2 Chron. 9:26; 1 Kings 4:21)

1:18 — See Jer. 49:7-22; Micah 5:8; Isa. 11:12-16. "Which they shall ignite and consume until nothing is left of the house of Esau." This is what God has decreed. This is pictured in Matt. 13; as the burning of the tares; and in Rev. 14 as the victory by the rider on the white horse. So in Zech. 12:6. There again the enemies of Israel are to be consumed by a fire emanating from the saviors of Obadiah 21.

1:19 — There are symbolic statements as well as literal. Those who have lived barren and desert lives because of the oppressions of Edomites who have seized power will come into full inheritance (the righteous shall have dominion over them in the morning, Psalm 49:14); those who have been oppressed by the world, the Philistines, will move into places of prosperity, formerly seized by the grasping of the world. Ephraim dispossessed by enemies will inherit its portion of the land in quietness and peace. Those who Assyria or Babylon removed into far away Halah will return to the full enjoyment of their land and allotted inheritance.

1:20 — ZAREPHATH — Sarepta of Luke 4:26. The name means "smelting shop." Near Sidon, a little village now seven or eight miles from Sidon, the ancient town was below on the shore where are ruins of a flourishing city, columns, marble slabs, sarcophagi, and a chapel of the Crusaders.

SEPHARAD — Perhaps a place in Ionia or Greece. Some think Spain, as Spanish Jews are called "Sephardim." As in Joel 3:6. The Jews were scattered in all regions abroad.

1:21 — The Church shall judge the world.

JONAH

1:1 — JONAH THE SON OF AMITTAI — Jonah was a real personage, who lived in the days of Jeroboam, son of Joash, who reigned in Samaria. (2 Kings 14:25) He was doubtless the author of the book. His faults and disobedience are placed in full light. This shows he was honest and sincere and desirous to have others profit by his mistakes. He was of Gath-hepher, town of Lower Galilee in Zebulun.

1:2 — NINEVEH, THAT GREAT CITY — Nineveh was a very great and wicked city, a mistress of witchcrafts (Nah. 3:4), over 120,000 infants who knew not their right hand from their left. It was proud, cruel, violent, and it was very rich. It was about 500 miles from Palestine. It had walls 100 feet high, broad enough for three chariots to drive abreast upon them, and defended by 1500 towers, each 200 feet high. It formed a quadrangle of about 60 miles in circumference. (150 x 90 stadia, or 480 around it) (Diodorus Siculus, *S.B.D.*)

AND CRY AGAINST IT — Jonah received a very strange command of the Lord. The prophets had been sent to the Hebrew people and no others. No prophets had been sent to a Gentile city or nation; a very strange command.

FOR THEIR WICKEDNESS IS COME UP BEFORE ME — Nineveh was a very wicked city, a figure of the wickedest cities of today. God's dealing with it here, is a sign, a foreshadowing, perhaps that by and by in due time God would bring light to the Gentiles, and they would receive knowledge and responsibility. The way to Nineveh was across burning deserts, and Jonah would have to cross these alone and deliver a very strange and terrible message.

Who of us would have the courage? He must cross rivers without boats, must follow lonely mountain paths, in danger of robbers. He must climb the Lebanon range, go through the great jungle and forest, in danger of wild beasts. And he must walk this alone, there were no steam cars then. When he reached there what probability was there that such a proud and wicked city would receive his message? Perhaps he would be cast out of the city gate for the jackals to feed upon! It is easy to criticize Jonah, but when we see his difficulties we have more respect for him, especially as we see he later turned and went.

1:3 — JONAH ROSE UP TO FLEE . . . FROM THE PRESENCE OF THE LORD — Jonah was fearful and fled from duty, but he could not flee from God. This fleeing from duty was what brought him into all his trouble.

1:4 — A GREAT WIND — Represents Satan, the prince of the power of the air. His spirit seemed to control the mob.

THERE WAS A MIGHTY TEMPEST IN THE SEA — “God hath his way in the whirlwind and the storm” (Nah. 1:3). Jonah was a prophet. It costs something now to serve God; we must put away our own desires and do only God’s will, no matter what the cost is. There is a moral lesson here for us. We are sometimes tempted to flee from duty, and then we encounter chastisement. There are no dangers so great as those we meet when fleeing from duty. The way of obedience, no matter how dark and dreary it may seem, is the way of safety and of life. “There is a way that seemeth right unto a man, but the end thereof are the ways of death.” (Prov. 14:12; 16:25)

1:11 — WHAT SHALL WE DO UNTO THEE — Jonah was a “sign” (Luke 11:29-32) and his experiences here are like those of Christ Jesus with the mob.

SEA — The mob who clamored for Jesus’ death. “The wicked are like the troubled sea, whose waters cast up mire and dirt.” (Isa. 57:20)

1:12 — TAKE ME UP, AND CAST ME FORTH — Jonah’s experiences here are typical of those of Jesus.

1:13 — NEVERTHELESS THE MEN ROWED HARD TO BRING IT TO THE LAND — The ship here would represent the Roman Government or Jewish nation. Remember the words of Caiaphas: “Expedient that one man die, that the whole nation perish not.” (John 11:49-51; 18:14)

1:14 — LAY NOT UPON US INNOCENT BLOOD — The captain and sailors represent Pilate and his associates. These strove hard not to have to sacrifice Jesus. “I am innocent of the blood of this just man.” Pilate washed his hands of the whole affair.

1:15 — AND CAST HIM FORTH INTO THE SEA — In order that the ship, (the Jewish nation) might not perish, Jonah was cast into the sea. Likewise Jesus was given over to the mob that the Jewish nation perish not.

1:17 — A GREAT FISH TO SWALLOW UP JONAH — This shows the Lord’s foreknowledge and preparation. Notice it does not say a “whale,” but a great fish. “Strange Creature Captured in the Sea.” From Florida comes the prize fish story of the Season. Capt. C. H. Thompson, a mariner of Miami, in company with two other men, was cruising off the coast when they

encountered a sea monster whose like men had never before seen. They gave chase and the fight that ensued was one to gratify the most adventurous. Before the creature was subdued five harpoons and 151 bullets were lodged in its body and after that its life lingered for five days. In the struggle it smashed a boat into 1000 pieces and knocked the rudder off a 31 ton yacht. With a harpoon line connecting it to their boat it towed the men for 39 hours at the rate of 45 miles per hour. Most of the inhabitants of Miami were on hand when the victors brought their prize in to the shore. Usually fishermen have to explain that their big fish got away, but these men delivered the goods. Officials of the Smithsonian Institution at Washington were unable to classify it. Its weight was found to be 30,000 lbs., and it measured 45 feet in length by nearly 24 feet in circumference; its mouth was 38 inches wide and 45 inches deep and its tongue 40 inches long. Teeth to the number of several thousands and were set into its huge jaws. When cut open an animal weighing 1,500 lbs. was found in its stomach. Its hide which was three inches thick, without scales, resembled that of an elephant. (*The Pathfinder, Washington, D.C. 1913*)

It is thought by the Smithsonian people that the monster is an inhabitant of the far down depth of the ocean, 1500 feet, and that it was thrown up by some volcanic disturbance which injured its diving apparatus and so it was unable to return to its native levels.

JONAH WAS IN THE BELLY OF THE FISH THREE DAYS AND THREE NIGHTS — Jonah was delivered on the third day. Jesus also was resurrected on the third day. In Hosea 6:1, 2 we have the third day again; The church has also been in the tomb for parts of the fifth, sixth, seventh thousand-year periods, and will be, is, resurrected in the third of these, in the early morning:

- (1) Josh. 1:11 food for 3 days
- (2) Jesus bread from Heaven be in earth 3 days.
- (3) "I do cures today and tomorrow and 3rd day be perfected."
- (4) "Destroy this temple and in 3 days raise it up."
- (5) Lev. 23. Sheaf of 1st fruits waved on 16th Nisan, the 3rd day after passover.
- (6) Jonah 3 days in fish.
- (7) Hosea. "Third day raise us up."
- (8) Cana of Galilee, marriage on 3rd day.
- (9) Abraham journeyed 3 days to mountain.
- (10) Ex. 19:11 Covenant made on 3rd day.

3:2 — ARISE — Jonah was delivered, now where is he? Just at the same place, as far as his duty was concerned, as he was before he fled. So we are always brought back again to face our duty, if we repent. God's law and will is above all human reason and conjecture.

Our conscience is our helper but it often needs to be educated. Paul's conscience needed to be educated and regulated. The word and will of God is superior to all human ways. We must recognize God's will as above all our interests and be sanctified, consecrated unto him. The voice of God makes no abatement in its claims to first consideration. By doing His will we become great even in a small, humble work.

Some are doing glorious works, but whatever we do, big or little, let us do all to the glory of God. Do everything well, with our might, which we find to do. Whatever is worth doing at all is worth doing well. God sees us, and He doeth all things well, and we as his son's should learn his way and be copies of Jesus. Let us persevere and not be turned aside. Our duty is still our duty, even if we have shunned it. Excuses do not diminish our responsibility. Render unto God our reasonable service.

3:3 — SO JONAH AROSE — Jonah had learned to obey. God wants us to start, and He will take care of us. The wilderness and forest and jungle and wild beasts and desert and Lebanon were all in front of him as before; but none hurt him one bit, God took care of him, because he was doing God's work.

3:4 — BEGAN TO ENTER INTO THE CITY A DAY'S JOURNEY — He did not immediately begin his preaching, but sought a suitable opportunity probably. He must have noticed its beauty and grandeur, its palaces and gardens, and warehouses for Nineveh was a center of commerce of that day. Inscriptions of victories and soldiers on every hand.

AND HE CRIED, AND SAID — He was ready with his message. How he must have thrilled with the pressure of the Spirit!

YET FORTY DAYS, AND NINEVEH SHALL BE OVERTHROWN — Why 40 days? At time of flood it rained 40 days and 40 nights; the spies were 40 days searching Canaan; The children of Israel journeyed 40 years in the wilderness; Eli served Israel as judge and priest for 40 years; Saul reigned 40 years; David reigned 40 years; Solomon reigned 40 years; Moses life was divided up into three periods of 40 years each; Jesus was tempted 40 days; see Ezek. 4:6.

What means so much use of the number 40 in the Bible? We find a clue in the Law: 40 stripes was the maximum penalty under the Law. (Deut. 25:3). St. Paul received 40 stripes save one. (2 Cor. 11:24) So 40 has the thought of chastisement, a time of testing and wrath of God. But he always wounds to heal, and punishes in love. He proved Israel. Saul's, David's and Solomon's reigns were testing periods. Solomon's reign was one of peace and splendor; David's one of battle. Saul was tested and proved unworthy and his kingdom was taken from him and given to another. In this his reign

was typical of the Jewish age in which the Jewish nation was tested, found unworthy, and the kingdom taken from them and given to Spiritual Israel (Matt. 21:43). David (beloved) represented Jesus and his body, the church; and his reign typified the Gospel age, a warlike period between Spirit and flesh. Solomon's reign typified the Millennium, a time of universal peace and a testing period for the world. The Jews were tested and found unworthy, the church is now being tested and the world will be tested in the Millennial age. Each age ends with a harvest period of 40 years, a final testing period, manifesting the wrath of God.

3:10 — THAT HE HAD SAID THAT HE WOULD DO UNTO THEM: AND HE DID IT NOT — Jonah's message and Jesus' message were very similar, both were calls to repentance. Nineveh heard Jonah and repented and God had mercy on it. The Jews did not repent (save a small remnant) and so the foretold destruction came upon it, foreshadowing the destruction of the Gentile nations.

Nineveh was a type of the world, the Gentiles, in some respects. Jonah said there would be a testing period and then an end; so Jesus said: "This Gospel of the kingdom shall be preached in all the world for a witness and then shall the end come." So the Apostle says "In the last days perilous times shall come." God will not acquit the wicked. Nineveh is now heaps and ruins. Nahum prophesied its destruction in Nah. 3:5-7, 11. Nineveh repented and God had mercy, so the world will repent by and by and God will have mercy upon them.

4:1 — AND HE WAS VERY ANGRY — Jonah was then the exclusive messenger of God to the Ninevites. During the Gospel age God has used many messengers, but collectively these have been a visible agency as was Jonah. This visible agency (the Nominal Church System) has become angry when God's mercy toward the world is made clear, in that He does not intend to torment the world everlastingly, but has mercy in store for them abundantly, as shown by the revealed Harvest Truth; just as Jonah was displeased.

4:5 — TILL HE MIGHT SEE WHAT WOULD BECOME OF THE CITY — Jonah was, it seems, more interested in himself and his own reputation, than he was in the Ninevites and their interests. The Lord's servants must not be so! Self should be lost sight of. "Love seeketh not her own." "Even Christ pleased not himself." (1 Cor. 13:5; Rom. 15:3)

4:6 — GOURD — Protestant federation or image of the Beast, which will grow up very suddenly and shield the heads of the D.D.'s for a short time from the scorching rays of the Sun of truth. It is a strange plant, of man's work, not of God's work, hence of the Adversary. Grows up in the night and will perish in the night of the Harvest time (vs. 10).

4:7 — WORM — May be socialism, which will later turn to anarchy, which will destroy the nominal systems (Rev. 17:15-17).

4:8 — SUN DID ARISE — The Sun of Righteousness even now rising, Sun of truth. Harvest truth. All those who are angry because of God's revealed truth will be smitten (Rev. 16:21).

EAST WIND — A strong spiritual power from the sun rising, the power of Christ and those with him who will overturn the present evil arrangement.

4:11 — AND SHOULD NOT I SPARE NINEVEH — The Lord taught Jonah a lesson respecting his sympathy for the gourd, an inanimate thing, and his lack of sympathy for the Ninevites. So it is with many preachers and others. They have sympathy for the flowers, for children, and, to some extent, for all men. But such sometimes become angry at the bare suggestion that God does not intend to roast and torment the Ninevites, Sodomites and Amalekites, or anybody else, to all eternity. (Z. '11-89; R.4785) We should show greater love and interest and sympathy for our fellowmen than for plants or animals.

MICAH

MICAH — "Who is like God". He belongs to the great critical period the latter half of the 8th century B.C., like Isaiah. The Assyrian Kingdom just prior to its fall, recovered its power and with irresistible might carried out God's judgments on Western Asia, predicted by Amos 1 and 2. His activity, like Isaiah's, was in the Kingdom of Judah, these 2 mightiest of the prophets.

ISRAEL'S CONDITION IN MICAH'S TIME (*Lang*) — The internal corruption of the nation (Judah), which under Jotham was still gilded with a superficial splendor (2 Chron. 27) because he sought the Lord, had under Ahaz, through the participation in criminality of this morally unripe (or corrupt) monarch (Isa. 3:12) everywhere broken out. Ahaz is described as one of the most shamefully criminal kings ever belonging to the house of David. He introduced the Baal worship, sacrificed his children unto Moloch, sanctioned by his own acts the worship of the high places, which had hitherto been barely tolerated, made arbitrary changes in the Temple after patterns he had seen at Damascus, and finally closed the doors of the Sanctuary completely (2 Kings 16:2; 2 Chron. 27). What wonder if the example from above poisoned the minds of the people?

It was the privileged classes in particular, who as soon as they felt the hand over them relaxed, began to turn to their advantage the opportunities afforded them. Covetousness and luxury were the sins most in vogue and Isa. 5:8 gives us a melancholy evidence that nothing was holy to the wanton nobility, not the paternal field of the poor, nor sacred justice itself, to prevent them from stealing the field and perverting justice, that they might bring tribute to their own lust.

This condition of things Hezekiah found at his elevation to the throne, and though his will was good from the first (2 Chron. 29:3), and the bulk of the people showed themselves not unfavorable to his zeal for restoring the old worship and the old piety (2 Chron. 29:28), it was yet all the more difficult to restrain those inveterate sins of the ruling classes. The tendency of the people was more toward an outward churchliness than toward religion. Isaiah and Micah zealously supported the efforts of the King to effect a reformation of those faults among the people which must have abounded especially during the first years of the reign. To the bitter complaints of Isaiah and the lively sketches he drew concerning the practices of the great, correspond the details drawn out by Micah 5.

The Patricians as magistrates knew the right, but abuse it to fill their purses and enlarge their lands (3:1; 2:1-9; 6:10) and thus become flayers rather than guardians of the people (3:3). Strong in their combinations with each other, they have organized a formal system of public law breaking (7:3; 3:10).

The Priests, who should cover the rights of the poor with the protection of God's law, are covetous and judge for hire (3:11). With special energy of indignation, both prophets contended against the true source of the prevailing sin—the prophetic class, whose members, according to their vocation and office, should be the organs of divine revelation, but who have degraded themselves into cheap sycophants toward the great. They stand at the head of the libertines, and speak what the ears of the latter itch for, so that it is no wonder if the rebuke of the true prophets seem to the wanton scorners of the Most High, to be unintelligible drivel (2:6, despising which they either seek to refute with commonplaces (2:7), or in the lust of revelry deride with brutal stupidity. (Isa. 28:8) Yet the prophets sit with them (3:5), feast with them, and wrest the consecrated language of the spirit learned in the schools of the prophets, to draw from it lulling lies of peace and good days to come (2:1; 3:5). Nay they do not shrink from heathenish arts forbidden in the law (3:7). Thus public life, even in Jerusalem, has by degrees, reached that state for which Samaria was brought into one calamity after another and finally to the last (6:10). The better part of the people is prepared to fulfil the ceremonial requirements of the law and even go beyond them (6:6; Isa. 1:11), but that this law has a moral meaning and

demands holiness of heart, without which the offering has no value, is hidden from them, or is too bitter a truth.

With severity the prophet reminds them how they plunder the fugitives of the sister kingdom of Israel, as these are flying through Judah before the Assyrian army (2:8) and to point them to what the Law requires of the inner man (6:18). Micah tries to rouse their conscience by telling the approaching judgments.

1: — Two Main divisions —

- A. Threatened destruction of Ephraim. vss. 2-7.
- B. Lamentation over Chastisement of Judah. vss. 8-16.

1:1 — MICAH — Who is like God? (7:19)

MORASTHITE — Refers to place of his birth, that Morasheth which lies near the Philistine city of Gath. (vs. 15) This locality was well known to Eusebius in the “Onomast” and to Hieronineus who relates that there was once the grave of Micah, but that in his time a church had been erected, and Robinson found ruins of a church and hamlet twenty minutes southeast from Beit-Jibrin, which corresponds with the Eleutheropolis of the ancients. (*Lang*)

1:2 — Spoken against the nation of Israel, land of Palestine, but applies to Christendom, mainly Europe and America, but involves the whole earth. Word of Jehovah.

HEAR — Listen! An important proclamation, involving their life.

ALL — Every nation, but particularly Christendom.

JEHOVAH — (As Isa. 26:21). His Judgment Day, 1914 — end of present order.

WITNESS — As in a court of Justice, the record of Earth’s iniquities. (Rev. 18:29; Prov. 1:24-33)

1:3 — OUT OF HIS PLACE — From heaven, sending His Son. (Psa. 102:13-22; Psa. 2; John 5:22; Rev. 14; 2:26, 27)

HOLY TEMPLE — From the Mercy Seat. His throne, at end of this age—the church with Christ Jesus.

THREAD UPON — Trample upon, conquer and subdue. (Isa. 63:1-6)

HIGH PLACES — Ruling classes, officials, financiers, trade kings. (Rev. 18:9, 10-18)

1:4 — MOUNTAINS MELT — Kingdoms disintegrate as they have since 1914.

VALLEYS — Lower elements, labor, poor, jobless.

CLEAVE ASUNDER — As in an earthquake. Law and order break down, crime increase.

WAX, FIRE — Heat of human passion, general mistrust and suspicion, misunderstanding.

WATERS POURED — Gathering speed as they descend. Nothing can stop it. [Analogy of a tempest, mountain veiled in clouds, earth dissolved into flowing mud, deep gullies torn through the plains. (Isa. 28:2, 3)]

1:5 — ALL THIS — All this judgment, punishment, trouble. (See Introductory.)

TRANSGRESSIONS — (“*Pesha*”—revolt, rebellion.)

JACOB — All twelve tribes—the one who bought the birthright was now throwing it away.

SINS — (“*Chattath*”—miss, offences, habitual.)

ISRAEL — The prince with God, how fallen! It is the consequence of sin unchecked, which has broken up the harmony of the world.

WHO? SAMARIA — In Samaria sin had reached such a climax that it had become the substance of the popular life, and from the capital outward had polluted and poisoned all the land. (Hos. 6:10) From this point forward the light is thrown in a striking parallel on the sin and fate of Judah.

SIN OF JUDAH? JERUSALEM — The hills on which it is built should be sanctuaries of God, but had become high places for idols, Bamoth (Ezek. 36:2) *Roth.* translates—Whose? The city of Peace given over to devil worship.

1:6 — SAMARIA — First Samaria’s judgment is foretold.

HEAP, VINES — Not merely lay it in ruins (Hos. 12:11), but make it waste for so long a time that men shall devote the depopulated region to tillage, and convert the fertile territory (Isa. 28:1) into a vineyard.

POUR STONES OF IT INTO VALLEY — Down from the hill of Samaria (Amos 6:1)

BARE ITS FOUNDATIONS — Destroy it to the very ground. “The whole mountain on which the ancient city lay is now cultivated to the summit, but in the middle of it, on a field, a heap of ruins is to be seen, and not far off lies a miserable village—Jabustiah.” (*Quandt*) Now is the restoration.

1:7 — CARVED IMAGES — Creeds and ceremonies, defiled with human ideas, will be destroyed (Jer. 51:25-26). In the judgment of the great trouble at end of this Gospel Age many things now held sacred will be wrecked.

HIRES BURNED — Hires (of idolatry, harlotry) are primarily the consecrated offerings lavished on idol altars, by which the preparations of the service were maintained. Since God is the rightful husband of Israel (Hos. 2:8) idolatry is whoredom (Hos. 9:1). But they are also all the possessions of the city, because she looks upon her riches not as the gift of God, but of her idols.

MAKE IDOLS A DESOLATION — Show them to be demons and leading to the loss of everything.

RETURN TO HIRE OF A HARLOT — Become a prey to other idolators, who will devote these things to their idols.

1:8 — LAMENT — The prophet's, on the one hand standing above the people, utter with seeming mercilessness the decrees of God's justice, yet on the other hand as members of the people, they enter with sympathy into the deepest popular sufferings.

NAKED — Without the outer garments.

LIKE JACKALS AND OSTRICHES — As in Job 30:29; and Psa. 102:6. Mournful howl of wolves and coyotes; living in desert solitudes, like cries of hunger and pain. (See *Moffatt*)

1:9 — DEADLY WOUNDS — Incureable, because too far gone to permit recovery. (Hebrew = strokes).

EVEN TO JUDAH — The demon worship and its evil practices, like a pestilence involves even the two tribes (see warning in Hos. 4:15; 1:7; 11:12). Deadly sins strike the heart of the land and the seat of the sanctuary.

GATE, JERUSALEM — In eastern countries, the gate, the place of solemn assembly; hence Jerusalem is called the gate of God's people, because there Israel held its solemn courts. (Isa. 33:20)

Note: The affecting increase of intensity in the discourse, which reaches its climax in the last clause of vs. 9

1:10-16 — THE LAMENTATION.

1:10 — The prophet thinks of the malicious joy of their heathen neighbors.

GATH — The Philistine city on northwest border of Judah. Like the lament of David over the death of Saul and Jonathan. (2 Sam. 1:20) (Gath = annunciation)

IN ACCO WEEP NOT — Acco is the later Ake. or Ptolemais, a city of the Canaanites northwest on the coast. *Rotherham* so translates. (A contraction in the text, see *Lang's* argument) Acco (vale of tears). *Roth.* quotes a rendering by George Adam Smith—

“Tell it not in tell-town
Weep not in weep-town.” (See *Moffatt*)

BETH LE APHRAH — (Dust house, the misfortune of the Benjamite city “Ophra.”) (Josh. 18:23). It was Gideon’s birthplace (Judges 6:11-24; 8:32). There he put the Ephod he made and adorned it with the gold from Midian (Judg. 8:27).

ROLL IN THE DUST — Token of deep affliction.

1:11 — PASS ON YOUR WAY — Depart, go away.

IN SHAMEFUL NAKEDNESS — As was often done to captives by conquerors, a suggestion of their fate.

SHAFIR — Pleasantness or Fairview.

INHABITANTS OF ZAAANAN — (Outlet or departure) goeth not forth, (perhaps the Zenan of Josh. 15:37 in western lowland).

WAILING OF BETHEZEL — (Perhaps Azel not far from Zanan, Bethazel—house of firmness, standing, or separation). The meaning seems to be—“The distressed inhabitants of Zaanán cannot leave their walls, because the supposed neighboring town of Bethazel can give no standing in it, being in like affliction from besieging foes.” (*Lang*)

[From vss. 10-15 is a graphic painting of the first results of the Assyrian invasion, as they were felt in one city after another along the line of march. In most of the cases the things said of each city are a play on the meaning of the name of the city—a method well adapted to impress the idea upon the

memory. Sometimes there is merely a resemblance of sound between the prominent word spoken of that city and the name of it. Like—“Is there quarrelling in Concord? War in Salem, family feuds in Philadelphia?” (*Cowles*)

“His description of the destruction of villages or cities of Israel corresponds in vividness to Isaiah’s ideal march of Sennacherib. The flame of war spreads from place to place, but Micah removes the sameness of the description of misery by every variety language allows. He speaks of them in his own person, or to them; he describes the calamity in past or in future, or by imperative. Verbal allusions are crowded together in a way unexampled elsewhere. The prophet knew well what would impress the people to whom he spoke. The Hebrew names had definite meanings. We can well imagine how, as name after name was spoken connected with some note of woe, all around waited anxiously to know upon what place the fire of the prophet’s word would next fall, and as it at last fell on Jerusalem, the names of those places would ring in their ears as heralds of the coming woe; reminding Jerusalem itself of its portion of the prophecy, that evil should come from the Lord unto the gate of Jerusalem.” (*Dr. Pussey*)

1:12 — MAROTH — Bitterness.

WAIT ANXIOUSLY FOR GOOD — Writhes in pain because of the lost prosperity. (“Hopes in vain”—*Moffatt*)

EVIL . . . FROM JEHOVAH TO GATES OF JERUSALEM —
Unavoidable, unescapable, just.

1:13 — HARNESS STEEDS TO CHARIOTS, LACHISH — To escape from punishment. (To horse and drive away, Horsetown—*Moffatt*.) The tribe of Dan, not liking its own inheritance allotted it at beginning moved northward and took Lachish and renamed it Dan (Judges 18) and began its idol worship which Jeroboam strengthened, and it spread to all Israel. [A play of like sounds between Lachish and Rechesh (swift beasts)]. A strong fortress and walled city.

— SOURCES OF ZION’S SIN, WHERE CRIMES OF ISRAEL CENTER — (*Moffatt*)

1:14 — THEREFORE — Because of this judgment of Jehovah.

GIVE A RELEASE — Literally “dismissions,” part with, some understand it as a dowry from the parents to send off the bride.

MORESHETH OF GATH — (Gath’s possession), the prophet’s birthplace. Give it up.

HOUSE OF ACHIB — (Place of deceit) (“Israel’s kings are ever balked at Balkton”—*Moffatt*) “Shall be a deceitful thing to the kings of Israel.” (*R.S.V.*) Now the ruins Kussabeh.

1:15 — I WILL MARCH THE CONQUEROR ON YOU YET — (*Moffatt*)

MARESHAH — Near Achib (Josh. 15:44) Mareshah means conquered town.

GLORY OF ISRAEL — The nobility, honorable men. (Isa. 5:13)

ADULLAM — To hide themselves in the mountain caves there, as David once hid from Saul.

1:16 — Micah has named twelve cities of Israel and Judah, six in the lamentation, and six in the threatening, closes the whole with an address to the mourning mother Israel, who must see her children dragged away into exile.

BALD AS EAGLE — Sign of utter lament, in spite of prohibition in Deut. 15:1. (Griffin Vulture, whose head is bald in front.)

As Chapter 1 had 2 parts — Samaria and Jerusalem, so the next two chapters 2 and 3 have two nearly equal divisions, 2 and 3.

2: — Chapter 2 begins with a description of the corruption of the nobility (vss. 1-5), then shows the falsehood of the sham prophets (vss. 6-13), the essence of which is comprehended at the close in a deceitful but brilliant prediction as the false prophets give it. (vss. 12, 13)

2:1, 2 — A woe is stated like that of Isa. 5:8. The selfish greed of the nobility is detailed. Wickedness is more criminal in proportion as it is more deliberate. Note the progress of evil in their minds—they devise (Psa. 7:14-16), form the plan (Psa. 36:1-4), prepares ways and means and puts it into execution. Upon their bed they think it out; in the light of morning they carry out their plans. Their first thought is not of prayer, but of covetousness. They are able to do it, and no one hinders them!

What an opportunity the present life and evil world gives for those who love evil to let it dominate their lives!

The transgression of the laws for the protection of each man’s real estate and inheritance (Lev. 25:23-28), by destroying the property of the peasants and oppressing them, as Isaiah also bitterly reproves (5:8), is the surest way to create a helpless proletariat, to the hostile separation of proprietors from

those without property, so to ruin the national welfare and popular life. We see this in Cuba, Dominican Republic, Peru, etc.

2:3 — DEVISE EVIL — The punishment which the Law Covenant agreed to.

THIS GENERATION — The whole people, as in Amos 3:1; the people living at this time (comp. Matt. 12:41, 42 “*genea*”).

NOT REMOVE NECKS — The yoke shall not be lifted, there is no escape, cannot be shaken off. (Amos 4:1; Jer. 27:6-12). Their stiff, proud necks will have to bend.

NOT GO HAUGHTILY — Pride be broken. (Isa. 28:1-4)

2:4 — TAUNT — By his enemies.

LAMENTATION — By the friends of Israel and the righteous among them.

UTTERLY DESTROYED — All is lost.

PORTION TAKEN AWAY — God withdraws His blessings. (Hos. 2:9)

TO AN APOSTATE HE DIVIDETH OUR FIELDS — To the Gentiles. (Lam. 2:6, 7)

2:5 — THEREFORE — Continue verse 3, as a just punishment for their evil deeds. Jehovah will not acknowledge them of this generation as His assembly or people; they will have no portion in the distribution of His blessings. (Mark 8:38; Matt. 10:33; Luke 9:26; 12:9; John 2:23)

2:6 — Israel refuses to listen to God’s message and tells the prophet to cease. (Isa. 28:7; Amos 5:10) “Let not drop, trickle, pour out copious discourse, let bubble, gush forth.” (Amos 7:16)

THEY SHALL NOT PROPHECY — “Shall they not drivel for that? Shall the shame not depart?” “Let them not prate of these things, the reviling has no end;” “If they prophecy not to these the reproach will not depart.” The Hebrew words here signify not merely revilings but everything as reproach and ruin to one. (Shame.) They say contemptuously—“Don’t keep driveling, drooling.”

“Even so, people like these shall cease to enjoy the benefit of what they call driveling; I will give them up to their own wish and the shames, which my word would have turned away, shall not depart, but come upon them.”

2:7 — O THOU SO CALLED HOUSE OF JACOB — A rebuke, because they do not behave like His people.

SPIRIT STRAITENED — Short, impatient. Or are these (the plagues threatened by the prophet) his deeds? Should he plague Israel, whom he is accustomed to foster as his first born son? The prophet replies to this foolish, blinded speech, which claims the blessing for itself regardless of their conduct, reminds them that God remains the same, but that they have changed, and the promise is no longer theirs. “My promises belong only to those who walk uprightly.”

2:8 — AS YESTERDAY . . . STOOD AS AN ENEMY — When those from the ten tribes, trusting for security, fled from the Assyrian attack, Judah stripped the mantle off from the other garments of those whom in secure confidence of safety, passed by, averse from war. Plundered and spoiled them.

2:9 — As they spared not the peaceable, so still less the defenseless.

WOMEN OF MY PEOPLE — The unprotected widows. (Isa. 10:2)

HOUSE OF THEIR DELIGHT — The house inherited from the husband, to which they are attached by memories as their home of their wedded love.

FROM CHILDREN YE TAKE AWAY MY ORNAMENT FOREVER — Child — singular. A collective noun. To belong to Jehovah is the honor and ornament of every individual Israelite. (Jer. 2:11; 1 Sam. 26:19) Whoever thrusts out the children among the heathen takes away this ornament. The result—“those that expel shall be expelled.”

2:10 — ARISE YE AND GO . . . HERE IS NOT THE REST — You do not belong here. My rest was promised to the righteous people (Heb. 4:6) and you are cast out.

UNCLEANNESSETH BRINGETH DESTRUCTION — (Lev. 18:24, 25, 28) An automatic law. What a warning to evil doers of all time, they can have no part in God's blessings.

2:11 — IF A MAN, WALKING IN VANITY AND FALSEHOOD DO LIE — Saying, I will prophecy to thee, people of Israel, of wine and strong drink. He would be acceptable to this people. (Isa. 65:11, 12)

2:12, 13 — Some understand these two verses as what the false prophets say will come to Israel, irrespective of their behavior. That God would not withdraw His temporal promises to His people of abundant harvests and vintage, and

assured them that God was not so precise about His law. Are any like these now? See Anglo-Israelites, etc.

But, Dr. Pusey points out—“The image is not of conquest but of deliverance. They break through, not to enter in, but to pass through the gate and go forth. The wall of a city is ordinarily broken through in order to make an entrance, or to secure to a conqueror the power of entering in at any time. But here the object is expressed to go forth. Plainly they had been confined as in a prison, and the gate of the prison is burst open to set them free.” (*Lang*)

Also the Remnant is spoken of here, not the apostate nation.

SHEEP OF BOZRAH — “Put them together as sheep in the fold, as a herd in the midst of its pasture.” *Lang* and *R. V.* There shall be a multitude of men (swarm).

THE BREAKER THROUGH WILL GO BEFORE THEM — The Lord Jesus as their new deliverer. They will break through the gates of their bondage to Satan’s Kingdom, into the glorious liberty of the sons of God. (Rom. 8:21) Jehovah at their head through Christ.

3:1 — HEAR NOW — Listen before it is too late. Addressed to the nobility and high officials.

TO KNOW THE RIGHT — You, above all who are the leaders and instructors of the people. Regard, practice, give heed to. They have taken oath to do and yet dishonor God, their own oath and the public welfare. Christendom approaching that condition, tricky lawyers.

3:2 — Rob the public for all they can get, without mercy, a condition just preceding destruction.

Repeated but changed to third person, as if those addressed had stopped their ears, and the prophet, addressed his complaint to God and the congregation.

3:4 — THEN — At the time when the punishment falls, as in Prov. 1. As they would not hearken to God, when He sent them warning, so in their calamity He will not heed their prayers. “Jehovah’s countenance is the fountain of life, but when it turned away death ensues.” *Moffatt*—“One Day.”

3:5 — LEAD MY PEOPLE ASTRAY — The people if rightly led would follow, as they are like sheep. Take away the key of knowledge. (Luke 11:52) They lead astray because they are bribed by the great.

WHEN THEY HAVE ANYTHING TO BITE IN THEIR TEETH —

When they receive a bribe, a favor, prophecy as desired. They sit with the rich at their tables, and sing their song.

SANCTIFY WAR — As in last two wars, the preachers and church blessed it. To sanctify a war is to declare it is waged for the honor of God against His enemies. Persecute those who oppose them.

3:6, 7 — CHASON — Vision, elsewhere used of the genuine vision of true prophets, here defined by the parallel— Kesom, the comprehensive designation for all the heathen arts of augury. In the use of Chason gives the idea the night will so break upon the people, that even the genuine prophecy shall cease. (Lam. 2:9; Amos 8:9; Ezek. 32:7, 8) No message from God. So upon Christendom for the same or similar crimes.

3:7 — ASHAMED, BLUSH — Because their disloyalty to God and their lies are made manifest.

3:8 — Micah here contrasts his spirit with that of the false prophets.

POWER AND SPIRIT OF THE LORD — The only source of truth and safety. Judgment—justice; Might—strength and courage.

3:9 — LEADERS OF JACOB, LISTEN TO THIS — *Moffatt*: “Who spurn justice, twist equity” through the desperate arts of a sophistry which perverts right because they have the power.

3:10 — ZION WITH BLOOD GUILTINESS . . . JERUSALEM ON CRIME — Zion—the highest point, the citadel, which should be justice, but now is murder. Jerusalem—the lower, immediate contact with the people. Contrasted with God’s Kingdom, two phases. Modern leaders, recording own unfitness to lead. See note on verse 12.

3:11 — See *Moffatt*. (Jer. 7:4) Like Balaam. (2 Peter 2:15; Num. 22:6) Hypocrites, lying messengers.

3:12 — PLOWED — Utterly overthrown and earth broken for new work. Zion—religious. Jerusalem—heaps, ruins, for all to see the result of such a course. Earthly. Like Christendom now.

FOR YOUR SAKE — Because of you. Your actions, disobedience, idolatry. Because you make the Lord’s typical temple a den of thieves. (Matt. 21:12, 13; Isa. 56:7; Jer. 3:11)

MOUNTAIN OF THE HOUSE — The height on which the Temple stood. Represents the religious element which should be the Lord’s Elect.

FOREST — Back to nature, uninhabited, deserted. “In our wealthy nation the term poverty describes a condition of other days. We have had to coin a new name to indicate the misery, offspring of our material prosperity. From our wealthy towns goes up to heaven against us the cry of ‘pauperism,’ i.e. the cry of distress, arrived at a condition of system and power, and by an unexpected curse, issuing from the very development of wealth. The political economy of unbelief has been crushed by facts on all the theaters of human activity and industry. ‘By blood’ may mean that they indirectly took away life through wrong judgments, extortion, usury, fraud, oppression, reducing wages, or detaining them, withholding them, they took away what was necessary to support life. Men thought to promote the temporal prosperity of Jerusalem by doing things unjust, oppressive, crushing to their inferiors. So Solomon, in his degenerate days made the yoke upon his people grievous. So ambitious rulers by large, standing armies, or filling their treasuries, drain the life blood of their people.

“Truly we ‘build up Zion with blood’ when acquire luxuries and comforts at the price of souls, use men’s toil like brute strength, tempt men to dishonesty and women to other sin to eke out the scanty wages which our selfish thirst for ease and power allows, heedless of everything save our own gratification, or our commercial prosperity which we have made our god.” (*Lang*)

“The result of this wrong course is that not merely the land becomes foreign, but prosperity disappears altogether, and God’s interests and claims become a dead shadow and His holy abode a stone heap.”

In modern times excessive taxation for military purposes, and wild dreams of going to the moon and to other planets.

4: — (Gen. 49:1; Isa. 2:2; Jer. 23:20; 30:24; Job 19:25; John 6:39, 40, 44, 54; 11:24; 13:48; 1 Tim. 4:1; 2 Tim. 3:1; James 5:3; Jude 18)

4:1 — LAST DAYS — The days of the Kingdom. The preparatory work of establishing the Kingdom now going on. The Social Security, pensions, children’s allowance. But these abused, reserve of money used for political purposes and more power; men living on children’s benefits; misuse of funds. Shows man in present state cannot be trusted to administer justly the available help.

MOUNTAIN — Kingdom. Jerusalem built on four mountains. Zion—the highest, David’s city, captured by him, through Joab from the Jebusites. (2 Sam. 5:6-10; 1 Chron. 11:6) Here he built a tent for the Ark. (2 Sam. 6:1-9) Represents the Church with Jesus as head.

Moriah—where the Temple was built and where Abraham sacrificed Isaac, or was commanded to, but the ram instead. Represents the Great Company.

Acra—represents the Ancient Worthies.

Bezetha—represents the world of mankind.

HOUSE OF THE LORD — His ruling family, as house of David. (2 Sam. 7:11, 16) Not a literal Temple.

BE ESTABLISHED — Founded, on the basis of Justice and Righteousness.

TOP — Head or highest over all Kingdoms. (Dan. 7:14; Rev. 11:15-18)

RAISED ABOVE THE HILLS — Have authority over them, rule them with rod of iron.

NATIONS FLOW — Of their own free will.

4:2 — COME AND SAY — Encouragingly, one to another. (Zech. 8:20:23; Isa. 2:1-5) Not all will want to come immediately (Zech. 14:16-18), but ultimately all will.

LET US GO UP — Ascend, it will really be an upward movement, out of the chaos and ruin and destruction, to recognize Jehovah.

MOUNTAIN OF JEHOVAH — Acknowledge it, recognize it, submit to it. (Isa. 25:9) God's ideal Kingdom, His beauty and perfection illustrated in it. (Psa. 48:1-3, 12-14; 145:4-13)

HOUSE OF THE GOD OF JACOB — The immediate father of Israel, that God he saw at Bethel. Jacob gave all to get and keep the promise.

THAT HE MAY TEACH US CONCERNING HIS WAYS — Subj. imperfect instead of perfect. They have refused hitherto to try God's ways, justice, love. Trouble humbles them. In tears and repentance.

THAT WE MAY WALK IN HIS PATHS — (Psa. 16:11; Jer. 10:23; Isa. 42:16) See also *Z. '93-151; R.1528*.

OUT OF ZION — Jesus and His Church glorified. (Isa. 62:1-7) Heavenly phase.

THE LAW — New Covenant regulations.

WORD OF THE LORD — Jehovah. Through Christ, explanations as Levites gave. (Neh. 8:4-8)

FROM JERUSALEM — Through Ancient Worthies. The earthly phase. (Zech. 12:6; Psa. 102:16-22; Jer. 3:17)

4:3 — JUDGE — Implies a fair trial and a consequent judgment. They have hitherto been defiant, distrustful, suspicious of each other, spying, full of hate, at war. Then Christ will compel peace, restrain iniquity, reveal truth and justice.

CORRECT STRONG NATIONS AFAR OFF — For their wrong attitude, England, United States, Russia, France. Nations then unknown to Israel, distant. *Rotherham*, “up to far away.”

BEAT SWORDS — Stop manufacturing war materials, turn their labor and work into peaceful pursuits, cooperate, (Isa. 19:23-25) come together to help each other and learn God’s ways.

NOT LEARN WAR — No conscription, no military training, war lords no longer have any say, nor any one any vote.

4:4 — SIT (DWELL) UNDER OWN VINE AND FIG TREE — An expression of security, peace, safety. Vine = Christ and Church. Fig Tree = Jewish Nation. In time of Solomon. (1 Kings 4:25; Isa. 36:16, 17)

NONE MAKE AFRAID — No landlords, no lawyers, no oppressors.

MOUTH OF JEHOVAH HATH SPOKEN IT — And none can prevent it. (Isa. 43:13, 16; 46:9-11)

4:5 — ALL PEOPLES WALK — Conduct themselves.

IN THE NAME OF ITS GOD — After the character and authority, subject selves to demons under Satan. Do now and have always so.

BUT WE — Restored Israel.

NAME OF JEHOVAH, OUR GOD — In accord with His will and commandments and character. (Hosea 3:5; Jer. 3:17-19)

4:6 — IN THAT DAY — The Lord’s day, the Millennium.

ASSEMBLE THE LAME — The humbled remnant who acknowledge that they cannot of themselves walk uprightly. The poor of spirit and humble.

GATHER THOSE DRIVEN AWAY — The remnant of Jewish people who have experienced their double of punishment, now beginning.

WHOM I HAVE AFFLICTED — In harmony with His covenant with them at Sinai, and under the New Covenant.

4:7 — MAKE A REMNANT — A humbled and purified class. (Zech. 13:9; Jer. 50:4-7; Ezek. 36:21-36)

CAST OFF . . . MAKE A STRONG NATION — Cast off at the first advent, become leading nation. (Isa. 11:10-16; Zech. 8:13)

JEHOVAH REIGN OVER THEM — The Kingdom and onward. (Zech. 14:9)

IN MOUNT ZION — Through Jesus and the Church.

THIS TIME — The beginning of the Kingdom. “Not till after many hard blows, after abuse and rejection.” (vss. 9, 10)

4:8 — TOWER OF THE FLOCK — Jesus (as in Isa. 32:1, 2) likened to a watch tower for protection of the flock. (Migdal-edar = flock tower).

STRONGHOLD — Hill or mount. Ophel. Once already has Zion turned to the flock to get her King, so she will the second time. The flock tower is directly a symbol of the house of David, as having come from the flock.

In 2 Chron. 27:3 Jotham built on the wall of Ophel; 2 Chron. 33:14 Manasseh built a high tower there. In Neh. 3:26 near the Water Gate (verse 27) and Neh. 11:21 says Ophel was the residence of the Levites, was outside the south wall of the Temple, lay between the central valley of the city, which opens above the spring of Siloam and the east portion of the Temple. It was the swelling declivity by which the mount of the Temple slopes off on its southern side into the Valley of Hinnom—a long narrowish spur or promontory, rounded, which is between the mouth of the central valley of Jerusalem (Tyropoeon) and the Kidron or Valley of Jehoshaphat. Half way down, on its eastern face is the Fount of the Virgin and at its foot the lower outlet of the same spring—the Pool of Siloam. (*S.B.D.*)

DAUGHTER OF ZION — The strong tower of the Church, her defence and refuge provided by the Father.

UNTO THEE . . . THE FORMER DOMINION — The first dominion, Adam’s dominion, the Earth, for he purchased it by His death. (See also *D648; E45.*)

KINGDOM TO DAUGHTER OF JERUSALEM — The Church will share with him. (Dan. 7:14, 18, 22, 27)

4:9 — In striking contrast to the rapturous vision of future splendor, appears the suffering which must first be endured.

In spirit the prophet perceives the cry which Jerusalem will raise at the approach of the Babylonian army. The three kings after Josiah were not worthy the name of kings. The kingdom goes straightway to ruin. The loss of the king was much more painful and dismaying than for any other people than Israel. Zion is thrown into deepest lamentation. (Lam. 1-3) So many glorious promises were connected with the kingdom. The king was the visible representative of divine favor, and his removal a sign of God's wrath and a nullification of all the promised blessings to the people through him.

COUNSELOR — The king as the one who sums up the decisions of his counselors.

PANGS — Birth pangs said to be the most awful. (Gen. 3:16) The righteous of the nation suffered with the guilty. Daniel, Jeremiah, Shadrach, Meshach, Abednego.

4:10 — WRITHE AND GROAN — Thrust forth as the fruit of the body. The humbling experiences of pain and sorrow must first come. See Deut. 4:29-31; 30:1-10; Isa. 9:11, 12.

GO FORTH — Surrender to enemies and dwell in the open country. Without the comfort and conveniences which they have had, return to primitive conditions and want.

GO TO BABYLON — In Micah's day this was part of the Assyrian Empire, called Shinar in Isa. 11:11, and Assyria used to send her captives there. (2 Chron. 33:9-17) From the holy city, under God's care—to the land of rebellion against God under Nimrod—the God-hating city of Babylon and the God-despising king Nimrod. From God's protecting care to the heart of evil.

THERE RESCUED . . . REDEEMED — Return from Babylon typical, Temple rebuilt, law read, city rebuilt. Water gate. In troublous times, as now.

4:11 — Now oppression from this time forth, hatred of Jew. Prophet looks forward to future dispersion.

4:12 — KNOW NOT THE THOUGHTS OF THE LORD . . . — See *R.S.V.*

TO THRESHING FLOOR — In future as Ezek. 38:39; Joel 3; Zech. 14.

4:13 — ARISE, THRESH — At second presence.

HORN, HOOF — Using threshing by oxen as type. The iron, copper irresistible.

BEAT IN PIECES — Break as a potter's vessel. (Rev. 2:26, 27; Dan. 2:44)

DEVOTE GAIN, WEALTH TO LORD — In the Kingdom time, as Isa. 11:10-16.

5:1 — GATHER TROOPS — Because of their confidence in military power. At the first advent the Jews looked for a military leader to deliver from Roman power. Now depend on military power, self confidence. See Zech. 4:6, 7; 1 Kings 19:9-13.

Because of this misguided hope they could not recognize their Messiah, but smote and crucified him.

RULER — Judge. Christ Jesus.

LAI SIEGE — Testing time, harvest. See Matt. 3:10-12.

5:2 — BETHLEHEM EPHRATAH — The addition of the ancient name (Gen. 35:16) heightens the solemnity. Bread-house of fruitfulness. See 1 Chron. 2:50, 51; 4:4; 1 Sam. 16:1, 4; Gen. 48:7. One of the oldest towns of Palestine. It was in existence at the time of Jacob's return to the country. Its earliest name was Ephrath or Ephratah. (*S.B.D.*) It would seem the mother of Hur was named after the Town of Ephrath. (*S.B.D.*)

LITTLE — Small. So small that it is wanting in the catalog of cities in the book of Joshua. The Septuagint has it, and this warrants the conjecture of Jerome that it originally stood there and was afterwards stricken out, and restored by Rabbinic critics who felt obliged to correct the text. In Ezra 1:21 and Neh. 7:26 it is numbered in the Hebrew text as one of the families of Judah. It is missing in Neh. 11:25 among the cities rebuilt after the exile. In the New Testament it is called merely a "*kwun*" (village) (John 7:42); and a "*xwpiov*." (Josephus)

COME FORTH UNTO ME . . . OUT OF THEE — A prophecy of Jesus birth. See Matt. 2:4-6. Notice the "for Me." My Son.

RULER IN ISRAEL — The prophetic son of David. (Isa. 9:7; Jer. 23:5) The "arm" of Jehovah. (Isa. 63:5; 40:10; 51:9) One of the wonderful prophecies showing the foreknowledge of God.

GOINGS FORTH — All His activities to carry out the plan of God.

OF OLD — From before the foundation of the world. *R.V.* From days of eternity. As in Eph. 1:4; Acts 15:18; 1 Peter 1:20; Gen. 49:10; 3:14, 15.

This does not mean that Jesus is Jehovah. Notice that it does not say that “he has been of old,” but his goings forth (doings, works) have been of old, from everlasting. i.e They were foreknown and pre-arranged for, foretold, in the Father’s plan, from its inception. See also verse 4.

5:3 — THEREFORE — Because of this rejection. (Luke 19:41-44)

HE GIVETH THEM UP — The rejection of Israel. (Dan. 9:26, 27; Luke 21:20-24; Rom. 11:7, 25)

SHE WHICH TRAVAILETH — The Sarah Covenant and the virgin birth by Mary. (Isa. 54:1; Gal. 3:16, 29)

REMNANT OF HIS BRETHREN RETURN — Return of God’s favor to Israel and their return to Palestine and recognize their Messiah.

HE SHALL STAND — Take control as in Dan. 12:1.

FEED HIS FLOCK IN STRENGTH OF JEHOVAH — Bless and restore first Israel and then all the Gentiles who come into the New Covenant. (Acts 15:16, 17) All power in Heaven and Earth will be back of the Kingdom.

MAJESTY OF THE NAME OF JEHOVAH, HIS GOD — Jesus will be carrying out God’s plans for human salvation and glorify Jehovah (see John 20:17). His arm shall rule for Him.

5:4 — DWELL SECURE — Abide. All the willing and obedient may gain eternal life, peace and security. (Micah 4:4)

GREAT TO ENDS OF THE EARTH — Now from the start of the Kingdom. Kingdom spread till it includes all nations. (Isa 9:7; Dan. 7:13, 14; 2:44; Psa. 2:8, 9; Rev. 11:15)

5:5 — Leeser: “After this manner shall peace come.” Final peace, the overthrow of Satan’s empire and establishment of Kingdom.

ASSYRIAN — The northern horde of Ezek. 38, 39, as in Isa. 10.

INTO OUR LAND — Into Palestine, the land promised to Abraham. (Gen. 15:18-21; Ezek. 36:28; 20:6, 15)

INTO OUR PALACES — (Zech. 14:2; Joel 3:12) Half the city taken.

WE WILL RAISE AGAINST HIM — God will be on their defense. The prophet is talking as one family under the Lord's protection.

SEVEN SHEPHERDS — Jesus and the Church take control. (Ezek. 34:20-24; Isa. 40:11; John 10:14-16; Heb. 13:20; Acts 20:28-30) Seven is the completed number of the Elect Church. (Rev. 7)

EIGHT PRINCES OF MEN — The Ancient Worthies. The number eight—(Lev. 12:3; 22:27; 9:1; Ex. 22:30; Luke 2:21; Gen. 17:12; 21:4) After seven days of growth new work started, sabbath, Jubilees. The eighth day a new week; eighth 1000 year day all evil destroyed and universe clean. So Ancient Worthies have had their tests and development and will start a new life and work. (Heb. 11:39, 40)

5:6 — WASTE THE LAND OF ASSYRIA — Satan's empire, the present evil world. (Heb. 2:14; Rev. 2:26, 27; Obad. 19-21)

SWORD . . . TRUTH — Sickle of Rev. 14. Jer. 25:15-33.

NIMROD — As a symbol of Satan, the great rebel against God.

DELIVER US — As in Jacob's trouble. (Jer. 30:7; Joel 3:1, 2, 14; Zech. 14:16-19, 1, 2; Hos. 2:15)

5:7 — REMNANT OF JACOB — The third part of Zech. 13:9; Micah 4:6, 7.

MANY PEOPLES — Gentile nations.

LIKE DEW — The earthly channel of blessing. (Isa. 19:23-25; 11:11-15; 27:12, 13) Showers upon grass. (Psa. 72:6; Deut. 32:2)

TARRY NOT FOR MEN — Not wait till the League of Nations or United Nations bring peace—will never come by them.

5:8 — LIKE A LION — Instruments of judgment and chastising.

NONE TO DELIVER — No appeal from Jehovah's Judgment, Justice laid to the line. (Isa. 28:17)

5:9 — Deliverance of Israel. (Zech. 14) Hand above adversaries Israel as a blessing nation. (Zech. 8:13)

5:10-15 — Tells five things the Lord will do.

5:10 — HORSES, CHARIOTS — Military equipment. (Deut. 17:15, 16; 1 Kings 10:28, 29; Micah 4:3; Isa. 33:21)

5:11 — CITIES . . . STRONGHOLDS — Gentile governments. Rule of a few men over their brothers. Nimrod established the first cities. Not God's way to crowd into cities, but each family own land and be in open country. (Isa. 2:1-5; Micah 4:4; Zech. 3:10) No locations of power to keep down the people with fear. Now there is already a tendency to move to the country.

5:12 — All demonism, sorceries, cheats destroyed. (Lev. 17:7; Deut. 32:17; 2 Chron. 11:14, 15)

5:13 — IMAGES — Idol worship destroyed. Pillars—Temples for idol worship.

5:14 — ROOT OUT ASHERIM — Groves. All traces and tendencies to false worship and false ideals. Solomon and Jeroboam.

CITIES — Seats of false worship.

6: — The last two chapters, 6, 7, divide into three parts:
(A) verses 1, 2 (7 lines) the call to attention.

I. First stage of the suit. (6:3-8)

1. Verses 3-5 God's complaint (13 lines).
2. Verses 6-8 Israel's anxious reply (13 lines).

II. Second stage of the suit. (6:9 to 7:8)

1. Verses 9-16 God's reproof (26 lines).
2. 7:1-6 Israel's complaint (26 lines).
3. Verses 7, 8 Hope and trust (7 lines).

III. Closing Psalm. Humiliation, confidence and praise (7:9-12) (13-26)
(13 lines).

6:1, 2 — MOUNTAINS — Kingdoms of Earth, all nations. These will ultimately understand why Israel was cast off and punished.

IMMOVABLE FOUNDATIONS — These were established by Jehovah at the time of the flood, but have been corrupted by man's disobedience. The religious heavens and social earth are to pass away and be renewed in righteousness. Eccl. 7:20; Heb. 1:10; 2 Pet. 3:13, 11; Hosea 4:1.

PLEAD WITH ISRAEL — "Have a settlement," "Contend" as in a court of justice.

6:3 — WHAT HAVE I DONE UNTO THEE — Jehovah speaks not with the thunder of the Law, but with much more penetrating voice of wounded Love.

MY PEOPLE — An expression of love. Belong to me, brought up by me, taken out from all other nations and given special care. Israel had become wearied with the Law Covenant. (Mal.1:12, 13; Isa. 43:22, 23) But much more had Israel wearied the Lord. (Mal. 2:17; Isa. 43:24)

ANSWER ME — Defend thyself against me. Make reply to my charge.

6:4 — God's language continues in tones of deep irony—Dr. Kleinert renders—"Is it that I led thee up out of Egypt? (Amos 2:9-11) And that I sent before thee Moses and Aaron and Miriam?" With special fondness the Lord through the sacred writers brings to notice, when He would impress upon the people the goodness of the Lord, His earliest deeds, and specially those connected with their deliverance from Egypt, because through that Israel became His peculiar possession. Redeemed thee out of the house of bondage—into liberty and freedom and wonderful possibilities.

How have we requited the Lord for His marvellous goodness like that to us? Let us meditate awhile and resolve that we shall give Him proper fruitage and not be reprobate silver. (Jer. 6:30)

6:5 — Jehovah calls attention to these tokens of Love, in the history of Israel from its planting till its arrival in the Holy Land. "It is no light thing that Israel ready to enter the Promised Land, is not cursed by Balaam, but rather blest by God through him, though even against his will. The curse would have discouraged them and inspired their superstitious foes. Under the peculiar circumstances of the blessing the spirits of the people were raised, because it showed that the Lord had so completely protected them in the eyes of all the nations that even enemies, who would curse them were obliged to bless them."

FROM SHITTIM TO GILGAL — From after Balaam's blessing (Num. 25:1) to the entry into the promised land (Josh. 4:19)

KNOW THE RIGHTEOUSNESS OF JEHOVAH — His saving acts. R.S.V. The covenant grace, and deeds of mercy. Punishing them for wrong doing, yet protecting. These tests got rid of the ones who love evil.

How are we reacting to his even greater mercy and love?

6:6-8 — Israel cannot close its ears to the voice of truth, hence admits its guilt without parley, and asks only the way to pardon and expiation.

WHEREWITH COME BEFORE JEHOVAH? — Meet Him with gifts, an expression of respect, and desire to atone.

BURNT OFFERINGS — That is the first thought with men who look at what is external—to fill the “aching void” in the soul with outward show, and try to expiate the sins which spring from the heart against God, according to the outward written letter—work—righteousness, idolatry of the letter.

CALVES A YEAR OLD — Fresh and living not an old worn out animal. (Mal. 1:7, 10, 13, 14)

RAMS — Burnt offerings, morning and evening sacrifices, 10,000 vast number.

RIVERS OF OIL — Part of the meal and thank offering. A vast quantity.

MY FIRST BORN — The very choicest and most costly gift, as Abraham, and copied by the kings of Moab. (2 Kings 3:27)

6:8 — HE HATH SHOWED THEE, O MAN — You know, why do you ask? It is not an idle question, contrived that, instead of the answer, an excuse for thy conscience?

WHAT IS GOOD — What Jehovah seeks from thee. The thing He would use to build up a character He can trust. Micah shows accurate acquaintance with the Pentateuch, as in Deut. 10:12; 16:12, 8:14.

DEAL JUSTLY, LOVE MERCY, WALK HUMBLY — Three things that sum up the desirable character. (Job 1:1, 5; Ezek. 14:14, 16)

6:9-7:6 — VOICE OF JEHOVAH — The accusation, the sentence proceeds from the great judge of all.

CALLS CONCERNING THE CITY — To Jerusalem, the representative of the people, as it was their capital.

AND IT IS SOUND WISDOM — To reverence, hear, perceive thy name. To heed and obey.

HEAR YE THE ROD — Perceive the scourge. Notice what is the instrument used by the Lord. As in Isa. 10:5, 24.

AND WHO HATH APPOINTED IT — The one they had promised to obey and who had told them long ago what He would do. An outraged God.

6:10 — ARE THERE YET — Not merely, are the old ill gotten treasures still there, but that still new sins are ever heaping up.

TREASURES OF WICKEDNESS — Obtained by fraud, injustice and cruelty, yet loved as treasures, love of money.

SCANT (or Lean) **EPHAH** — False measure of grain, too small. (Deut. 25:13-16; Prov. 11:1; Amos 8:5; Ezek. 45:10-12)

THAT IS ACCURSED — By God's law.

6:11 — SHALL I COUNT PURE — Wicked balances, fraudulent, short. Deceitful weights—below par. The sinners dream, or hope, by their offerings before God (really before men) they shall stand pure, be accepted, in spite of their daily repeated sins. This is the faulty view, or hypocrisy, which the prophet would destroy. This trait is prevalent today. "Thou thoughtest I was altogether such an one as thyself." (Psa. 50:21) Honesty in business and in all the acts of life is needed.

6:12 — RICH MEN FULL OF VIOLENCE — A condition where truth and justice were dead.

INHABITANTS SPEAK LIES — (Isa. 59:14) The tongue deceitful. Deceit daily practiced till habitual.

6:13 — SMITING THEE — Smite mortally.

MAKE DESOLATE — Take away all His gifts.

BECAUSE OF THY SINS — (Hos. 13:9; 4:6; Isa. 1:3)

6:14 — THY EMPTINESS REMAIN IN THY BOWELS — Scarcity of food. (Jer. 52:6; Hag. 1:6)

SHALL PUT AWAY, BUT NOT SAVE — *R.S.V.*: Be robbed. What you save, I will give to the sword. Literally fulfilled by Assyria and in the Gospel age.

6:15 — Labor in vain. The enemy shall reap your harvests and plunder your stores. In Isa. 62:8 the promise for the Kingdom shows this prophecy was literally fulfilled. Amos 5:11 same as Micah.

6:16 — STATUTES OF OMRI — All the works of the house of Ahab. The Baal worship (1 Kings 16:31) and all the other abominations (1 Kings 22:27; 2 Kings 16:3) by which this evil dynasty had disgraced the throne of Israel.

Note the intensity of the Judgments. The inhabitants a hissing—hated and despised by other nations.

BEAR THE DISGRACE OF MY PEOPLE — All that was mentioned in Lev. 26 and Deut. 28.

7:1 — WOE IS ME — The prophet Micah speaks as representing Israel, the righteous men in the nation. Even as Zacharias in Luke 1; and Simeon and Anna (Luke 2:25-35; 36-38). Bemoaning the condition of Israel, no righteous fruits. And as Daniel (9:4-19).

GATHERED SUMMER FRUIT — Ordinarily there would be some gleanings left. (Lev. 19:9, 10) As there should be some fruitage of righteousness, as a result of God's care.

VINTAGE GLEANED — No cluster of grapes, no first ripe figs left. Greed and selfishness had left none. Disobedience made the harvest barren. (Isa. 17:9-11)

MY SOUL DESIRES — The Lord had a right to expect some fruitage. (Isa. 5:1-7)

7:2 — GODLY MAN PERISHED — Micah here shows what is symbolized by the grapes and figs—righteous men. Godly (possessors). Upright men none—of the Chesed, the grace, who by their conduct show a righteous heart, and who are the true Israel, the remnant.

LIE IN WAIT FOR BLOOD — The condition of Israel here represents the condition of Christendom, Europe and America, at the end of the age, last stage of trouble. The evil minded get control. (Isa. 57:1)

Israel is a type of Christendom and the world in general. dictators. Instead of remembering that men are brethren, creatures of one God, sons of one forefather (Acts 17) and bound by law to love each other as themselves.

7:3 — “Only the evil do they practice well.” (*Hitzig*) For evil alone have they hands, while, if anything good is to be done they will have none of it.

PRINCE AND JUDGE ASK — Corruption in every social and governmental activity. (Isa. 1:5, 6) The judge, for a price from the princes may be bought. The great man utters the evil desire of his soul and together they extort it. Each one gives his part so that a dark web of intrigue, a snare for the victim results.

7:4 — BEST OF THEM A BRIER — Hurting all who touch them.

MOST UPRIGHT A THORN HEDGE — Violence is their creed.

DAY OF THEIR WATCHMEN — Of their punishment. As it did for natural Israel so it will for Christendom, Judgment day. Day of Jehovah. They will have to give an accounting for their misuse of all their privileges and blessings.

Now their perplexity, confusion, no way out.

7:5 — Safety and security gone, fear on every side, every man's hand against his brother. (Isa. 24:17-21; Jer. 48:43-44; Ezek. 7:2-15; 2 Tim. 3:1-5) Reason for this given in next verse.

7:6 — As Jesus warned. (Matt. 24:10; Mark 13:12)

7:7 — **LOOK TO THE LORD** — The determination of the righteous. Watch and give heed, confidently trust in His promised help. To learn His will and cooperate.

WAIT FOR GOD — Part of our training is patiently to wait upon Him. (Psa. 27:14; 37:7; 130:5; Isa. 40:31; 49:23; Lam. 3:25, 26; Zeph. 3:8; Rom. 8:25)

MY GOD WILL HEAR ME — Perfect confidence in God's character and faith in His promises. (Psa. 102:16, 17, 19, 20; Isa. 65:24; Luke 18:7; Psa. 34:15; Luke 21:19)

7:8 — **REJOICE NOT OVER ME** — A confident and sure hope and a warning. Our path will not always be one of success, but we learn through failures. (Prov. 24:16) Learn the strength of our weaknesses, the power and hold of a wrong habit. Hard to eradicate. Like cancer, one little root left and it spreads again. (Heb. 12:15)

IF I FALL I WILL RISE AGAIN — The certainty of God's help. (Isa. 50)

WHEN I SIT IN DARKNESS — Part of our training is to endure hardness. (James 5:11; Heb. 6:15; 12:7; 2 Tim. 2:3; Matt. 24:13) Jehovah is my light—our faith becomes knowledge, we prove His faithfulness. Jesus endured. (Psa. 119:75-77)

7:9-10 — The Psalmody sounds on from here through verse 20. The Prophet personifies the righteous remnant who feel that the worst abominations are maturing and with them the judgment. And by gradual approach stands finally in the crises of the judgment, and now proceeds through judgment to salvation and deliverance.

7:9 — I WILL BEAR THE INDIGNATION — Submission, because God is just and His justice has been outraged and His judgments will cleanse me. (Job 23:10)

I HAVE SINNED AGAINST HIM — All sin is against God, and all have sinned. (1 Kings 8:46; 2 Chron. 6:36; Rom. 3:23)

UNTIL HE PLEAD MY CAUSE — Because we endured the chastening and learned the lesson. (Heb. 5:8)

BRING ME FORTH TO THE LIGHT — (2 Cor. 11:2; Eph. 5:26, 27)

I SHALL BEHOLD HIS DELIVERANCE — And He can deliver to the utmost. (Matt. 13:43)

7:10 — The scorner and scoffer and evil doer are put to shame. (Isa. 60:14; Rev. 3:9)

7:11 — A DAY FOR BUILDING YOUR WALLS — The prophet looks forward to the Kingdom and the day of victory. The restoration of Jerusalem. (Zech. 12:6; Jer. 30:18)

LAW BE FAR REMOVED — Decree *A.V.*; Boundary far extended, *R.V.* Hebrew word is the Law in its most general sense (as in Psa. 119:7; 148:6; Ex. 25:25) and refers to the Old Law Covenant with its impossible offer. Be replaced by New Covenant. Jer. 31:31; New Mediator.

7:12 — COME TO THEE — To restored Israel. (Isa. 60:3; Zech. 14:16; 8:21-23)

FROM ASSYRIA, FROM CITIES OF EGYPT — As to the World Capital. (Isa. 19:23-25)

FROM EGYPT — The fortress to the River Euphrates.

FROM SEA TO SEA — Mediterranean to the Persian Gulf.

MOUNTAIN TO MOUNTAIN — From Sinai on the south to Lebanon on the north. From all over the world. (Isa. 66:19-20; 49:12)

7:13 — But first the final punishment upon the world for their iniquity, as was Palestine, for its disobedience. In its activities, social and religious. (Isa. 19:1-10, 15)

7:14 — Prophet requests the Lord to lead His people, as a shepherd his flock.

STAFF — Correction and guidance.

THINE INHERITANCE — God has chosen them as such. Isa. 19:25 and will yet possess them as exhibits of his workmanship. (Eph. 1:18; 1 Kings 8:51; Ex. 15:17; Deut. 9:26, 29; 32:9; 2 Kings 21:12-14) Though it be but a remnant at first.

DWELL ALONE — Separated from other nations from its beginning, belong to Thee alone. (Isa. 43:21)

FOREST — Among other nations as in Ezek. 3:3-9.

IN THE MIDST OF GARDEN LAND — Carmel—Bashan, Gilead. *R. V.* The Kingdom will make, not only Palestine, but the whole Earth as a garden. (Isa. 60:13; Ezek. 36:35)

AS IN DAYS OF OLD — As in days of Abraham and Lot. (Gen. 31:10; Deut. 8:7-10)

7:15 — MARVELLOUS THINGS — Wonders of grace. Notice change of pronoun—"Thy coming out of Egypt." "Show him." Thy = the present Israel and of old. Him = the Israel of the Kingdom. The wonders of God's goodness. Marvellous deliverance.

The overwhelming destruction of the enemies of Israel (described in Ezek. 38:18-39; 20 and Zech. 14:3) bringing in the end of the time of trouble and time for the setting up of God's people, can be compared only to the terrible overthrow of Pharaoh and his hosts when trying to repossess themselves of Israel whom God was delivering.

7:16 — The Gentile nations, be astonished. (Ezek. 33:9) Ashamed of their use of force and their greed and boasted power. (Ezek. 32:30, 9, 10)

HAND ON MOUTH — Speechless with amazement, extreme astonishment takes away the power of speech.

EARS DEAF — Before the thunder of Jehovah's mighty deeds. Nothing so marvellous have they known. (Mark 2:12)

7:17 — LICK THE DUST — Like the serpent humbled from their pride. (Isa. 60:14)

LIKE CRAWLING THINGS — Will seek to hide, but cannot.

COME TREMBLING OUT OF THEIR STRONGHOLD — Or hiding places. No use to hide (cannot), like Adam.

APPROACH WITH TERROR — To Jehovah. In fear before Him.

7:18 — WHO IS A GOD LIKE THEE? — No comparison possible, others powerless, cold, unsympathetic. (Exod. 15:11-17; Psa. 89:16-18; 2 Sam. 7:22; 1 Kings 8:23; Psa. 86:5, 8-10; Isa. 44:6-20)

PARDONETH INIQUITY — Because of the sacrifice of His Son. (Rom. 3:26; Ex. 34:6, 7; Isa. 55:7; Neh. 9:17-23)

PASSETH BY TRANSGRESSION — (Acts 17:30)

RETAINETH NOT ANGER FOREVER — (Isa. 57:15, 16)

DELIGHTETH IN MERCY — (Psa. 103:8-14)

7:19 — TURN AGAIN — Change His method of operation. (Psa. 102:13-22)

SUBDUE OUR INIQUITIES — By instruction, help them to self-control.

CAST SINS INTO DEPTHS OF SEA — Be blotted out forever. (Acts 3:19; Psa. 103:12)

7:20 — PERFORM TRUTH UNTO JACOB — Carry out, fulfill the promises of the Abrahamic Covenant through the New Covenant.

NAHUM

1:10 — FOLDED TOGETHER AS THORNS — For Protestantism and Papacy can never perfectly assimilate—each will be a thorn in the other's side.

AS DRUNKARDS — With spirit of the World, false doctrines.

BE DEVOURED — Be overwhelmed in the great tribulation and as religious systems to be utterly destroyed. (Vs. 9)

AS STUBBLE FULLY DRY — Useless, all the water of truth having gone out, and fit only to be burned, as are dead leaves in the fall.

HABAKKUK

DATE OF PROPHECY — Babylon had suddenly risen from as nothing, in the time of Jehoiakim, by the overthrow of Nineveh to the summit of power. Taking advantage of the complications in Mesopotamia, Necho, King of Egypt, had already set out, seized the kingdoms along the Mediterranean and had deprived King Josiah, who manfully opposed him at the battle of Megiddo, of throne and life. Had also carried away Jehoahaz, his legitimate successor to the Throne, into Egypt, and put in his place Jehoiakim, a weak and impious man, as king over Judah. (2 Kings 23:37-24:4) his expeditions advanced continually onward while the Babylonian (Chaldean) and Median armies were held fast before Nineveh. And already he had pushed forward to the Euphrates when Nineveh fell. Immediately Nebuchadnezzar marched against him with his Babylonians exalting in victory, annihilated the Egyptian power at Carchemish, in the 4th year of Jehoiakim (B.C. 625 B.C.) and pursued the fugitives even to the borders of Egypt. (See Dan. 1:1) Daniel mentions the third year of Jehoiakim. (*Lang*)

CHAPTERS 1 and 2 contain a dialogue between God and the prophet, by the pure elevation of its style is like Micah 6 and 7. It takes the present experience as its starting point and immediately shows the coming events. Israel's sin must be punished by a severe and powerful judgment and the scourged generation. But it is a revelation of the righteousness of Jehovah, which will be executed, and which will strike the destroyer eventually, as well as every sinful being upon earth. At least the earth will be filled with the glory of Jehovah and keep silence before Him. (*Lang*)

The prophecy of Habakkuk is clothed in a dramatic form—man questioning and complaining, God answering with threatenings. It announces as nearest of all, the impending fearful judgment by the Chaldeans as an instrument, on Israel, because of its prevailing moral corruption, and next to this in a five fold ignoring and idolatrous offender. (Chapter 2) (*Kiel*)

The prophecy must be placed in the 4th year of Jehoiakim and shortly before the battle of Carchemish. Only from this situation, in which the distress is certainly approaching (Jer. 36:9), but the decisive blow not yet fallen, there being still good confidence in Jerusalem, can both the following circumstances be understood—1) that Habakkuk proclaims his message as something incredible (It was indeed incredible that the power of Egypt, regarded as supreme and invincible since the battle of Megiddo in the southwest, should be overthrown by this people of yesterday, the Chaldeans under Nebuchadnezzar; 2) and that Jehoiakim causes the similar message of Jeremiah to be destroyed as treason. Had the battle of

Carchemish been fought at the time of this prophecy, then Jeremiah's message was not only not treason, but as one might expect.

Next to Isaiah, Habakkuk is the most powerful evangelist among the prophets.

It seems from the prophecy that Habakkuk prophesied during the reign of Jehoiakim (628-617 B.C. Edgar charts). He was probably director of the musical service at the Temple in the days of Jehoiakim and just before the shadow of Babylon fell across the land. The particular form of the title use, applied only to Haggai, Zechariah and himself, appears to indicate that he held a definite prophetic office. He was not one of the wandering seers like Elijah, or one of the people like Nahum or Amos. Because of his musical connection he may have been a Levite but not necessarily. The name Habakkuk is from a root meaning to embrace. (*Lang*) He might have known Ezekiel and Daniel, the latter being a boy at the time. (*B.S.M.*)

Nothing whatever is known of his life. He comes upon the scene and delivers his prophecy, calm in his faith and his message resplendent in its presentation of the majesty of God, and passes out into the unknown. He was essentially a prophet of faith.

The text of 2:4 was used by the apostle Paul to prove that greatest of doctrines—Justification by faith. Paul saw the inner truth of the text, and carried them to completion by showing it referred to faith in Christ as our Redeemer. Habakkuk's own personal faith is revealed here and there in his prophecy, shining forth like illuminated gold and red letters on an ancient parchment. His sterling confidence in God's holiness and justice despite the apparent triumph of evil (1:12,13); his steadfast belief that God would perceive his standing on his watch and would reveal to him His plans (2:1); his plea that God would preserve alive His work with His people in the intervening years between the early and latter fulfillments (3:2); his willingness to rest in death till the time of Israel's deliverance and glory at the end of the world (3:16); and his determination to honor and praise the Lord despite the utter failure apparently to fulfil his promise (3:17); all attest to deep rooted faith which enabled this man to see plainly not only the faults and shortcomings of his own people and the retribution that must surely come upon them in consequence, but also the divine intervention, which at the end of the ages, would restore and exalt righteousness over evil forever. (*B.S.M.*)

In three short chapters there is a whole process of development which must be repeated in the life of every Christian, who would understand intelligently what his Lord doeth. Habakkuk was first led to supplicate God, on account of the injustice and apostasy, rampant in his own day. "Why does God permit such evil?" was his question.

Jerusalem was in a state of Godless infatuation feeling secure. Habakkuk proclaims his message as something incredible. Indeed incredible that the power of Egypt, regarded since the battle of Megiddo as invincible, (Josiah slain there) should be overthrown by the Chaldeans, just recently coming to notice.

1:1 — HABAKKUK — An embracer, one who takes another in his arms, and presses him to his heart. Habakkuk calls his message a massa, or burden, because it announces heavy judgments upon the covenant nation and its imperial power.

BURDEN — The message he bore of retribution and punishment was one hard to deliver, a burden.

1:2-11 — First dialog:

He speaks first in the name of the true Israel, as an advocate of righteousness, then in the; name of God.

The complaint — vss. 2-4.

He accuses the people of disobedience, describes the wretched condition of the country, which urgently calls for judgment, Judah itself.

1:2 — HOW LONG? — Properly “until when?” though a covenant God, who hearest those that call upon thee, and art angry with the wicked.

1:3 — WHY? INIQUITY — 1) Nothingness, vanity; 2) Nothingness of words; falsehood, deceit; 3) Nothingness as to worth, inequity, wickedness. perversity, crookedness.

AND CAUSE ME TO BEHOLD GRIEVANCE — Why does He permit it to happen? Where there powers are unequal, there is oppression; where they are equal, fighting, violence.

AND THERE ARE THAT RAISE UP STRIFE AND CONTENTION — This complaint was fully justified. The reforms of King Josiah had lapsed soon after his death. His son Jehoiakim, a young man of 25, had no reverence for God and much more interested in political bargaining with Egypt. He was a “Modern” ruler surrounded by a “Smart Set,” which had but small respect for older and wiser counsellors, such as Jeremiah, the men who saw plainly where this flinging aside of restraint. As a result public morality declined, injustice and oppression flourished; unbridled commercialism forced the observance of the Sabbath into virtual disuse, and the Temple of God was neglected. The nation had repudiated its covenant with God, and so national disaster must follow. (*B.S.M.*)

1:4 — THEREFORE — Because thou doest not look into it and restrain it.
(Eccl. 8:11)

LAW IS SLACK — Not heeded, nor carried out. Justice (a righteous sentence) never goes forth, no respect for the Law of God, think they can do evil and get away with it. No security nor stability, as in our day. The wicked man surrounds the righteous; to a whole circle of wicked men there is but one righteous, so that right bows to superior power.

JUDGMENT GOES FORTH PERVERTED — Even as in our day.

1:5-11 — Jehovah's answer:

The scourge is already prepared, and a terrible one.

1:5 — LOOK AROUND AMONG THE NATIONS AND SEE! — Already the storm has the storm burst forth among the nations, which will also overtake the secure sinners of Israel.

BE AMAZED, BE AMAZED! — The emphasis of the benumbing astonishment, verb repeated. Stupefying consternation!

WOULD NOT BELIEVE IT, IF TOLD — It so far exceeds anything that could be imagined or expected, and is immediately at hand (in your days).

1:6 — I AM ABOUT TO RAISE UP THE CHALDEANS — The following description shows they had already appeared in history, but will in short time appear before Israel. Kasdim = now preserved in the name Kurds. Jer. 5:15 calls them an ancient nation. Their origin is Tataric and occupied whole country between the Tigris and the Black Sea. (Jer. 5:15) Ancient nation. Chaldee, Heb.—*kas-dee* = a Kasdite, or descendant of Kased; son of Nahor, Abraham's brother. (Gen. 22:23) By impl. a magician or astrologer.

BITTER AND IMPETUOUS — Rushing and precipitately marching—speed, threatening. Like the Communists.

1:7 — ITS RIGHT AND ITS DIGNITY — Put its own statutes in place of divine Law, and enters despotically into world power at strife with God. Could there be a more accurate description of Communists?

1:8 — LEOPARDS, EVENING WOLVES — The battle, with them, like the prey to the ravenous beast—a savage delight, to which they hasten with impatience.

MORE FIERCE — Pityless, heartless.

HORSEMEN FROM AFAR — From distant regions, where horse riding and battle are the main occupations and training. Like the Cossacks, Ghengis Kahn, Tamerlane. Experts.

LIKE EAGLE — Swift and to devour the prey. No withstanding them.

1:9 — COME FOR VIOLENCE — Deeds of violence for the purpose is to execute judgment. “Eagerness of their faces urges forward”; “Terror of them goes before them”; “Gathers prisoners like dust”; Horror at their practices, like Communists, and nothing done about it. Stupor of Leaders.

1:10 — SCOFFS AT KINGS AND RULERS — These seem paralyzed — confident that it has the power to overcome all resistance. Self-confidence. Laugh at every fortress. Heaps up earth and take the fortress.

1:11 — THEN THEY SWEEP BY LIKE THE WIND — Like a tempest; the threefold comparison of the revolving whirlwind, rushing speed, and demolishing power. A vivid description, expressing astonishment at the invincible power of the Babylonian who immediately after the capture of Nineveh, marched against Pharaoh Necho and conquered him and drove the Egyptian army in flight back into Egypt.

But, speaking from the standpoint of Jehovah, the conqueror is guilty in his irresistible autocratic insolence—and in due time his feet shall slide. (Deut. 32:34, 35) Their god is their own power.

The nations of Gentiles shoot up into ascendancy, while God's truth is impeded by pride, injustice, and spirit of contention among His people. On these the enemy lives like fungi, and God permits them to spring up, in order to be used as chastisement upon his people. The more certainly that individuals insist on their own view of what is right and pursue the war of flesh instead of the Gospel of Peace, the more certainly is the scourge already in preparation. Selfish pride blinds one to the approaching punishment. God's retribution is wonderful and often incredible. That they will come, he who has learned to examine the signs of the times in the light of God's Word, sees it in advance. How they are to be, God reserves to Himself, in His time and way. Enough to know it is God's purpose. To him who knows this, there is no strange work in the world.

1:12 — Jehovah is implored as the Holy One who in a special manner and special revelation took Israel from among the nations. So the prophet realized God will not utterly abandon His chosen people. (We shall not die.) Hence these calamities are judgments, corrections. Oh Rock—dependable, we can safely put our trust in Him.

1:13 — When God is so righteous and evil so detestable to Him, Why? does He permit evil? He is silent when the wicked destroys those more righteous than he. Why? Age long question. As in Job. (Psa. 50:21, 22)

1:14 — Then he mentions of the unjust, heartless things done:

THOU MAKEST MEN — Jehovah permits it, men like crawling things, so debased that have no ruler, no protector, helpless, seemingly abandoned.

1:15 — **THEY CATCH THEM IN THEIR NET** — Like a giant fisherman with net, he (the Chaldean). Drags by superior power. (Jer. 27) The net and seine = his army.

REJOICE — Rejoices and exults at his success. (Dan. 4, great Babylon.)

1:16 — Worships his military power. Sacrifices and burns incense. Built great image (Dan. 2) made himself a god and commanded people to worship it. Nebuchadnezzar.

BY THEM — His army, men and horsemen. Lives in luxury, rich food. So ancient kings, and rulers of Arabs and India. So Communists have made a god of their organization and call it—"the state." All people compelled to acknowledge it. The Image in ancient time, only to give a religious appearance, for benefit of the people. Roman rulers gods. (See Acts, Herod.)

1:17 — Is this forever? No hope of relief? The prophet things there is a purpose, and relief will come in due time, as in chapter 2.

2:1-4 — A picture of the appointed watchman, as in Isa. 21:5-16; 11:11, 12; Ezek. 3:17; 9:1-11; 33:30-33; 33:2, 6, 7; 24:15-25; Psa. 130:6; 102:7; 127:1; Jer. 4:16, 17; 31:6; 51:12; Isa. 52:8; 56:10; 62:6; 2 Kings 17:5-7; Micah 7:4.

Not necessary to think he actually went to a watchtower. (From this Scripture came the Title—*Watch Tower*.) While the watchman lived we felt it was so, and he really distributed the meat in due season. He received, and we checked and made sure. It was from the Lord.

2:1 — **AND WILL WATCH** — Diligently study and pray and hearken "to see what he will say to me." (Margin—Heb. "in me"; that is by using me as a picture.)

WHAT I SHALL ANSWER — "What answer I shall bring to my Complaint." (This seems to be the Heb. though not much sense. The events seem to indicate—"What answer I shall get to my complaint".) How long?

2:2 — WRITE THE VISION — “Write down the vision.” (first) That the word may be Made known to all; (second) that it shall not be obliterated or changed, but given just as worded by the Lord. So plainly that everyone passing by may read it quickly and easily.

The purpose of a divine Revelation is that it can be passed on to others. The prophet who by patient watching, has been entrusted with a knowledge of the divine plan, is thereby obligated to make it known to those who need that knowledge. God will speak to men in him.

UPON TABLETS — “*Luach* = Heb. = clay tablets. Soft clay, inscribed by a stylus, with cuneiform characters (arrow or wedge shaped), were baked till hard, and so made a lasting indestructible record.

“Sepher” (as in Judges 1:11; Josh. 15:13-19) = usual Heb. word for “Books,” in Habakkuk’s day were parchments written with ink. Not many parchments have survived, like the “Dead Sea Scrolls.”

So indicated that Habakkuk’s message was to be preserved for the latter days, as Isa. 30:8.

Leeser—“For there is yet vision for the Appointed Time, and it speaketh of the end, and it will not lie.”

MAY RUN — (*Roth*.—“that one may swiftly read it.”) (*Leeser*—“That everyone may read it fluently.”)

2:3 — THE VISION IS YET FOR AN APPOINTED TIME — As in Dan. 8:19.

AT THE END IT SHALL SPEAK AND NOT LIE — (Isa. 30:18; Job 19:25; Jer. 23:20; Gen. 49:1; Num. 24:14; Deut. 4:30; 32:29) It hastens to the end, strives, puffs, pants. True prophecy animated by impulse to fulfil.

TARRY — Two different Heb. words, each having a distinct meaning. First—“*Mahahh* (Maw-hah) = to question or hesitate, be reluctant. From “*Mah*” (Maw) = What? Where? When? How?

Second—“*Achar*” (Aw-khar) = a prim, root = to loiter, be behind.

So better rendered = “Though it linger wait for it, because it will surely come, it will not fail to come.”

2:4 — BEHOLD HE WHOSE SOUL IS NOT UPRIGHT IN HIM SHALL FAIL — Indicates we need serious soul searching, to see if we are doing the best we can, if anything is held back, if we are wholly trying to do the

Lord's will. Any root of bitterness (Heb. 12:14, 15) or disobedience remain. Like Reuben. (Gen. 49:4; Rev. 3:11; Matt. 24:12, 13)

BUT THE JUST SHALL LIVE BY FAITH — Evidences of Kingdom are becoming brighter (Luke 21:31; Mark 13:29; Matt 24:33) (No pronoun, is in verb ending in Matt.) Yet we must live by Faith (Rev. 14:12; 13:10; Heb. 10:36; 3:6, 14) Civil War Deserters, Hold on! "How little, how little"—(Heb. 10:37) Ours is a life and walk of faith. (Rom. 3:22, 28; 5:1)

2:5 — BECAUSE HE TRANSGRESSETH BY WINE — (1) "Wine is treacherous"—whether literal or unbridled ambition. Here two proverbs are quoted. In drunkenness men arrogate to selves high things, and afterward have not strength for them.

A PROUD MAN — (2) "The arrogant (boastful) man shall not abide." "He who widens his desire like the insatiable jaws of hell, like death he has never enough." (Isa. 5:13, 14)

GATHERETH UNTO HIM — "Gathers for himself" = like all great conquerors, selfish ambition, thinks divinely authorized. Collects as his own; vast egotism. These not realize God is using them as a rod of chastisement. (Isa. 10:5, 7-10)

2:6 — A PARABLE AGAINST HIM (A.V.), A TAUNT AGAINST HIM, IN SCOFFING DERISION (R.S.V.)

Note the five woes against the conqueror. Songs raised by the oppressed over the fall of the conqueror.

2:6-8 — First Woe: — This woe because of plunder, blood.

HEAPS UP WHAT IS NOT HIS OWN — Seized the property of others—retribution.

LOADS WITH PLEDGES — With a burden of pledges gained by usury. (See Deut. 24:10)

2:7 — BITE THEE — A play upon words; bite of a snake and usury.

VEX THEE — Shake thee violently, allusion to violent seizure of a debtor by his creditors.

2:8 — REMNANT — What is left and in existence at time of retribution. (Jer. 50:18, 22-46)

2:9-11 — Second Woe: Robbing others to amass wealth for himself, that he may be safe, from hand of evil.

2:10 — **THOU HAST CONSULTED SHAME** — Thou hast consulted shame for thy house (family). (Dan. 12:1,2) “Forfeited thy life.” (*R.S.V.*)
“Involest thy soul in guilt.” (*Lang*)

2:11 — **THE STONE SHALL CRY OUT** — “Stone cry out from the wall and the beam from the woodwork respond.” (*R.S.V.*) (Num. 32:23) Dumb witnesses. (Eccl. 10:23; 12)

This Woe shame and greed and cruelty.

2:12-14 — Third Woe: Lives shed to build fortress and city founded in wickedness (disobeyed, disregard of God.) (Psa. 127:1)

2:13 — **IS IT NOT FROM THE LORD OF HOSTS, PEOPLE LABOR FOR THE FIRE, AND NATIONS WEARY THEMSELVES FOR NAUGHT** — 2 Chron. 25:20; Jer. 51:58 (Labor vain); Jer. 8:13-15 (Silent); Isa. 26:17,18 (Wind).

VANITY — All this vanity must be made manifest, the works of man must crumble into the dust from which they arose.

2:14 — **KNOWLEDGE OF THE GLORY OF THE LORD** — Because God’s plans will be accomplished in spite of all man’s and Satan’s opposition and all men will realize the futility of selfishness and opposition.

This woe is because of vaunting ambition, not recognize God.

2:15-17 — Fourth Woe: Making neighbors drunk to gain desired power and vengeance. And to fulfill their lust, either by drink, or lull them into a feeling of security by specious promises, to work their own desire upon them. Whether done by Israel or by the enemy it will bring the following woes upon them.

2:16 — **SHAME** — Shame will return (show thyself uncircumcised) upon them in heaps, contempt. (Dan. 12:1, 2) In due time their retribution will come. (Deut. 32:35)

SHAMEFUL SPEWING — Shameful vomit upon their glory. Chaldeans described as a drunken nation. (vs. 5)

2:17 — **LEBANON** — The fine cedar forests wickedly spoiled by conquerors.

This woe because of the debauchery of others. China now raising opium to spread debauchery. Same spirit shown by cigarette and liquor interests. The blood of men, outrageous destruction of land, wells, trees.

2:18,19 — Fifth woe:. Idolatry and its punishment. Behold it is adorned with gold and silver, and there is nothing of soul, nor breathing, nor feeling nor understanding in it. It cannot teach—give active guidance, advice or counsel, which belong to the deity as above mankind, and which form the basis of practical piety. Pesel is an image carved out of wood or stone. Massekah an image cast in metal. Destruction of all images, organizations and systems religious and social, financial and political.

2:20 — **JEHOVAH IN HIS TEMPLE, SILENCE** — This command to be sent over the earth at beginning of Kingdom—after trouble. (Psa. 46:10; Isa. 52:15; Zech. 2:13; Zeph. 1:7)

3: — The Hebrew text is divided into:

- (1) 7 lines (2-3b);
- (2) 14 lines (3c-7);
- (3) 7 lines (8-9b);
- (4) 14 lines (9c-13);
- (5) 7 lines (14, 15).

The prophecy itself verses 2-15 in the translation (*R.S.V.*)

- (a) Verse—5 lines
- (b) Verses 3-7, first chief part—approach to God, 16 lines
- (c) Verse 8, 5 lines—transition
- (d) Verses 9-13, second chief part—operation of the judgment, 16 lines
- (e) Verses 14, 15, conclusion, 7 lines.

Notice the three Selahs. Verses 3, 9, 13.

3:1 — **A PRAYER** — A song sung to worship. According to—after the manner of “*Shagah*”—to err, to reel to and fro, a song (Shigayon) in excitement, with rapid change of emotion. (In Dithyrambic measure.)

3:2 — **I HAVE HEARD THY SPEECH** — “Heard report of Thee.” Report or announcement of grand appearance of Jehovah, as a judge.

AND WAS AFRAID — “Thy work I fear” (or tremble).

REVIVE THY WORK — As the deliverance from Egypt, in the beginning of their history and the final restoration to their land. Jesus’ first advent was the fulfillment of this prayer. He brought light and immortality to light and made known some of the plans of God.

REMEMBER MERCY — (Luke 1:68-79, 72, 79) Wrath came upon the nation, but mercy upon believers and mercy still reserved for the end of the Gospel age. (Rom. 8:28-31)

3:3 — Jehovah approaches in the south (visits the earth) in judgment at 1914—establishment of Kingdom.

TEMAN — See Jer. 49:7, 20 (7-23); Ezek. 25:12-14; Amos 1:11, 12; Obad. 9 (1-21); vss. 3-6. Under vivid symbols appears a dual picture of the great time of trouble that will close the Gospel age and usher in the Millennium. The picture shows first the working of God's spirit in the "Time of the End," the period when the kingdoms of this world are disintegrating and breaking down in the face of the oncoming kingdom of Christ; and second arising to intervene in that short and final phase of human resistance called "Jacob's Trouble," the invasion of the Holy Land by the hosts of Gog and Magog.

EDOM — Land of Esau, Christendom.

PARAN — Region of Sinai, where old Law Covenant. made, to make New Covenant.

3:4 — BRIGHTNESS WAS AS THE LIGHT — Glory of His coming like splendor of a sunrise. The clear brightness and splendor, like the purple light of the morning, covers the heavens and like a sea of fire sinks on the earth. The glory will ultimately fill the earth, dispel the darkness and all will praise Him. Out of this glory, bursting upon the view, shoot forth lightnings like rays, flashes of knowledge and understanding, enlightenment of mind, dispelling ignorance, the refuge of lies.

HORNS — Rays. Arabic poets and popular Eastern language liken the first rays of the rising sun to horns and antlers. So the coming of God, at the Second Advent, is enclosed by rays of light, even as the rising sun is surrounded by a splendid radiance.

HANDS — Power.

THERE WAS THE HIDING OF HIS POWER — (In this radiance, splendor) is the Vail, or hiding of His power. (See Psa. 74:11; Exod. 4:6, 7) Power at first revealed in punishments upon the wicked—plague, pestilence, cancer and polio and influenza spread alarmingly, in spite of all modern medicine.

3:6 — MEASURED THE EARTH — Checked it to make manifest how far off from righteousness it is, and bring to light its evils (Rev. 11:1, 2; Zech. 1:1, 2)

SHOOK THE NATIONS — Breaking them up as unfit to continue. (Heb. 12:26, 27; Isa. 6:4)

MOUNTAINS — Kingdoms.

HILLS — Lesser governments. All are shaken.

HIS WAYS — Or paths are as of old. Founded upon justice, as he had dealt with Egypt.

3:7 — TENTS OF CUSHAN — Ethiopia (Cush—Gen. 10:6, 7) Africa is rising to throw off its chains. In affliction.

CURTAINS OF MIDIAN — Allusion to the dream of Gideon, and the overthrow of Midian = powers of evil.

3:8 — RIVERS — Teachings of Man's Philosophies, Wrong religious teachings, and social standards, militarism.

SEA — Working classes in labor unions, their abuse and mismanagement. (Psa. 46)

HORSES — Jehovah sends forth His truth and doctrines, harvest message of truths and of the kingdom.

CHARIOTS OF VICTORY — God's organization of Jesus and the Church in glory.

3:9 — BOW AND ARROWS — Messages of truth. (Psa. 45)

CLEAVE THE EARTH WITH RIVERS — Messages of truth to separate His people from society and from world institutions.

3:10 — Kingdoms are broken up by stone Kingdom. Raging waters.

MOUNTAINS SAW THEE AND WRITHED — Collapsed in trouble and difficulty, revolutions.

RAGING WATERS SWEEP ON — The rising of the peoples, nothing can withstand it. The cry of the peoples raises to heaven. (Psa. 107:23-30)

3:11 — SUN AND MOON — Reference to Joshua's victory over the Amorites. (Josh. 10:12, 13)

THINE ARROWS — Beams, flashes of light and knowledge, illuminating the minds of Men, destroying superstition.

GUTTERING SPEAR — The word of God. (Psa. 45)

3:12 — MARCH — Orderly progress, irresistible.

THRESH — As at Harvest Time.

3:13 — SALVATION OF THY PEOPLE — The Jewish nation.

THINE ANOINTED — The Church. (Isa. 63:1-4)

HEAD OF WICKED — Binding of Satan and destruction of wicked leaders.

DISCOVERING FOUNDATION — That all human systems of Satan's Empire are based on injustice and selfishness and lies (Isa. 28:14-20)

THIGH TO NECK — Whole body mixed with evil and selfishness.

3:14 — PIERCE WITH THY SHAFTS — With the messages of truth, battle and revolution.

HEAD OF HIS WARRIORS — Defeated all the leaders of the enemy. Their purpose to destroy all opposition and destroy God's people and true religion, as do the Communists.

3:15 — Command even the raging multitudes to keep still. (Psa. 46)

3:16 — The prophet's fear at the message.

DAY OF TROUBLE — Overthrow the nominal people then, and nominal religion now.

3:17 — It would seem very strange if the Prophet should wind up the whole chapter, so highly symbolic, with anything so plain and literal as a literal interpretation (that though famine stalked everywhere and there was nothing of earthly hope, yet God's people at any time and in any place would rejoice in God and give him the glory), it would seem but reasonable that the words should be interpreted in keeping with the context, and that we should regard it as the prophet's expression of some deep truths. (*Z.'14-19; R.5383*) (For elaboration of verses 17 and 18 see *Z.'14-19, 20; R.5383*)

3:18 — I WILL REJOICE IN THE LORD — As the just shall live by steadfast faith, so I must wait calmly for the day of affliction (vs. 16). I will rejoice in God my salvation. The way of Him who stands fast upon the Word of God—a way marked by humility and fidelity must lead to

salvation. It is the mutual relation of the stability of the Divine Word (2:3) and of the stability of him who preserves in it, whereby the solidarity (mutual obligation of all to each, and of each to all.) between God and the subjects of His Kingdom, and whereby the impotence and self-destructive character of all attacks against this mutual covenant, are characterized. (*Lang*)

3:19 — TO THE CHIEF SINGER OF MY STRINGED INSTRUMENTS —

“To the conductor of my pieces of music.” The prophet appoints his psalm for use in the public worship of God, accompanied by his stringed playing. This would indicate that he himself will accompany it with his own playing. So Habakkuk was probably a Levite. The phrase would indicate that he was qualified to take such a part.

ZEPHANIAH

The name Zephaniah, means Jehovah hides or protects. He traces his genealogy back four generations to King Hezekiah, hence he is of the royal family. He prophesied in the reign of Josiah, who reigned 31 years (659-628 B.C.). Josiah's reforms began in the twelfth year of his reign, and continued through the eighteenth year. (2 Chron. 34:3-8)

The Law is very frequently quoted in Zephaniah, as something supposed to be known; hence it could not be before the eighteenth year of his reign when the Book of the Law was found which Moses placed in the Ark. Also he still awaits the destruction of Nineveh, which happened in the fourth year of Jehoiachin, So the prophecy would be after the eighteenth year, about 640 B.C. though many interpreters place it between the twelfth and eighteenth years of Josiah's reign.

The kingdom of Judah did not benefit by the fate that befell the ten tribe kingdom of Israel, to repent and turn to the Lord, at heart. The 31 years of the reign of Josiah should have fixed their hearts to stay faithful to Jehovah, but after the death of Josiah they quickly forgot the ways of truth and righteousness and fell quickly into the ways of idolatry under the remaining kings. Their leaders were corrupt and that influence dominated the people until the defiling influence corrupted the whole nation, so the correcting judgments of the Lord destroyed their nation.

Josiah himself was sincere, but many of his relatives were not. The abandonment of the national religion and morals had its core in the sphere of the men of rank. The Law existed, but since the ruling classes were

corrupt (chap. 1:8; 3:3; Jer. 2:8), it is the same as if it did not exist; but it existed for abuse and oppression (chap. 3:4; Jer. 8:8). The service of Jehovah had been publicly established again, His worship was officially purified, but the Baals and the Molochs and the host of heaven sit enthroned in their hearts by the side of the lip service of Jehovah (chap. 1:4; Jer. 6:20; 7:17). And the idolators were far from concealing their idolatry, they still have their priests and idol worship, and swear at the same time allegiance to Jehovah and to their idols. (chap. 1:5; Jer. 5:2, 7; 7:9). The service of Baal is a remnant, but a powerful one, which is rooted in the national character, and does not yield to the good, while the pure service of Jehovah has lost the quickening power of sanctification.

The common prophets prophecy, but not God's Word, they utter their own fine-spun deceptions, and in the great mass of the people the religious feeling, which Micah could still recognize in his day was gradually becoming extinct. Even among those who do not make themselves guilty of idolatry many are not actuated by fidelity to God, but by perfect indifference (chap. 1:12), like a perishing race, dead in a living body. They sit upon their money bags, and regard Jehovah with unconcern.

While the contemporaries of Micah could still ask—"Wherewithal can I be reconciled to God?" these say Jehovah does no good and no evil (chap. 1:12). They are a shameless people (2:1; 3:5; Jer. 3:3; 6:16). The city has become rebellious, polluted and oppressive. (3:1; Jer. 4:17; 2:22; 6:6). Everything that God has done for it and is still doing is thrown into the sieve; exhortations are fruitless, and even the exhibitions of power (3:17; Jer. 2:30; 5:3; 6:9, 19). They receive no discipline willingly. So God's wrath cannot fail to punish severely. (*Lang*)

Zephaniah's prophecy is divided into six parts

- (1) verses 1-16. Judgment of the world, the reason of the judgment upon Israel due to the evil conditions of the present.
- (2) Chap. 1:7-18, description of the judgments, as to their objects, and as to their dreadfulness.
- (3) Chap. 2:1-3, an exhortation to seek God.
- (4) Chap. 2:4-15, Judgment upon the nations.
- (5) Chap. 3:1-7, misery in Jerusalem without remedy.
- (6) Chap. 3:8-20, Promise of salvation—a) Salvation for the nations after the judgment, vs. 8-10, b) Purification of Israel, vs. 11-15; Salvation of Israel, vs. 14-20.

However the commentator *Kiel* more simply divides the book into three sections:

- (1) Chap. 1:1 to 2:6
- (2) Chap. 2:7 to 3:6
- (3) Chap. 3:8-20

1:1-3 — Very strong language about the destruction of evil doers. It cannot be taken absolutely literally, as this would contradict the covenant with Noah (Gen. 8:21, 22; Matt. 24:22), as in 2 Thess. 1:7-10; Zech. 3:8, 9, but such severe desolations as would put an end to the nation. Disregard of the Almighty cannot forever be tolerated. This refers to the Land of Israel, but anti-typically to the world.

1:4-6 — The Judgment upon Israel—Four classes are mentioned—(a) The worshippers of Baal, with the priests and the false gods, even the very name of the priests will be blotted from the records. (b) The worshippers of the sun and the stars, usually carried on on the house tops, Nature worshippers, Evolutionists. It seems that every possible worship was carried on except the true worship of God. Also every evil practice had adherents in Israel. There was nothing that could be done except to wipe out the whole nation. And yet there were a few loyal souls, but they were so few that they suffered with the general mass of the people. Yet the Lord had His providences operating for them. Even as Daniel and the three Hebrews who refused to worship Nebuchadnezzar's image, and possibly others, had to bear the exile with the others, but the Lord singled them out for special deliverances. It pays to stay with the Lord even when overwhelmed with trouble. He always delivers in due time. (Psalm 40:1). (c) The third class were the double dealers. They took oath to Jehovah, and also to Moloch (some read Milcom, the god of the Ammonites). Change the vowels and it becomes Molech, meaning king. It seems there are always some of these, fence riders. d) Those who by their negative conduct prove the apostasy of their hearts.

Note the thoroughness of the destruction: 1) The remnant of the idols of Baal. (See Hosea 2:17); 2) The company of their servants; 3) Nature worshippers, evolutionists; 4) Secret worshippers, hypocrites; 5) Those who without actually practising idolatry have apostasized from God in their hearts; 6) The indifferent ones.

1:7-18 — Second section:

1:7 — **SILENCE!** — (Hab. 2:20; Zech. 2:14) Listen to the proclamation of God's judgments! The day of vengeance is at hand!

CONSECRATED HIS GUESTS — These guests are the Gentile nations. They are consecrated (prepared) for the destruction of the impious nation, Israel. Those who slay these sacrifices are not the priests of Israel, and those who feast on them are not the people of Israel, but strangers. So Hab. 1:12; Isa. 10:5.

1:8 — Note the three acts of punishment:

THE PRINCES — a) Upon the princes who practice the customs of the Gentiles, officials, leaders.

THE KING'S CHILDREN — b) The King's children, and household (1 Chron. 3:14, 15), the royal families. In the antitype this is already going on in Europe.

ALL SUCH AS ARE CLOTHED WITH STRANGE APPAREL — c) Those following foreign styles, voluptuous and suggestive and enticing garments. As now applied to Christendom, these would be those claiming to be Christians but not really accepting Jesus as their Redeemer, not having the robe, only their own righteousness, not consecrated.

1:9 — THOSE THAT LEAP ON THE THRESHOLD — d) The labor elements and leaders, who commit violence, their hired thugs, and those who resort to violence.

MASTERS' HOUSES — Business organizations, public utilities, national industry, who hire the people and pay them wages.

LEAP OVER THE THRESHOLD — Overstep their sphere of operation and duty, and thrust themselves into the councils of the managers and try to run the business. Their demands know no limit.

FILL THE HOUSES WITH DECEIT AND VIOLENCE — Unauthorized strikes, mob violence. Exactly contrary to the Apostle's advice in 1 Tim. 6:1, 2; Titus 2:9, 10; 1 Peter 2:18; Eph. 5:5, 6; Col. 3:22. But worldly people are guided by selfishness, and this goes to seed at the end of this age, even as it did in Israel.

1:10, 11 — Second act of punishment—falls upon the rich.

1:10 — FISH GATE — Where the fish market was.

SECOND QUARTER — Lower city, the northward extension of the city, as the sheep market by the sheep gate.

LOUD CRASH FROM THE HILLS — The armies surrounding Jerusalem in the siege.

1:11 — HOWL YE INHABITANTS OF MAKTESH — Or the Mortar—A deep hollow resembling a mortar, perhaps the cheese-monger's valley (Tyropoean), between Zion and Moriah, hills in Jerusalem. The traders and merchants, "For all the traders and no more."

ALL WHO WEIGH OUR SILVER ARE CUT OFF — The breakdown of all business and trade. The siege of Jerusalem by Nebuchadnezzar brought this about. And in the end of this age, with all countries and peoples being mechanized, the markets for trade are disappearing, because of overproduction and too many employed in manufacturing with too few on the land as farmers. There is enough being produced now both of food, of clothing and of manufactures, that with proper arrangement there would be enough for all, and the hours of labor be much shortened. But there is too much selfishness and greed. Only the Kingdom of Christ will be able to accomplish this.

1:12, 13 — Third act of punishment—This falls upon the careless despisers of God and Justice.

1:12 — SEARCH JERUSALEM WITH CANDLES — Bring all their deeds to the light. In the straitness of the siege the dire distress will search out those who have hoarded for their own pleasure.

SETTLED UPON THEIR LEES — Like wine that is not drawn off, seeking their own ease while others are in distress. So James says the rich will find much pain in the latter days.

THE LORD WILL NOT DO GOOD, NEITHER WILL HE DO EVIL — They think He may exist but He pays no attention to what is taking place and will do nothing to us. This expresses the mental obstinacy of those who deny the agency of God in the world, and who in the opinion that chance governs everything in the world, despise exhortation and warning, and live from one day to another. By such practical denial of the judgment. (Psalm 10:4-6, 11; 50:21)

1:14-18 — The Dreadfulness of the Judgment, its severity.

1:14 — R.S.V.: THE GREAT DAY OF JEHOVAH IS NEAR, NEAR AND HASTENING FAST. THE SOUND OF THE DAY OF JEHOVAH IS BITTER — Because it will mean hardship upon all classes, the disruption of all the institutions of man, an unsettled condition where there is no security for anything, no dependability for any future planning in home, society, business, government.

MIGHTY MAN CRY THERE BITTERLY — Because all their planning for gain, or even a living cannot go forward. Those in power or authority will find it hopeless to try to get anything done, their power and authority will not be recognized, the breakdown of law and order, strikes, mob violence, money losing its value, trade and transportation at a standstill because of strikes at the docks of ships, and railroad tie-ups; religion losing its hold upon the people, a despairing outlook! All their labor and hopes ruined, and no relief.

1:15 — DAY OF WRATH — As in chapter 2:2; Isa. 42:13; Jer. 25:30.

DISTRESS, ANGUISH, RUIN! — Desolation, darkness, gloom, clouds, thick darkness! What woe and hopeless trouble is pictured here! A world in ruin and chaos! The collapse of civilization, society, trade, finance, religion, government! It staggers the imagination.

1:16 — A DAY OF TRUMPETS, BLAST AND BATTLE CRY AGAINST THE FORTIFIED CITIES AND AGAINST THE LOFTY BATTLEMENT — The yell of revolution against oppression, unjust government, unjust social conditions. We can see this beginning now in the demands and marches of the colored people, and organized crime in defiance of government.

1:17 — I WILL BRING DISTRESS UPON MEN THAT THEY WALK LIKE BLIND MEN — Every scheme for bettering the conditions only makes them worse, no reforms possible without injury to many. Wherever men turn the road is blocked by some entangled business or social organization. The government dare not lessen the war preparations because it would throw out of work thousands of men, and too many are out of work now. The rising cost of living is hurting everybody, but who is willing to give up their high income or their high wages, so that prices can be lowered?

BLOOD POURED OUT LIKE DUST — As in Rev. 14:19, 20. Many lives lost in the struggle, dictators slaughter their opponents in order to hold their power; the farmers demand a better return for their labor because they cannot meet the high cost of farm implements and needed supplies; labor wants an increase in their wages in order to enjoy life more, and the consumer pays the too high price upon everything. Human life is becoming very cheap.

1:18 — NEITHER THEIR SILVER NOR THEIR GOLD SHALL BE ABLE TO DELIVER THEM! — Devaluation of the national currency has crept quietly onward. Italy and Germany, as a result of the first world war, and in Germany at the end of the second world war, a bushel basket of their money would not buy a loaf of bread. The mounting debts of nations spell financial ruin, and our own currency is no longer backed by sufficient gold or silver,

just printed paper. What great changes must take place, that a man be more precious than the golden wedge of Ophir!

IN THE FIRE OF HIS JEALOUS WRATH ALL THE EARTH SHALL BE CONSUMED, A SUDDEN END —

Unexpected and short. The mind shrinks from thinking upon the conditions; yet it is all brought about by selfish methods of selfish people. But the Lord's anger is clearing away the obstructions to the peace and happiness of mankind. As long as Satan and his minions are loose there is no possibility of peace or lasting good, so the Lord removes them. Men will learn the happy effects of brotherly love and justice among men, as the Kingdom teaches them the ways of truth and righteousness. The peace and joy of the Kingdom will be so heart-satisfying and stabilizing that the terrible trouble of the past will be buried and forgotten, except for their lessons. Now the terrible results of disobedience are impressed upon us because it takes such an awful wreck of everything that is honeycombed, by the selfish spirit to clear it away, and let society be established upon a right basis.

2:1-3 — This is a solemn warning to those who can hear. It gives a hope of being hid from the visitation of wrath to those who are striving to live rightly.

2:1 — **BEND YOURSELVES, BEND!** (*Lang and Young*) — *R.S.V.*—"Come together and hold assembly."

OH, SHAMELESS NATION — Literally, "O nation that does now grow pale!" The insolent, audacious people who sit erect upon their money bags, at ease. The normal life is infected by the godless influences that have flowed in, a corrupting deposit of complete indifference was formed. In cherishing other gods law a falseness that bears its fruit in the field of morals. The most pernicious fruit of indifference is the shamelessness which no longer turns pale. "Shame is the first prophetess, when thou turnest aside, to beckon thee back again to the land of peace." (*Lang*)

An upright heart can have but one God, but a double mind, in its profoundest depths, is actuated by two opposite opinions and these influences finally neutralize each other and produce indifference to heavenly influences, with two results: 1) Pride and avarice displace the fruits of the spirit; 2) This fearless, practical atheism concludes—God does no good and no evil. He thinks either that God does not exist, or He sits tranquilly in heaven and cares for nothing about His earthly creatures. Men intoxicated with sensual pleasures drive God out of His office as Judge.

2:2 — **DRIVEN AWAY LIKE THE DRIFTING CHAFF** — Worthless, that cannot be used for anything. The chaff is the outer covering of the wheat grain, necessary for the development of the wheat, but after the grain is fully developed the chaff is of no further use. So evil men and pseudo Christians

and evil institutions are necessary for the development of the two classes of faith men, the Ancient Worthies and the Church, but after these are developed there is no further use for the evil and it is destroyed or restrained. (Jer. 23:28—"What is the chaff to the wheat.")

THE DAY OF WRATH, THE FIERCE ANGER OF JEHOVAH —

The day of vengeance (Isa. 34:8), the day when evil will be wiped out of the earth. (Zech. 3:9)

2:3 — SEEK YE THE LORD ALL YE HUMBLE OF THE LAND, WHO DO HIS COMMANDS —

God always gives a warning to His people before a calamity or judgment comes, so that the humble and earnest minded may take heed and escape the severity of the judgment. So here the meek and humble are warned, that they may be forearmed and thus be protected. Notice that the statement is "Ye may be hid." It is not directly promised like the promises to the Church. (Mal. 3:17)—"I will spare them;" (Psalm 27:5)—"He shall hide me"; (Psa. 31:19, 20)—"Thou shalt hide them;" "Thou shalt keep them"; (Psalm 46:5)—"God shall help her." These last are certainties, while the other "May be" is evidently dependent upon the earnestness with which they seek the Lord.

2:4-7 — Note in verses 4-15 three parallel groups of four verses each about the Judgments. The first group deals with the West, the sea coast. Four cities of the Philistines are mentioned:

2:4 — GAZA — Means "strong," mentioned as the most actively engaged in the sale of the captive Israelites, but her strength will disappear, and she shall be desolate and forsaken.

ASHKELON — Means mart or trading place, but all trade shall stop and desolation reign.

ASHDOD — Means ravager. This was the seat of Dagon worship. (1 Sam. 5); but Dagon will have no power to deliver in that day.

DRIVEN OUT AT NOON — So sudden and powerful will be the attack that the city will be taken by noon.

EKRON — Be rooted up, or plowed up, that is, destroyed. This is like Amos 1:6-8. The four directions of the compass are here paralleled by mention of the four cities of the Philistines. There were five, but only four are mentioned. Gath is left out. As these punishments are on the four quarters of the world, they suggest the four winds. (Rev. 7:1; Jer. 49:36; Zech. 2:6; 6:5 margin; Dan. 7:2)

2:5 — INHABITANTS OF THE SEA COAST, CHERITHITES — These Cherithites were people living in the south of Philistia. Some translate it, “Ye Cretans.” The connection of the Philistines with the island of Crete was known from very ancient times. See 1 Sam. 30:14; Ezek. 25:16.

CANAAN — Properly means, “low country,” originally the name of the whole tract of land along the Mediterranean, inhabited in the north by the Phoenicians and in the south by the Philistines.

I WILL DESTROY THEE TILL NO INHABITANT IS LEFT — Utter wiping out of that nation.

2:6 — SEA COAST — In the Hebrew is literally a cord or rope, but as used to measure land and mark out lots, it came to mean a possession, region, district. Nebuchadnezzar and later Alexander completed this destruction.

YOU, O SEA COAST SHALL BE PASTURES, MEADOWS FOR SHEPHERDS, FOLDS FOR FLOCKS — What a peaceful picture, contrasted with the continuous wars that have afflicted that land since the beginning of history. Rest and peace and security at last.

2:7 — THE SEA COAST THE POSSESSION OF THE REMNANT OF JUDAH — This is a prophecy of the Kingdom. The remnant of Judah evidently means the Jews who pass through Jacob’s trouble, who become humble and teachable, have accepted Jesus as their Messiah. These are mentioned in Zech. 13:9.

IN THE HOUSES OF ASHKELON THEY SHALL LIE DOWN AT EVENING — For rest, in peace and security.

FOR THE LORD THEIR GOD WILL BE MINDFUL OF THEM AND RESTORE THEIR FORTUNES (R.S.V.) — The full return of God’s favor to them under Jesus and the Church. (Isa. 32:13-20)

2:8-11 — The East, Moab and Ammon, the children of Lot.

2:8 — I HAVE HEARD — It seems that the nations who have persecuted the Jews will have to answer for it, either as with these four nations, in the past, or in the time of trouble as it increases. @SECOND PAR = **TAUNTED MY PEOPLE** — As in Neh. 4:1-8.

2:9 — MOAB BECOME LIKE SODOM, AMMONITE LIKE GOMORRAH, A LAND OF NETTLES AND SALT PITS, WASTE FOR THE AGE — This has indeed been literally fulfilled in the past. The returned Jews have already taken possession of part of it.

REMNANT, SURVIVORS OF MY NATION SHALL POSSESS

THEM — Those who pass through Jacob's Trouble, and have been purified and humbled, and accepted Jesus as their Messiah. These will be associated with the Ancient Worthies, in the establishment of the Kingdom.

SHALL PLUNDER THEM — (Zech. 14:14) There will be a new distribution of all properties and goods, and these shall be given to the righteous, for these shall inherit the earth. (Psa. 37:29)

2:10 — THIS SHALL BE THEIR LOT IN RETURN FOR THEIR PRIDE BECAUSE THEY SCOFFED AND BOASTED AGAINST THE PEOPLE OF THE LORD OF HOSTS — (Isa. 50:11; 17:10, 11) Pride is specially repugnant to the Lord. (Prov. 6:16-19) Scoffers not only lose the blessing which believers obtain, but their very attitude makes them refuse the very thing which would save them. (Prov. 1:22; 14:6; Isa. 28:14-19)

2:11 — FAMISH ALL THE GODS OF THE EARTH — Because the people will withdraw their support, the Euphrates will be turned aside. As people learn the truth they cannot support the falsehood.

AND TO HIM (JEHOVAH) SHALL BOW DOWN, EACH IN ITS PLACE, ALL THE LANDS OF THE NATION — To Him every knee shall bow and every tongue confess. (Isa. 45:23)

2:12 — ETHIOPIANS SHALL BE SLAIN BY THE SWORD — The **South** the universal war and trouble will bring down that government also. At present Haile Selassie has recently been in prominence before the world as the peace maker between Morocco and Algeria, and the country at present seems stable. But it is the ancient Ethiopia, which was at the borders of the then known world.

MY SWORD — The message of Truth. First a punishment to destroy the evil, then the pouring out of his spirit upon all mankind, to the Jew first and also to the Gentile. The temples will be in ruins and ancient Egypt but a memory. The Assuan Dam is removing part of these temples.

2:13-15 — THE NORTH. . . ASSYRIA. . . NINEVEH — At this time when the prophet was speaking the streams of water and the abundant irrigation were the pride and joy of the powerful city. This was the imperial power that was seeking to destroy the Kingdom of God in Israel. This prophecy has been literally fulfilled. In 1840 to 1850 Austen Henry Layard dug up much of the remains of Nineveh. Previous to then the very site of Nineveh was forgotten. The sketching of the picture of destruction passes from the general appearance of the city to the separate ruins, coming down from the lofty capitals of the windows, and from there to the thresholds of the ruins of the houses, as if the prophet in a vision was looking over the ruins. For

further details see “Nineveh” in *Fosset’s Bible Dictionary*. In verse 15, a cruel, boastful, fabulous city thus laid in ruins forever.

3:1-7 — The obduracy of the Jewish people.

3:1 — WOE TO THE REFRACTORY AND POLLUTED, TO THE OPPRESSIVE CITY! — The mind (forehead) hardened, obstinate, self-willed, rebellious. Four reasons given for the punishment: (1) She listens to no voice of her God (as in verse 7) (2) She does not accept discipline, will not receive the lessons from one’s own or from another’s experience; (3) She does not trust in Jehovah, but in her own wisdom and wealth; (4) Does not draw near to her God but to Baal. Perversity and no repentance.

3:3 — HER PRINCES ARE ROARING LIONS — Threatening and devouring their people.

JUDGES LIKE EVENING WOLVES, GNAW NOT THE BONES TILL THE MORROW — They are ravenous in their slaughter, so greedy they instantly devour their victim, not even leaving anything for the morning.

3:4 — THE PROPHETS ARE KNAVES — Uttering vain empty talk to deceive their victim.

WANTON, FAITHLESS MEN — Defrauding God, and pretending their own message is the word of God.

PRIESTS PROFANE WHAT IS SACRED — Religious leaders desecrate the Temple (Jer. 23:11), and neglect to discriminate between holy and profane.

DO VIOLENCE TO LAW — They distort and pervert it, whereas they ought to be its guardians. All classes had become corrupt.

3:5-7 — But this evil is not due to God’s neglect, as they can witness. He is righteous, and has done all that could be done. (Isa. 5:4; Psalm 78) His mercies were about them every morning, at the beginning of each day without fail. Many have become so deeply impregnated with injustice that they have lost the sense of shame, and become more eager to make all their deeds corrupt. Normal people would have some appreciation, and would give some heed, but their conscience was seared as with a hot iron, and no influence of love or any reproof had any effect. They had reached the point of no return. Had they hearkened their houses would not have had to be destroyed.

3:8 — This prophecy is so worded that it applies not only to Israel, but applies to the end of the present evil world, and is gathering momentum at the present time, in the judgment of the nations. The seven last plagues which fill up the wrath of God, are each of them important truths which will show up the evil of the present symbolic heaven and earth and the judgments of the nations.

3:9 — The message is now the salvation of the nations.

YEA, AT THAT TIME I WILL CHANGE THE SPEECH OF THE PEOPLES TO A PURE SPEECH. (*R.S.V.*) — Hitherto with unclean lips they turned to their idols, and to doctrines of devils, false beliefs about God. He will send them the truths, and reveal the lies as such. (Isa. 28:14-19) Those who escape the slaughter of the judgment are dispersed into their own lands, and there Jehovah's new work of grace reaches them.

THAT THEY MAY ALL CALL UPON THE NAME OF THE LORD — Turn their hearts in full repentance to Jehovah, in full, hearty consecration, and thus enter into the New Covenant. (Acts 15:17)

WITH ONE CONSENT — Literally—with one shoulder (*Rotherham*), as men helping one another, steadily, and strenuously. "Thy people shall be willing in the day of thy power." (Psalm 110:3)

3:10 — FROM BEYOND THE RIVERS OF ETHIOPIA — Beyond the limits of the then known world, from North and South America and the isles of the sea. (Isa. 66:18-24; 49:12)

MY SUPPLIANTS — My worshippers. The world then turning to God. One translation given in a note by *Rotherham* is—"My fragrant ones." They will be entering the New Covenant.

DAUGHTER OF MY DISPERSED (ONES) — My dispersed people. Why the word "daughter," descendant ("*Bath.*")

BRING MY MEAL OFFERING — As in Zechariah 8:23. The meal offering was from the fruit of the ground, and would represent the fulfilling of the last six commandments, duty to our fellow men. The spirit of cooperation will gradually be universal, as men see the blessing of the Lord upon the earth again.

DAUGHTER — Heb. *Bath*, meaning daughter, is the feminine of *Ben* meaning son, as a builder of the family. Evidently means all the children and descendants.

DISPERSED ONES — The Jewish people, as the rest of the chapter shows. Their offering would be their consecrated selves, at heart satisfied that they have found the solution of all their problems. (Isa. 66:20)

3:11 — *Rotherham and Ferrar Fenton* translate this as a question — **AT THAT TIME WILL YOU NOT BE ASHAMED OF ALL YOUR REBELLIOUS WAYS AGAINST ME?** — The remnant of Israel will be purified and humbled as in Zech. 13:9, for is the severe time of Jacob's trouble, the Lord will remove all the proud and haughty, those who rejoice in their pride.

THOU WILT NO MORE PRIDE THYSELF UPON MY HOLY MOUNTAIN — The humbling of mankind will be very thorough, effective and lasting. (Ezek. 36:31)

3:12 — *R.S.V.*: **I WILL LEAVE IN THE MIDST OF YOU A PEOPLE HUMBLE AND LOWLY. THEY SHALL SEEK REFUGE IN THE NAME OF JEHOVAH** — As in Isa. 32:1, 2. The exhausted and humbled hearts of men will need a refuge and assurance and comfort. (Isa. 66:13, 14)

3:13 — **THOSE THAT ARE LEFT IN ISRAEL SHALL NOT DO INIQUITY NOR SPEAK LIES** — No, that will have brought them only pain and ruin, and the loss of all things. Now they will learn the ways of the Lord. (Isa. 2:2-4) They will no longer find any use for lies, but will learn to detest them.

NOR SHALL A DECEITFUL TONGUE BE FOUND IN THEIR MOUTH — All the spirit of deceit and selfishness will gradually be rooted out of them, as the spirit of Truth and Righteousness flows into their hearts, filling them with the spirit of peace, content. Each one being fully provided for, will find no cause for stealing or jealousy or envy.

THEY SHALL FEED AND LIE DOWN AND NONE SHALL MAKE THEM AFRAID — The curse being removed from the ground, and abundant provision made for all, they will know security and satisfaction as in Isa. 32:17, 18.

3:14-20 — The prophecy closes with a theme of rejoicing and praise.

3:14 — **SHOUT, O DAUGHTER OF ZION** — This may be understood to refer to the Church, but the context seems to refer more to natural Israel.

SHOUT, O ISRAEL — Both phases of the Kingdom will find full cause for rejoicing. Rejoicing and praise will fill heaven and earth.

BE GLAD AND REJOICE, O DAUGHTER OF JERUSALEM — This certainly means natural Israel. (Isa. 65:17, 18)

3:15 — Shows the reason for the rejoicing.

JEHOVAH HATH TAKEN AWAY THY JUDGMENTS — Removed all the punishments and retribution. The claims of Justice will have been fully satisfied by the destruction of evil in the time of trouble.

HE HAS CAST OUT YOUR ENEMIES — By the destruction of the Gentile governments in the judgments of the nations, 1914-19. Israel will now be the leading nation of the earth, having been humbled to fit it for that work.

“Jehovah your God is in your midst, a warrior who gives victory; He will rejoice over you with gladness. He will renew you in His love. He will exult over you with loud singing, as on a day of festival. I will remove disaster from you, so that you will bear no reproach for it. Behold, at that time, I will deal with all your oppressors, and I will save the lame, and gather the outcasts, and I will change their shame into praise and renown in all the earth. At that time I will bring you home, at that time when I gather you together, yea I will make you renown and praised among all the peoples of the earth, when I restore your fortunes before your eyes.”

HAGGAI

The name—festive, or a feast. (Similar names of descendants of Gad, Gen. 46:16; Num. 26:15). Does not occur elsewhere in the Old Testament.

We do not know if he was a native of Judea or of Babylon, whether he was born before the captivity or after. Some think from Chapter 2:3 that Haggai saw the Temple of Solomon, but not necessarily. Legend says Haggai returned to Jerusalem with the other exiles, being then a young man; that he lived to see the Temple completed, and was buried with priestly honors, close to the burial place of the priests. (*Lang*)

His prophecies covered a period of four months, during the latter half of which he enjoyed the cooperation of Zechariah (1:1). He began his prophecy in the second year of Darius Hystaspes (about 520 B.C.). This was the fourth King of Persia (Cyrus, Cambyses III, Smerdis, Darius Hystaspes.) Cyrus, who issued the decree of 536 B.C. to rebuild the Temple, died in battle against the Massagetae; and the Median Smerdis seized the throne,

claiming to be the son of Cyrus. Darius Hystaspes, with six Persian Chiefs overthrew the imposter and became King in 531 B.C. Smerdis had stopped the Temple building, and Darius renewed it. (Ezra 5:6; 4:24) The decree of Smerdis was 13 years after the foundation of the Temple was laid. Smerdis reigned only seven months.

Haggai was earliest of the prophets of the Restoration, preceding Zechariah by about two months. (Hab. 1:1; Zech. 1:1) At time of his appearance a divine messenger was greatly needed among the Jews.

The first religious acts of Jews promised favorably enough. They reestablished the legal festivals in seventh month of first year of their return, which was also the first year of sole reign of Cyrus. They hired workmen and purchased building material and laid the foundation of the second Temple in the second month of the second year 535 B.C.

But they became discouraged. The slow progress and lengthened intermissions in the work were not wholly due to the oppositions of the Samaritans. They were not fully zealous themselves.

Most commentators regard whole of Chapter 1 as one message, making the whole prophecy have four messages. But some think vs. 1-11 and 12-15 two messages, because of the different tone and nature.

1:1-11 — First Message:

1:1 — Months are named according to the sacred order; sixth month is Elul, about our Sept.—from sixth to seventh new moon. The first day was particularly suitable to give the message, it was the feast day of the New Moon, when many people would be together.

THERE WAS A WORD OF JEHOVAH — Indicates a freedom from all human mixture.

BY THE HAND OF — The prophet himself was merely an instrument, the Word simply passing through his hands.

TO ZERUBBABEL — In Ezra 1:8 & 5:14 he is called by his Persian name “Sheshbazzar” (Zerubbabel according to 1 Chron. 3:19 was a son of Pedaiiah, a brother to Shealtiel. In 1 Chron. 3:17 Shealtiel appears as a son of Assir, and grandson of Jeconiah (Jehoiachin). In Luke 3:27 Shealtiel was a son of Neri, a descendant of David through Nathan. By Jer. 22:30 Jeconiah would be childless, and by Luke 3:27 Shealtiel’s father was not Assir or Jeconiah, a descendant of David by Solomon; by Neri, a descendant of David through Nathan. So neither of sons of Jeconiah mentioned in 1 Chron. 3:17, 18 (Zedekiah and Assir) had a son, but the

latter only a daughter, who married a man of her father's tribe, according to Law of heiresses (Num. 27:8) named Neri, who belonged to tribe of Judah and family of David. From him sprang Shealtiel, Malkiram, Pedaiah, and others. The eldest took possession of property of his maternal grandfather and was regarded legally as his son. So 1 Chron. 3:17 speaks of him as the son of Assir, the son of Jeconiah, but in Luke he is regarded as of lineal descent from Neri. As Shealtiel had no son, his brother Pedaiah seems to have performed this duty (Deut. 25:5, 10) and begotten Zerubbabel and Shimei by his sister-in-law. Zerubbabel passed as heir of Shealtiel. (*Lang*)

JOSHUA — Is the same one mentioned in Zech. 3, as prefiguring the Messiah.

1:2 — THIS PEOPLE — Not “my people”—the loss of God's confidence.

IT IS NOT THE TIME TO COME — (Heb. lit.) Come refers to building the Temple. The people had been urging as an excuse that the relations with Persia were not favorable to resume work on the Temple. But that was a mere pretext; for they had made no effort to discover whether the new and legitimate king Darius Hystaspes would regard them with favor. Easy and selfish indifference of people who had forgotten to be grateful and faithful.

THE TIME THAT THE LORD'S HOUSE SHOULD BE BUILT —

The builders had become discouraged through the opposition. (Ezra 4:21-24) Besides, a new ruler of Persia had succeeded Cyrus, viz., Cambysis (Ahasuerus) and he with his hordes of soldiery had passed through Palestine in route to Egypt and doubtless, both going and coming the soldiers looted and thus discouraged the hopes of those who had looked for returning prosperity.

1:4 — While they held their own wants and even luxuries to be matters of pressing demand, they thought any time suitable to attend to the claims of their God. While their own homes had been regained. There was yet no house of worship for the God of Israel. While their wealthy members were using their superfluous means to adorn and beautify their dwellings, God's dwelling place still lay desolate, appealing in vain to their piety and patriotism, which had been overborne by selfishness and supineness. The message could not fail to expose the insincerity of their excuses. Houses wainscoted with cedar were the residences of Kings; and if some of them now had command of such resources as enable them to live in princely splendor, they might surely have reserved a portion for the Temple, when the work is resumed, if that work had been giving them the least concern.

Haggai and Zechariah had put their fingers on the source of the trouble. Faith and zeal had sunk to a low ebb; there was no longer the heavenly vision, which had inspired the first immigrants to wend across the desert

with songs and thanksgiving on their lips and their faces turned toward Zion. Because faith and zeal had waned, the enemies of Israel and of God had loomed nearer and more menacing, and in fear and doubt the work of God had been stopped! (*B.S.M.*)

1:5 — CONSIDER YOUR WAYS — “Set your heart upon your ways,” look back upon your late course.

1:6 — See *Z. '99-219-220; R.2520.*

1:8 — GO TO THE MOUNTAIN — Perhaps Lebanon but more probably to seek building material where it could best be obtained. It was upon the highlands that the most suitable timber grew. So we need to go to the Word about God's kingdom and get the material wherewith to build the characters for God's spiritual Temple.

I WILL BE GLORIFIED — (“*Kabed.*”) The omission of the letter here, which represents the number five, was thought by later Talmudists to mean that five things were lacking: 1) The Ark; 2) The Sacred Fire; 3) Shekinah; 4) Holy Spirit; 5) Urim and Thummim.

SAITH JEHOVAH — Why? Though the condition of affairs could be explained by the people in their way, God gives the real explanation—while their own affairs had absorbed all their attention, His claims had been disregarded.

1:9 — Not only was their labor, to a very large extent profitless, and even what their fields and manual toil did produce gave but little enjoyment. The small quantity that was gathered profited but little on account of the absence of God's blessing.

1:10 — This was in accord with their Law Covenant (*Deut. 28*), misfortune threatening ruin because of the unfaithfulness of the people.

1:12-15 — Second Message:

The effect of the first message was powerful and lasting. Just such a special message was needed. Upon the first indication of a change in their attitude he is commissioned to tell the people that God's favor had already returned. The work was then re-commenced under the influence of that new zeal which Jehovah inspired in both leader and people.

They discerned in the words of Haggai the voice of God and they listened to his message because he attested himself to be God's messenger. The people revered Jehovah.

1:13 — I AM WITH YOU — The fact that God could now promise His presence, shows that their reverential fear was followed by sincere repentance and obedience.

1:15 — After about three weeks spent in gathering and preparing material sufficient to justify starting or continuing the work, the walls of the Second Temple began to rise from the foundations which had been laid 15 years before by the same people. (Ezra 3:8, 10; 4:24)

SIXTH MONTH, FOUR AND TWENTIETH DAY — Twenty-three days after the first message.

2:1-9 — Third message:

2:1 — SEVENTH MONTH, ONE AND TWENTIETH DAY — About four weeks after the second message. This was the seventh and last day of the feast of Tabernacles, also the Feast of Ingathering, and thanks were to be rendered for bountiful harvest. But this harvest was scanty, so there was the more urgent need of some word of comfort and cheer.

2:3 — The Ark was gone, and the Urim and Thummim, the sacred fire had long been out from the brazen altar. More than 87 years had elapsed (70 years desolation + 2 years of foundation + 15 years = 87). Old men wept. (Ezra 3:12, 13) Most Holy empty in Jesus' day and so here.

2:4 — BE STRONG, FOR I AM WITH YOU — God declares the Covenant made at Sinai, when they came out of Egypt, was still in force, and His Holy Spirit still operates among them, and hence they should take courage, and work. *R.S.V.*—“*My Spirit abides among you.*”

2:6 — ONCE MORE — (Heb. 12:26)

HEAVENS AND EARTH — Present evil world. (2 Pet. 3:7)

SEA — Restless mankind, the workers.

DRY LAND — Organized society. In all nations.

2:7 — DESIRE OF ALL NATIONS — (*R.S.V.*—“Treasures of all nations.”) Be realized, at last, though many despaired.

FILL THIS HOUSE — (The Church) with glory, in the resurrection morning. (Eph. 2:19-22; Exod. 40:34, 35; 1 Kings 8:10, 11)

2:8 — SILVER AND GOLD — Silver and gold in the restoration of the temple seem to be lacking. So in the building of the antitypical temple the church is not a wealthy class in literal gold.

2:9 — LATTER HOUSE — This is the Church glorified. This message must have seemed a riddle to the Israelites who heard it, an extravagant statement. (1 Pet. 2:7)

GREATER GLORY THAN FORMER — As the Church will be greater than any earthly glory.

PEACE — When the Church is glorified then it will bring peace to all nations and shall be a house of prayer for all people (Isa. 56). In it the complete antitype of all the glories of Solomon's temple will dwell, the Ark, the Urim and Thummim (Deut. 33:8) and all.

Was too little a fulfillment by the treasures supplied by order of Darius.

2:10-19 — Fourth message:

2:10 — FOUR AND TWENTIETH DAY OF NINTH MONTH — 63 days after the second message. Month of Chisleu (Nov. and Dec.) two months.

The ministry of the prophet had at last achieved its most important object, an access of new zeal and devotion to God's service. Another message was now due for two purposes:

(1) forewarn the people against conduct that would alienate them from God.

(2) To further secure them against despondency by the prospect of rich and speedy blessings, as result of their repentance and obedience.

The people were probably still feeling the pressure of the temporal distress. So they needed an encouraging message.

2:12 — HOLY FLESH — (Lev. 6:20, 27) The blood of the sacrificed animal, made the garment and person holy; but this could not be given to a third person or thing. Each one must come for himself.

Contact with dead (dead "*nephesh*") too intimate association with dead world makes one tainted with that spirit of selfishness, becomes unclean himself and can be a bad influence upon others. Why? (Ink and water) Fallen condition of humanity.

The people had become infected with this selfish spirit and forgotten the claims of God upon them, so that even the withholding of blessing and

scarcity of crops did not wake them up. Now that they had returned God will bless them.

As he who was ceremonially unclean, tainted everything he contacted, so they, suffering from God's displeasure on account of their disregard of His claims, communicated the effects of that displeasure to all the labor of their hands, which profited them nothing. And as consecrated flesh did not convey its sacredness to any object beyond those immediately in the service, so all their external good works even their offerings upon God's altar could not secure those blessings which are the reward of living holiness. (*Lang*)

The temple was founded in the second year of Cyrus, 15 years before (Ezra 3:10). Comparing Ezra 4:4 with 4:23, 24, we see the work upon it was feebly continued till within two years of the present prophecy, so the foundation did not fall into decay.

"Whoever intrudes external ceremonies on God, to pacify him, trifles most childishly. The fountain of good works is integrity of heart and the purpose to obey God and consecrate one's life to Him. Whatever we touch is polluted by us, unless there be purity of heart to sanctify our works."
(*Calvin*)

Men are inclined to assign any other cause for their sufferings than their sins, yet this is often the true cause. Disappointment of our hopes on earth, should make us lift our eyes to heaven to learn the reason. Affliction may harden the heart, if we do not take it to the Lord in prayer. (*Moore*)

2:18 — The foundation was laid faithfully under Ezra. But then the people became discouraged because of the opposition, (Ezra 4:24; 5:16). Somewhere about twenty years.

2:20-23 — Fourth or Fifth Message:

On the same day as the fourth message (vs. 10) Repetition of third message about shaking, the destruction of the present order, at end of this age. The Kingdoms and military power to be destroyed. (Isa. 10:5-19, 20-23, 24-27; 13; 17:12-14; vs. 23)

2:22 — **THRONE** — Satan's throne as the God of this world and its ruler.

HORSES AND RIDERS — Destruction of the Gentile nations. Chariots represent organization for war, etc. commercial, etc. Those who ride represent leaders, Princes of finance and military.

SWORD OF HIS BROTHER — Mutual distrust and confusion and hatred.

2:23 — SIGNET — Seal of a king or ruler. So Zerubbabel = Christ will be God's instrument to work out his plan.

PERSIAN KINGS

Achaemenes led emigrating Persians to their final settlement 700 B.C. Teispes, Cambyses I, (Kabujiya in monuments), Cyrus I, Cambyses II, Cyrus the Great. After 80 years subjection to Medes, Persians revolted and became supreme 558 B.C. Cyrus the Great restored the Jews. His son Cambyses III conquered Egypt (Ahasuerus of Ezra 4;6). Magian priest Gomates pretending to be Smerdis (Cyrus' Son) gained the throne and Cambyses III committed suicide. Darius son of Hystaspes revolted and slew Gomates after seven months reign. Xerxes (Ahasuerus of Esther) Darius' son; Artaxerxes, his son, befriended Nehemiah; Darius Codomanus conquered by Alexander.

ZECHARIAH

INTRODUCTION

In our accepted canon of the Scriptures, this is the eleventh of the twelve Minor Prophets. The name is given to over twenty different persons in the Old Testament. Name is a compound of the divine name Jah or Jehovah and the verb remember—Jehovah remembers. He is mentioned in Ezra 5:1; 6:14 as encouraging the people in the rebuilding of the temple, after the return from the Babylonian captivity. He is called the son of Berekiah and the grandson of Iddo, the prophet. He is mentioned as a priest in Neh. 12:4. And in verse 16, Iddo is said to have a son named Zechariah. So Zechariah was both a priest and a prophet, like Jeremiah and Ezekiel. In chapter 2:4, he is called a young man. He was therefore born in Babylon and came up with the first company of exiles returning to Palestine. Later Jewish accounts state that he was a member of the great synagogue and provided for the liturgical service of the second temple. The LXX ascribes to him Psalms 137 and 138 (though the King James says the latter is of David.) With Haggai he is said to have composed the Psalms 145 to 148. The two prophets worked together for rebuilding the temple.

The restoration of the temple was a matter of great and pressing interest to the 50,000 who came up from Babylon under the decree of Cyrus in 536 B.C. They at once began to collect materials and workmen and in the second month of the following year laid the foundation of the house with mingled joy and grief. They were successful during the life of Cyrus (Ezra 4:5), but in the reign of Gomates, the pseudo Smerdis, their enemies obtained a decree absolutely prohibiting the work, so the whole enterprise lay in abeyance nearly 14 years. But in 521 Darius, son of Hystaspes, ascended the throne. Immediately Haggai and Zechariah incited their countrymen to resume the work.

Judging from the language of Haggai a great change had occurred in the views and feelings of the people. Their former zeal for divine worship had almost disappeared. They became engrossed in repairing their private fortunes and securing the comforts of life. They accepted the hindrances to the work as divine indications that they were not to resume it, and very energetic appeals and remonstrations were required to rouse them from their apathy, to becoming zeal and constancy in the enterprise. So the building was finished in the sixth year of Darius, (B.C. 515), 21 years after its commencement.

The prophet's statements take in the whole character and condition of the Covenant people, their present dangers and discouragements, their tendency to formalism and self-deception, their relations to the surrounding nations and their influence on the future prospects of the world. He prophesied in the second to fourth years of Darius. He not only met the wants of the present generation but the Holy Spirit gave their words a force and bearing which passed far beyond the immediate present.

Zechariah makes six prophecies of the Messiah:

- 1) 3:8 — The Branch (Isa. 4:2; Jer. 23:5; 33:15);
- 2) 6:12, 13 — The Branch to build the true Temple;
- 3) 9:9, 10 — The King in lowliness;
- 4) 11:12, 13 — Price of betrayal;
- 5) 12:10 — One whom they have pierced;
- 6) 13:7 — Smiting his fellow.

THE BOOK

In two parts:

A) Eight night visions (chapter 1:1-6 an introduction—a solemn admonition and appeal to experience of their fathers, who felt and acknowledged Jehovah's threatenings not vain but formidable reality.) Date is B.C. 515.

- 1) Man among the Myrtles
- 2) Four horns and four smiths
- 3) Man with measuring line
- 4) Joshua before angel of Jehovah
- 5) Candlestick and two olive trees
- 6) Flying Roll
- 7) Woman in Ephah
- 8) Four chariots.

B) Part 2: Future destiny of the Covenant People. No dates. Divides into two parts: Part 1 — chapters 9-11

Part 1:

- a) Judgement upon Syria — 9:1-8
- b) Zion's King of Peace — 9:11-17
- c) Harvest and regathering of Israel
- d) Rejection of Good Shepherd

Part 2 — chapters 12-14

- a) Return of Israel to Palestine and their conversion—12
- b) Blessings upon Israel — 13:2-6
- c) Sword against the Shepherd
- d) Armageddon and establishment of Kingdom.

1:1—EIGHTH MONTH, SECOND YEAR OF DARIUS — Two months after the first prophecy of Haggai (1:1) about 522 B.C. Word of Jehovah, thus authorized. (Z. '99-222; R.2521)

1:2 — SORE DISPLEASED — Lit. “Angry was Jehovah with your fathers with anger.”

FATHERS — The disobedient Israelites, before the captivity. The prophet in verses 1-6 shows that repentance and holy living were indispensable conditions to attain any of the blessings of the Lord. The mention of God's wrath is the ground of the summons to repent. Because God had been so angry with their fathers, the children should now repent in all sincerity. The severity of this wrath had been painfully shown in the overthrow of Jerusalem, the destruction of the temple, and the bitter exile in Babylon.

1:3 — SAITH JEHOVAH OF HOSTS — Repeated three times in this verse strengthens the command to repent. Not merely in the temporary work of rebuilding the Temple, but a thorough conversion, a genuine heartfelt return from their former works and ways of disobedience to the service and enjoyment of God.

1:4 — FORMER PROPHETS — Joel, Isaiah, Micah, Amos, Hosea, who warned the people from the time of Uzziah to the overthrow of Jerusalem, but all in vain.

The opening words of Zechariah are a truth, to deny which a persistent attempt has been made in every age—that God has wrath. The blinding influence of their own depravity renders men insensible to the evil of sin, and they easily come to transfer their own views to their Maker. (Psa. 50:21) Hence they attribute to Him an easy good nature which readily condones moral offenses, and is quite too gentle to give effect to the forebodings of a guilty conscience. To set forth His justice, and assert His prerogative as governor of the world is regarded as an unwarranted disturbance of men's peace and an impeachment of the amiableness of the Divine character. (Eph. 5:6)

Men turn away from their Maker, hide from Him like Adam, or wander off dissatisfied and wretched. Having left the fountain of living waters, they find the cisterns they hew out for themselves to be broken cisterns which can hold no water. No matter how often the experiment is repeated it always

fails. The only escape, the first duty is to return to God. This duty would be difficult, even impossible except for the gracious promise which accompanies it. God is found by those who seek Him in sincerity and Truth.

It is a sign of sickly piety when men are not willing to hear of the wrath of God against sin.

1:5 — YOUR FATHERS, WHERE ARE THEY? — Remember the fate which overtook them, because they would not heed to the warning God sent to them repeatedly by the prophets. This or worse would be your fate also, unless repenting.

AND THE PROPHETS, DO THEY LIVE FOREVER? — Will God go on eternally warning, but really do nothing? Will He never really carry out His threats?

1:6 — MY WORDS AND MY STATUTES — The words of the prophets—Joel, Isaiah, Amos, Micah, Hosea—through the reigns of Uzziah, Jotham, Ahaz, and Hezekiah. During 85 years the prophets after Hezekiah—Zephaniah (during Josiah, son of Amon, 640-610 B.C.) Nahum, Jonah, and Jeremiah prophesied, Josiah (2 Chron. 35:25; 13th year of his reign) thru Zedekiah. Other prophets words not recorded. (Uzziah—606 B.C. = 177 years.) The long suffering patience of Jehovah!

TAKE HOLD — Margin—overtake. The prophet pictures God's wrath as a sheriff who pursues the guilty nation and seizes them and executes the punishment.

RETURNED AND SAID — This acknowledgement is in Lam. 2:17; Dan. 9:4; Ezra 9:6, 7. There may be long delay and so a growing hope of escape, but sooner or later every transgressor makes the acknowledgement "Mine iniquities have overtaken me." (Psa. 40:12; Deut. 28:15,45; Psa. 50:21)

1:7 — Date (519-520 B.C.) — **MONTH SEBAT** — From new moon of February to next new moon. 11th Month, 24th Day.

1:8 — NIGHT — It seems in the space of one night the whole series of stately symbolic scenes passed before his eyes. Not in a dream but in a vision. His senses were not locked in sleep, but in a trance-like condition. The stillness, suspension of worldly cares, freedom from outward impressions. (Num. 24:16, Balaam.) A vision of the operation of God's Spirit in the Millennium. John had his vision by night, the night of the reign of sin and death. This date is three or four months after Haggai's last vision. This precise day (Hag. 2:10-20 seems to point to the fact that on just this day of the sixth month the building of the Temple had been resumed. (Hag. 1:14, 15) The Lord thus indicated His pleasure at the resumption of the work.

MAN — (Angel of the LORD, special in command—evidently pictured Jesus taking His power to reign.) Vision of the work of the Kingdom.

HORSE — These horses are the Spirit of God, the cherubim.

RED — Color of blood. May represent trouble and destruction preceding the kingdom. Note the order—the others follow him.

MYRTLE TREES — Representing everlasting life, evergreen. Perhaps referring to Ancient Worthies, among whom is the man on red horse (Wisdom of God.)

WERE IN THE BOTTOM — (*Leeser*) Deep valley, between the two phases or mountains of the Kingdom.

SPECKLED — Or Bay. Better conditions, progress toward righteousness.

WHITE — Last, finally righteousness and perfect, just conditions.

Or blood may represent application of ransom merit and then progress toward perfection. New teachings, doctrines.

1:9-11 — Note three present. (1) Angel of Jehovah (man on red horse); (2) The interpreting angel; (3) The operators pictured by the horses.

Prophet asks the interpreter, What mean these? Interpreter says he will explain. The angel of Jehovah answered—implies a question.

THESE ARE THEY WHOM JEHOVAH HATH SENT TO PATROL THE EARTH — The complete operation of God's Holy Spirit in all the earth. (See Zech. 3:9; 4:10; 2 Chron. 16:9; Prov. 15:3; Heb. 4:12, 13; Psa. 139:1-12; Gen. 16:13)

MYRTLE TREES — Life, hence may represent Ancient Worthies.

ALL EARTH SITS STILL AND IS AT REST — By end of Millennium, God's Spirit through Jesus and the Church will have subdued all things, all opposition and evil. (Isa. 32:9-20; 33:20-24; 65:17-25)

1:12 — Note that the angel of Jehovah asks the question of Jehovah.

HOW LONG — This has been the cry of many of God's suffering people thru the ages. (Isa. 6:11; Luke 18:7; Rev. 6:9, 10) To us it seems a long time, and we are cautioned to wait on the Lord.

SEVENTY YEARS — The seventy years of desolation of the land and their captivity.

1:13 — GRACIOUS AND COMFORTING WORDS — To give hope and heart consolation and strength to endure and wait.

Although the people had been restored, they were still in a sad state. The capital for the most part in ruins, its walls broken down, its gates burned (Neh. 1:3), the population small, the greater part of the land still a waste and the rebuilding of the Temple surrounded with difficulties. It might seem as if the troubles of the exiles would never end.

1:14 — JEALOUSY — The Hebrew word means to burn, to glow —indicates a strong emotion backed by jealousy that His people had been led astray from health and happiness with Him into sorrow and trouble. Jehovah is inspired with a burning zeal for Jerusalem and Zion (the two complete phases of the Kingdom, which He plans.) **1:15 — VERY ANGRY** — Burn with great anger against the Gentile nations, because they are at ease when Israel is in distress, and needs help. Not merely tranquil, but in a state of selfish security, proudly confident of their strength and prosperity.

I WAS ANGRY BUT A LITTLE — The Lord intended a moderate, limited chastisement in love, for the purification and restoration of his people. But Edom, Tyre, and many others had added to the affliction by selling the captives to the Grecians and others, and thus added greatly to the suffering. (Amos 1:3-13; Ezek. 35:5; Obad. 10-14) They furthered the disaster.

1:16 — THEREFORE I HAVE RETURNED TO JERUSALEM WITH COMPASSION — The emphatic therefore shows that God will more than counterbalance their sufferings by their prosperity. Temple rebuilt, houses and lands returned to prosperity. Instead of scattered houses here and there, the whole city shall pass under the measuring line.

1:17 — BE SPREAD ABROAD — The blessings shall not be confined to the city of Jerusalem but the other cities of Judah shall overflow with prosperity.

AGAIN COMFORT ZION AND AGAIN CHOOSE JERUSALEM — This refers to the blessings of the Kingdom, when Israel shall return with their whole heart. It was fulfilled in small measure at the time, but Israel again deserts the Lord, but the final trouble will secure his lasting faithfulness.

1:18 — LIFTED UP MINE EYES — From earthly things to things above. Raise our thought and attention to consider God's plan and His Word.

1:19 — HORNS — Symbolize power, four powers, the four universal empires of earth. These are Satan's counterfeit of God's four attributes. (1) Power—Babylon; (2) Justice—Medo-Persia—laws of Medes and Persians alter not; (3) Wisdom—Greece; (4) Love—Rome—Satan's idea of love is self-love. These kingdoms in God's sight are beastly. (Dan. 7:1) And so are Satan's characteristics.

SCATTERED ISRAEL, JUDAH, AND JERUSALEM — Why the three? Perhaps because Jerusalem was dear to both Judah and Israel. The Gentile Kingdoms have oppressed and scattered God's people. (Jer. 12:14-17)

1:20 — FOUR CARPENTERS OR SMITHS — These are builders, not destroyers. Notice in verse 21 all three are collected in Judah.

1:21 — NO MAN DID LIFT UP HIS HEAD — Fear and oppression were the lot of the Jews in their dispersion. The four carpenters are the four attributes of God, which, during the Kingdom are to destroy all vestiges of the work of Satan and Gentile rule. (Jer. 51:25, 26)

CAST OUT — This is being done in the judgement of the nations since 1914.

2:1 — LIFTED UP MINE EYES — Away from and above earthly pleasures and cares to consider heavenly things.

SAW — Note with particular attention, enough to ask question.

MAN — MEASURING LINE — Its purpose in verse 2. Not merely to get its dimensions to indicate its future expansion and security; but to indicate the conditions or requirements for sharing its blessings.

2:2 — LENGTH AND BREADTH — Height excluded, so earthly—area of activity—sympathy and love for all.

2:3 — Angel with measuring rod went forth.

ANOTHER ANGEL — A commander—probably Jesus. (Three beside the prophet.)

2:4 — YOUNG MAN — Zechariah not old.

TOWN WITHOUT WALLS — Expansion and prosperity too great for walls. Also peace and security for all. (Isa. 32:14-20)

RUN — Because it is good news, for the weary and discouraged. Building of the temple had lagged and city still in ruins. Would not such prosperity attract jealous and envious nations?

2:5 — WALL OF FIRE — Lord will protect, like pillar of fire in the wilderness. Lord directs their mind to His former care of them when He brought them out of Egypt. Fire would consume every invader, better than walls of material substances, or an army.

GLORY IN THE MIDST OF HER — Glory, beauty, splendor within, God's presence. (Isa. 60:19)

2:6, 7 — FLEE OUT OF LAND OF NORTH — Babylon. "Come out her my people." (Rev. 18:4) Spiritual Israel to come out of mystic Babylon, and natural Israel to come out specially from Europe and escape the plagues. Babylon then called Land of North because she had to come by Euphrates, and also to be symbolic of present situation.

AS FOUR WINDS HAVE I SCATTERED YOU — So most translators, *Rotherham* says "apple of mine eye" was original but altered by *Sopherim*. *Moffatt*: "to the four winds"—meaning all over the Earth.

ESCAPE TO ZION — To the Kingdom.

2:8 — AFTER GLORY — *Moffatt*: "To proclaim His Glory." It could hardly mean after the glory has been settled upon her.

APPLE OF MINE EYE — Literally "the gate" through which the light enters the eye. Most sensitive organ, causes rest of body to rally to its defense. So Jehovah is aroused by injuries to His people. If God regards His people so kindly and is so jealous for their welfare, they should be equally concerned for His cause and His glory.

2:9 — SHAKE MY HAND — Exercise my power against them. (Isa. 11:15)

A SPOIL TO THEIR SERVANTS — As the Egyptians did to Israel at Exodus. So now Labor Unions demanding larger share in profits, high wages. Retribution—so the Negroes, Jews, Israel. Even as Israel's spoiling of Egyptians was back pay.

KNOW THAT THE LORD OF HOSTS HATH SENT ME — That the work was Jehovah's judgements. (Same as Ezek. 33:33)

2:10 — (Deut. 32:9) Kingdom of God will be enlarged to include all nations, not merely Israel. (Jer. 12:14-17; Rom. 4:13; Zech. 8:20-21; Isa. 2:3; Micah 4:2; Deut. 32:8)

I COME — Second presence of Christ. (Isa. 40:10)

DWELL IN MIDST — Rev. 21:1-5.

2:12 — HOLY LAND — Palestine.

CHOOSE JERUSALEM — Zech. 12:6; Jer. 30:18; 3:17.

3: — This third vision lays a sure foundation for the glowing assurances and promises of Chapters 1 and 2 by revealing the divine forgiveness through Christ. Sin had been the cause of all the previous troubles of Israel and all mankind. Hence the need and value of the great Truth revealed in the dramatic form and rich symbolism of this vision.

Verses 1-5 represent the High Priest (who represents all the people by onyx stones and breastplate and crown) before Jehovah and opposed by Satan. But Joshua is forgiven (and so Israel and man)—a fact literally stated and symbolically represented.

Verses 6-10 High Priest assured of divine protection and of future appearance of the Branch (the Redeemer) who will remove sin and establish eternal salvation.

3:1 — SHOWED ME — Caused me to see in the vision of that night. (1:7)

JOSHUA THE HIGH PRIEST — Typifying Jesus as the World's High Priest (typified by Aaron.)

ANGEL OF JEHOVAH — The speaker represents Jehovah.

STANDING BEFORE JEHOVAH — Is the technical term to denote the ordinary service of the priests. (Deut. 10:8; Ex. 28:12, 29, 30; 2 Chron. 29:11; Judges 20:28; Ezek. 44:15) He was not there for himself only but chiefly on behalf of the people, as their representative. That he was engaged in prayer is implied in the circumstances and in Jehovah's words in verse 4

SATAN — "*O avtisikos*" (1 Pet. 5:8); "*katnjwp*" (Rev. 12:10); "*siabohos*" (Eph. 6:11) and Job 1 and 2 all point to the "chief of the evil spirits" as the person here intended.

AT HIS RIGHT HAND TO RESIST HIM — The most suitable place for the chief adversary. (Job 30:12; Psa. 109:6) Satan's efforts are to dwell upon the sins of the priest and the people and urge their condemnation and overthrow and oppose their progress by tricking them into disobedience. (Gen. 3:4, 5)

Still that malignant being opposes the Truth and leaves no stone unturned to turn away God's favor from His people and thus overthrow God's entire Plan and by his cruel pictures of God by Moloch and eternal torment theory and accuses men to God (as in Job) (Rev. 12:10)

Siabohos fr. *diabahheiv* = to set at variance by slander. Satan—opposer, the adversary of God and man and of all that is good.

3:2 — JEHOVAH REBUKE THEE — Instead of damaging others, Satan secures his own overthrow. Twice uttered. Used by our Lord (Michael) in Jude 9.

JEHOVAH WHO CHOOSES JERUSALEM — A peculiar identification. A suggestion that He has a plan of Salvation based on Justice which will be carried out and nothing can stop it. He chooses the Jewish nation and will restore it.

REBUKE THEE — Bind and finally destroy.

BRAND PLUCKED OUT OF THE FIRE? — Saved from destruction—Jews, Church and Mankind. Reference mainly to Jesus and Church, developed during Satan's rule. Fire of destruction of present order.

The Jews were weak in faith, despondent in spirit and more prone to labor for their temporary fortunes than for their spiritual interests. Satan had a high vantage ground from which to oppose them. But note the source of his repulse—"Jehovah that chooses Jerusalem rebuke thee". The people are here reminded that they had not chosen the Lord, but He had chosen them.

As he had chosen them in their beginning the election still continued. It was not their numbers, nor wisdom, nor wealth nor moral excellence (Deut. 7:6-10; 9:4-6; 12:29-32; 18:9-14) which induced Him to make them the depository of His Truth, and channel of His grace to a fallen world. It was His purpose to reveal thru them and the Church His character and glory, to angels and to men, and there would be a remnant that could be used to glorify Him.

They had been in the glowing furnace of Chaldean bondage and exile, and the smell of fire was still on their garments. Everything in their condition spoke of apostasy and its merited recompense. They were a very small remnant left of that proud Kingdom which once stretched from the Euphrates to Egypt and from the desert to the Mediterranean. It was difficult to see and trace of the former grandeur in poverty stricken remnant which gathered round their fathers' graves. But their very fewness and poverty and weakness pleaded for them, and out of them a humble remnant could be used. They had been rescued from the common doom of

transplanted peoples by a peculiar providence. A forced migration of an entire population to a distant land usually breaks the old association entirely and forever. New ties and interests are formed and the present drives the past out of view and gradually out of memory. But here God, by the hand of a man whom He had called and named centuries before he was born (Isa. 44:28; 45:1) had broken the fetters and recalled His banished ones. The work of re-establishment had begun, and should it cease? No indeed! The brand so carefully rescued from the general conflagration would be preserved even through all the clamor of Satan. He who had begun the good work would carry it on to completion. The gifts and callings of God are without repentance. (*Lang*)

3:3 — CLOTHED WITH FILTHY GARMENTS — Our own natural character, developed under worldly training even the best is faulty. Rags is bad enough, but filthy rags is careless neglect. Though poor we can be clean. (Isa. 64:6) The body, not the head.

Instead of being arrayed in the pure and shining robes expressly appointed for the Priest functions he was clad in filthy garments—fit emblems of the hideous moral stains with which he and his people were soiled. (Psa. 51:8) Physical stains may be extracted, but no human agency in all the world can take the stains of sin from the conscience and character. Only the act of the Lord can do this. (Psa. 130:4; 36:7; Micah 7:18, 19; Psa. 103:8-14)

The Number Seven

We find in Scripture an extraordinary frequency of occurrence—Seven, Seventh, and Sevenfold occur in the Old Testament 383 times. A similar check of Six and Eight 176 times.

In Genesis:—Seven days of creation; Seven-fold vengeance denounced for Cain; clean beasts and fowls received into Ark by seven's; dove despatched from Ark at interval of seven days; Jacob serving seven years for wife he did not want; seven fat kine and seven lean; seven good ears and seven thin; represent seven years of plenty and seven years of famine. In Mosaic Law ritual many sacrifices required seven victims and blood to be sprinkled seven times; seventh day and seventh year both holy to Jubilee and seven weeks to Pentecost. Jericho overthrown by march of people seven successive days around its walls, and headed by seven priests who blew seven trumpets; on the seventh day circuit made seven times then at shout of people walls fell. Samson gave Philistines of Timnath seven days to solve his riddle, he was bound with seven withes; his seven locks woven with web. Seven years of famine were inflicted in Elisha's time and same offered as alternate to David; Psalmist praised God seven times a day; the just man falls seven times and rises again; Nebuchadnezzar's furnace was heated seven times more than usual.

In the Revelation the occurrence still more marked—three sevens in introduction—seven Churches, seven Spirits, seven Messengers. In body of work are two sevens of sevens—first—seven Candlesticks, stars, seals, horns, eyes, trumpets, thunders; Second—seven angels, heads, crowns, plagues, vials, mountains, kings.

Why? Prof. Hadley suggests five theories:

- (1) Arithmetical, used by Philo, a Jew, and based on peculiar property of seven as compared with other numbers.
- (2) Founded on early division of time into weeks, chronological.
- (3) Symbolic seven is union of two numbers—three, the divine and four the earthly—four cardinal points of compass, the seven then represents the reunion of man with God.
- (4) Physiological, seven parts of human body—head, chest, loins and four limbs; seven openings of head—two eyes, two ears, two nostrils, mouth. 7th, 14th, and 21st days are critical periods in diseases.
- (5) Astronomical—seven planets (nine now); Great Bear, Little Bear, Pleiades, Hyades.

3:4 — ANSWERED — Implies a question about the meaning of the vision. Answered the prayer for forgiveness—stood—before the angel—a patient expectancy, that in spite of our fallen condition and Satan's calumnies and charges, we hope in the mercies of God that somehow deliverance will come. (Rom. 8:19-21; Gen. 3:15; Psa. 27:13; Job 14:14, 15; 19:26, 27; Psa. 78:5-7; Rom. 3:26) So sorely as the nation had been chastised, its iniquity had not been wiped away. "In every case where this Hebrew word (Gr. *anokpiveoqai*) is placed at opening of a speech or narrative without any question preceding it, always a question is understood." (*Virtranga-Lang*)

THOSE THAT STOOD BEFORE HIM — His closest generals, servants (vs. 7) (Luke 1:19)

TAKE AWAY THE FILTHY GARMENTS — Remove guilt and sinfulness, by reason of the Atonement to be provided in Christ. (Rom. 5:1)

HE SAID TO HIM — Angel of Jehovah said to Joshua, as the Lord said to us—(John 3:16).

I HAVE CAUSED THINE INIQUITY TO PASS FROM THEE — Justification through faith in Christ Jesus and cleansing thru water of the Word. (Eph. 5:26; Isa. 6:5-8; Titus 3:5; 1 Cor. 6:11)

I WILL CLOTHE WITH CHANGE OF RAIMENT — Apply the merit of Christ Jesus unto us (Rev. 8:3-5)—Justification.

3:5 — I SAID — The prophet, who had been only a silent spectator at this point breaks in with a prayer for the completion of the work begun. He remembered the garments of the High Priest. (Ex. 28:36-38)

Had the originals been lost, with the breastplate and the Ark? (Ezra. 2:61-63)

CLEAN MITRE — The original one had been tarnished by the unfaithfulness of the priests. The antitypical one of actual righteousness.

ANGEL OF JEHOVAH STOOD BY — As authorizing and approving the action. (Rom. 3:26)

3:6 — PROTESTED — Made a solemn declaration, stronger than just said. Some translate it “testified” as in Gen. 43:3; Deut. 8:19.

Zerubbabel the prince and Joshua the High Priest would by this time, twenty years after the return, be on in years, at least in middle age. Neh. 12:16 shows that later on Zechariah held office in the priesthood under Joiakim the High Priest who succeeded Joshua. The two older men would probably be to some extent dispirited and discouraged at the failure of all their high hopes—the adverse decision of Artaxerxes and the apathy of the people of Israel, combining to dissuade them from any considerable activity in restoring the Temple of God. Then the Lord raised up Haggai and Zechariah. (Neh. 12)

3:7 — Jehovah’s message to Jesus and particularly to the Church.

WALK IN MY WAYS — Lean and practice the divine rules of life. (Isa. 50:4-6; Heb. 5:7, 8; Prov. 2:1-9; 6:20-23; Isa. 54:13; 30:21)

KEEP MY CHARGE — Faithfully use the gifts entrusted to us as stewards. Guard the Truth. (Prov. 22:19-21; 1 Cor. 4:1, 2; Luke 16:9-12) Practice God’s ordinances. (Jer. 16:19)

JUDGE MY HOUSE — (1 Cor. 6:2, 3; Matt. 19:28-30; Luke 22:28-30; Rev. 2:26, 27; Psa. 149)

KEEP MY COURTS — Have charge over all approaches to God, over the Great Company. Administer the service in the Holy place and guard the House of God from all idolatry and ungodliness.

PLACES TO WALK — A share in all the work of the Lord. Entrusted with blessings to distribute to God’s creatures, His loved ones. The Hebrew

word here is a difficult word and occurs nowhere else. It is most likely a noun meaning egress and ingress, a particularly free access to God among His Heavenly servants.

AMONG THEM THAT STAND BY — God's Generals, His chief servants. See Gabriel. (Luke 1:19) Like the angel who appeared to Abraham, (Gen. 17:1; 18:1, 2) and to Joshua (5:13-15). This is a reward.

Activity in connection with the Kingdom of God is the highest honor and greatest favor which God can confer upon any mortal.

3:8 — HERE I PRAY — This statement calls attention to the importance of what follows.

THOU AND THY FELLOWS — Jesus and the Church, his associates.

MEN OF WONDER — Men who excite wonder in others and thus attract attention as to what they portend, become types of what is to come, important developments.

The continual exercise of Priestly functions in the offering of sacrifices which had no intrinsic efficiency was a continual testimony of man's need of forgiveness and God's purpose in future to provide the needed redemption, thus made known. The bringing forward of the antitype would show that their typical character was founded in truth. (*Lang*)

MY SERVANT THE BRANCH — Two names taken from the earlier prophets. Servant—Isa. 42:1. Branch—Jer. 23:5; 33:15; Isa. 11:1; 53:2. The name denotes the original obscurity of this person and the gradual development of his character and work. Instead of being a tall and stately tree, he is a mere shoot. This reference had become so well understood in Zechariah's time that he uses the word as if it were a proper name. (Jer. 17:22-24)—Uses like a figure.

Branch does not mean a limb in the sense of one among many on the same tree, but a shoot which springs up from the root (Isa. 11:1, 10; 6:13) and which, the small one at the first, becomes a tree of wonderful qualities. The monarchy of David and Solomon stood like a majestic and wide spreading tree, now it lay in ruins, the huge trunk cut down, mangled, burned. But from the stump there would come a slender shoot which would grow up into a mighty monarch of the forest, putting out limbs and foliage under which whole nations will collect.

The lowly, unpretending, unpromising origin of this deliverer, and the ultimately vast sweep of his beneficent rule! In all outward aspects he stood at the farthest remove his distinguished types, whether of Priestly or Kingly

line. He never bore the brilliant breastplate of Aaron into the Holy of Holies, nor did his hand hold a scepter, except the mocking reed of Pilate's soldiers. Yet his Priestly function was the only real and efficacious one the earth ever saw, and his royal office will yet secure a depth of attachment and fullness of joyful service to which all the records of earth-born royalty together furnish no parallel. (*Lang*)

3:9 — BEHOLD THE STONE — The condition of the Covenant People was so deplorable that it seemed vain to expect such a blessing as the coming of the Messiah. To counter balance such despondency Jehovah of Hosts assures His people of His watchful loving care which will secure the gracious result. **BEHOLD**—Notice the prophecies describing the character and work of the Messiah. Psa. 118:22; Isa. 28:16 and become thoroughly familiar with them, so as to recognize him when he comes, at the first and the second advents. For it will require knowledge and faith to recognize him.

His associates are also described as living stones (1 Pet. 2:7) and foundation stones (Eph. 2:20-22) and parts of the Temple.

UPON ONE STONE SEVEN EYES — Upon the chief corner stone (4:7) the complete wisdom of God. (1 Cor. 1:24; 2 Cor. 1:20; Col. 2:3; Chapter 4:10; 2 Chron. 16:9; Prov. 15:3; Job. 34:21; Prov. 5:21; Jer. 16:17; Heb. 4:13)

I WILL ENGRAVE — Jehovah will see that the work is done perfectly. Execute its carving, make it a beautiful and costly stone, the reflection of Himself.

Like the engraving on the Onyx stones of the High Priest's ephod shoulder pieces and the Jewels of the breastplate. Engravings of a signet—the royal seal of state—a personally supervised work of Jehovah. (Phil. 2:13; 1 Cor. 12:6; Eph. 2:10; Jer. 31:33; Heb. 8:10; 2 Cor. 3:3) All the power and wisdom of God behind it.

I WILL REMOVE THE INIQUITY OF THAT LAND IN ONE DAY — The Millennial 1000-year Day. (Acts 3:19; Psa. 103:12; Isa. 33:24; 1 John 3:8; Heb. 2:14. Once for all. Heb. 7:27; 10:10.)

3:10 — INVITE EVERY MAN HIS NEIGHBOR — Love operating in every heart. Universal brotherhood. (Isa. 13:12; Micah 4:4; 1 Kings 4:25)

UNDER VINE AND FIG TREE — A proverbial phrase, borrowed from the older Scriptures. First occurs in description of happy period under Solomon's reign. (1 Kings 4:25; Deut. 33:26-29) Used by Sennacherib in 2 Kings 18:31. Meant peace and prosperity.) **VINE** — Christ Jesus and

Church. (John 15) FIG TREE — Jewish nation. (Joel 1:7; Matt. 24:32; Luke 21:29)

4: — See also Z. '05-316, 317; R.3650.

4:1 — THE ANGEL CAME AGAIN — How oft the Lord in his mercy repeats his message to his people—in dreams, in visions, in types and shadows, in examples and instruction. So here is added a picture of the positive and abundant communication of grace by which all obstacles are overcome and God's Kingdom established in power and glory.

AWAKED ME AS ONE IS AWAKENED OUT OF SLEEP — How quickly and often we go to sleep after the Lord has awakened us—"It is so easy to slip back, to sink, so hard to live abreast of what you think."

*"It takes great strength to bring your life up square
With your accepted thought and hold it there.
Resisting to inertia that would drag you back
From new attempts to the old habit's track."*

4:2 — WHAT SEEST THOU? — To make him take notice, and examine carefully so as to describe it properly. So we should take careful note of Scripture texts to quote them properly and get the right meaning out of them.

CANDLESTICK — The description is just like the one in the Tabernacle except for the bowl on top and the pipes. The Tabernacle picture shows the daily renewal of the oil and the trimming of the wicks by the High Priest, representing the supervisory work of Jesus in seeing that the Holy Spirit is always available for us, and supplying the corrections and guidance by Jesus, using up our mortal bodies in His service. Here the picture represents the complete organization for the care and development of the Church.

The Candlestick would represent the Church as a whole, being supplied with the Holy Spirit thru various channels from the one head, the bowl at the top, from which goes a pipe to each lamp. On each side is an olive tree with a golden pipe going to the bowl—verse 13. What do the two olive trees represent? The angel says they are the "two sons of oil," and seem fittingly to represent God's two witnesses, the Old and New Testaments. We obtain the holy spirit from Jesus thru the Word. (2 Cor. 3:18; James 1:18; John 17:17; Prov. 6:20-23) Therefore let us study it and commit as much of it to memory as we can, fashion our lives according to its pattern.

Verses 5 and 6 indicate by the answer of the angel, that the prophet might have thought of the meaning by the Tabernacle picture. So we gain the understanding of other Scriptures by noting the lesson from what is given us in the Tabernacle Shadows and the Scripture Studies.

4:6 — THIS IS THE WORD OF THE LORD — The message of Jehovah for the encouragement and direction of His people. Note this not merely an explanation of the vision, not a direct answer to the question of the prophet but is the kernel and heart of God's message to His people of all ages.

UNTO ZERUBBABEL — Meaning a shoot or sprout out of Babylon. Type of Christ and has to do with our present experiences and hopes for the Kingdom.

NOT BY MIGHT (MILITARY POWER) NOR BY POWER (ANY OTHER USE OF FORCE) — His message encouraged the people under Zerubbabel, that the work of rebuilding the Temple and the Holy City would not be merely by their own strength, human strength in any form, but by the Spirit of the Lord. So all that was needed for the maintenance of His people, including their work of the Temple and the City would be the same Spirit of the Lord. The same truth applies to us now about the building of the True Temple of God and the establishing of His Kingdom is to be attained by the same Spirit, not by human reforms, nor military might, nor any other human agency. (Micah 5:7) If the Kingdom had to wait till man could establish it, it would never come. Satan must be bound and all evil restrained before men will be willing to listen to the voice of the Lord.

4:7 — WHO ART THOU? OH, GREAT MOUNTAIN? — Who are you, anyway, that presume to interfere with the commands of God! The thought is preposterous that any could interfere, but the blindness of man hides from him what he is really doing, in attempting to carry out his own plans. The resources of the Jewish leader were few, and the obstacles numerous and formidable; the colossal difficulties which arose mountain high against the continuation and completion of the building of the Temple.

BE THOU A PLAIN! — The imperative translation is quite as correct as placing it in the future. The wisdom and power of God will destroy Satan's Kingdom, and remove all the difficulties. Before the almighty power and wisdom of the Christ as Jehovah's agency, Satan's Kingdom will melt away and become level ground. (Jer. 51:25, 26; Isa. 13:1-13)

HE SHALL BRING FORTH THE HEADSTONE — In due time when all is ready for it. (Mark 1:14, 15; Rom. 5:6) The Chief Corner Stone. (Psa. 118:22, 23; Matt. 21:42; Mark 12:10; Eph. 2:20; 1 Pet. 2:4, 7) The cap-stone of the Pyramid. (Isa. 28:16)

SHOUTINGS — Of thankful deliverance, praise and acknowledgement. (Rev. 5:8-14; 15:3, 4)

GRACE! — Favor, honor, glory.

4:8 — MOREOVER — Additionally, more assurance!

4:9 — HANDS OF ZERUBBABEL — Christ as the trusted one to carry out the plan of God for the true temple and the salvation of mankind.

LAI D THE FOUNDATION — (Eph. 2:20; 1 Cor. 3:9, 11, 12)

FINISH IT — (Rom. 9:28; Heb. 12:2)

KNOW THAT JEHOVAH HATH SENT ME — The completed work will convince all right minded people. (Rev. 15:4; Jer. 23:20; 30:24)

4:10 — WHO DESPISETH DAY OF SMALL THINGS? — Denies them; some will because they cannot discern the need of them; necessity, as solid preparation for the great consummation. This means that only the meek and humble minded (Psa. 25:9) submissive, and those willing to wait. Small numbers, small accomplishments, seeming failure.

THEY SHALL REJOICE — All who trust him and wait his due time. (Isa. 65:17)

SEE THE PLUMMET — Used in erecting the building, to align it perfectly. Also a symbol of justice and righteousness. (Isa. 28:17)

THOSE SEVEN ARE THE EYES OF THE LORD (JEHOVAH) — See chapter 3:9; 2 Chron. 16:9; Prov. 15:3; Job 34:21; Prov. 5:21; Jer. 16:17; Heb. 4:13; Psa. 11:4. The Wisdom of God, all seeing. (Psa. 139:1-6)

4:11 — TWO OLIVE TREES, ON RIGHT AND LEFT — The repetition seems to indicate a conviction in his mind of the great signification of this new and peculiar feature, for there was none in the Tabernacle picture.

4:12 — THE BRANCHES — Emphasized because the supply of oil came from them.

GOLDEN PIPES, GOLDEN OIL — Divinely provided, God's Holy Spirit. Job. 37:22 uses same word to represent the golden light (fair weather.)

4:13 — The angel repeats question to waken his attention and make him think, and fasten the reply into his mind.

4:14 — TWO SONS OF OIL — A beautiful expression, filled and overflowing with the Holy Spirit. (2 Tim. 3:16, 17; 1 Pet. 1:10-12; 2 Pet. 1:20, 21) God's two witnesses, Old and New Testaments—(Rev. 11:3-13)

5:1 — TURNED — Without losing consciousness, after the vision of chapter 4 he turns to behold another vision. Another prophecy. The sixth vision.

LIFTED UP MINE EYES — Raised his attention above the daily tasks of life to higher things, to God's dealing with men. (*R.S.V.* says "Turned again.") These statements of the prophet are for us as well as his experiences.

LOOKED — Examined, studied, thought about it. So we should notice the things about us. Often God sends a message thru nature, or the occurrences of life.

5:2 — WHAT DO YOU SEE? — How keen is your vision? How carefully and accurately do you read and observe? Depends on how deeply you are interested. If our consecration is vital and sincere, if we are wholly His we will be much interested. The angel knew, but expression deepens impression. If we tell about the Truth to others, it is more settled and fixed in our own mind.

FLYING — Swiftly, not leisurely. (Jer. 45:30; Joel 3:16) At last God acts (Psa. 50:16-22; Isa. 57:11)

ROLL — Book of papyrus, or dressed skins. The Hebrew for roll or volume is used of the Law (Psa. 40:7)— "*Megillah*"—a roller volume. Not "*Sephar*", which means a tablet.

TWENTY BY TEN CUBITS — It was unrolled, else its dimensions could not be seen, and this shows that the time of its execution was at hand. These are the dimensions of the Porch in Solomon's Temple, where the Law was usually read. Showing that this roll and its message was divinely authorized. Also the dimensions of the Holy in the Tabernacle, showing that this message had to do with the consecrated and the Spirit begotten New Creatures, the Church. Perhaps Christendom. Note "the whole earth" in verse 3.

Also as he could not have applied any measuring rod to the roll, because it was flying, these figures must have been suggested to him.

5:3 — CURSE — Of the Law Covenant. (Deut. 27:15-26; 28:15-68; Lev. 28:14-26)

STEALETH — The last six commandments, one of the two Law Tablets. To the Christian, this means to use selfishly, or for ourselves, what we have consecrated to God—time, money, talents. (Mal. 3:1-5)

ON THIS SIDE . . . ON THAT SIDE — Of the roll, refers to the two tables of the Law Covenant. They were written on both sides. (Ex. 32:15, 16) Two classes of evil doers, unfaithful ones—Thieves—the second set, on the second tablet, the last six commandments.

FALSE SWEARERS — Covenant breakers, the first set, on the first tablet.

CUT OFF — Separated from God's people, cast out. (Matt. 13:41; Mal. 3:5; Eccl. 5:4-6; Ezek. 9:1-11; 1 Pet. 4:17, 18) Judgment must begin at the house of God.

ACCORDING TO IT — As the roll declares, as the Law provided.

5:4 — I WILL SEND IT FORTH — The Hebrew is in the past tense, meaning the certainty of the judgment. (Rom. 14:10; 2 Cor. 5:10; Eccl. 12:14)

ENTER INTO THE HOUSE — Hebrew; lodge, pass the night, abide, come to stay.

REMAIN — Consume, work effectually, and gradually consume, destroy, not only the contents, but the house itself. (1 Cor. 3:11-15) After many warnings the judgments of God act swiftly and will cast out of His kingdom all that offend. The Gathering of the Wheat—The Church—1878-1918; then the testings began as in Matt. 13:47-50. Day of judgments on the nations 1914—to end.

If we love the Truth and meditate upon it our vision becomes clearer by practice and use. (Heb. 5:14; Luke 12:37) If we rejoice to eat at the Lord's table now and continue, we shall eat at His table in the Kingdom. (Luke 22:25-30; Matt. 19:28-30) Who sees the Flying Roll? Only God's faithful people. (Psalm 91:1-11, 8) **5:5 — WENT FORTH** — Came forth — to call his attention to another vision—another prophecy.

LIFT UP NOW — Raise the attention and thoughts to contemplate God's purposes and His views of things rather than man's.

SEE WHAT GOETH FORTH — Take particular notice, for it is important enough for an angel of God to be sent down to tell us about it, slowly developing.

5:6 — WHAT IS IT? — Evidently the Prophet could not imagine what an ephah would mean. It was one of the most familiar of dry measures among Hebrews. Perhaps it was misty and indistinct.

AN EPHAH — Trade, profit getting, commercialism. In the last century the whole world is being bent to industrial expansion. Every human activity is being ensnared into money making, even religion.

Pastoral life with its peace and contentment and quiet is passing away and men are crowding into the big cities, leaving the farms. The small farms are being gobbled up by big enterprises.

Manufactured articles, sold on credit are flooding the markets and no longer made with pride of workmanship to give long dependable service but rather to wear out in a short time so the user will have to buy new ones.

Literature is being degraded into crime stories and sex, appealing to excitement, thrills, rather than to quiet meditation and building up the finer manhood.

Music—degraded into noise, exciting and appealing to the animal tendencies. Jazz, ragtime (melody torn to shreds.) Dances have become sensual wiggles.

Art—become daubs of a paint, instead of scenes of beauty.

A century and a half ago a business man, trader was regarded as an inferior activity. Now Lord of Creation, leader.

Honesty at a premium in high finance, business and politics.

Money getting and Business—(Heb. 13:5; Jer. 17:11; 1 Tim. 6:9, 10; Rev. 18:15-19)—is in control.

THIS IS THEIR RESEMBLANCE — Or Aim. (Heb. literally eye, that to which the eye is directed—Aim.) This is their predominating characteristic.

THROUGH ALL THE EARTH — The whole world involved in its influence. What is the characteristic? Money getting, selfish profiting, love of wealth. (Psa. 15:5; Ezek. 18:8, 9; Deut. 23:19, 20; Luke 12:15)

5:7 — BEHOLD, LIFTED UP A WEIGHTY PIECE OF LEAD — An astonishing thing—the basest of metals raised to prominence. Too much value on material things.

WOMAN IN MIDST OF EPHAH — The exploiting of women as sales agents, using their attraction to make sales.

5:8 — THIS IS WICKEDNESS — Selfishness, not love, not helpfulness, but greed! (Same word used in 2 Chron. 24:7) The wickedness. (Heb.)

CAST THE WOMAN INTO THE MIDST OF THE EPHAH, CAST WEIGHT OF LEAD UPON MOUTH OF EPHAH — Sealed or closed the ephah with the solid lid. The commercializing of both. With contempt.

5:9 — The prophet sees trade lifted up and made chief aim in life.

TWO WOMEN — Two religious systems glorify money getting, Protestant and Catholic, serve for money and gain. Isa. 56:10-12.

WIND IN THEIR WINGS — Powers of the air assist them. (Eph. 2:2; 6:12)

WINGS OF A STORK — Given power to operate by demons.

LIFTED BETWEEN EARTH AND HEAVEN — Raised it up to be a thing above the old standards, the main hope and desire of men.

5:11 — **HOUSE IN SHINAR** — Their aim and hope to establish it as lasting power and influence. Babylon—idol worship!

6:1 — **AND I TURNED** — The eight vision, as in Chapter 5, just after the second vision of Chapter 5.

LIFTED UP MINE EYES — To consider the heavenly things, laying the earthly cares aside.

LOOKED — Examined carefully.

FOUR CHARIOTS — Generally chariots represent organizations, but the description given in verse 5 answers that.

TWO MOUNTAINS OF COPPER — Two Kingdoms of perfect men. Adam's and the Kingdom at the end of Millennium. So, the work of God's Holy Spirit during permission of evil and in Millennium.

6:2 — **FIRST . . . RED** — Power.

SECOND . . . BLACK — Wisdom.

6:3 — **THIRD. . . WHITE** — Justice, right.

FOURTH (Dappled) **GRISLED AND BAY** (Spotted)—Love.

6:5 — **FOUR SPIRITS OF THE HEAVENS GO FORTH FROM STANDING BEFORE THE LORD OF ALL THE EARTH** —

Evidently these are the Cherubim of Ezek. 1 and 10, the four attributes of God, at operation in the Earth — Justice, Wisdom, Power, Love.

6:6 — BLACK TO NORTH COUNTRY — To operate in spiritual matters? Wisdom—The application first of the death sentence, then in the Kingdom, the merit of the Ransom removes the death sentence from the world of men (Hosea 13:14) and allows the other three attributes to restore man to life and perfection. (Vs. 8)

WHITE, AFTER THEM — West (*Fer. Fen.*) Justice (not steel).

RED — To south—Power.

BAY (Dappled) — East—Love.

At least to all four points and so cover all the earth, to complete the work of Restitution.

6:10 — THEM OF THE CAPTIVITY — The Lord's people who have been captive in Babylon. Names are of descendants of Levi and the Priesthood.
@SECOND PAR = **TAKE OF THEM** — A selection for a special service.

HELDAI (HELEM vs. 14) — Robust, strength.

TOBIJAH — Goodness of God, God is good.

JEDAIAH — Jehovah knoweth.

JOSIAH — Healed by Jehovah.

ZEPHANIAH — Jehovah has hidden, or Secret of Jehovah.

6:11 — SILVER — Truth.

GOLD — Divine promises.

MAKE CROWNS — Develop characters suitable to rule and reign with Christ.

HEAD OF JOSHUA — Savior, Deliverer.

SON OF JOSEDEK (Jehozadak) — Righteousness or justice of Jehovah, a product of God's righteousness. (Jer. 23:6; 33:16; Isa. 54:17)

THE HIGH PRIEST — Jesus the head and the Church his Body.

6:12 — BEHOLD — Take notice, consider. (Heb. 3:11)

THE BRANCH — (Zech. 3:8; Isa. 4:2; 60:21; Luke 1:78) The Sprout of Jehovah. (Isa. 11:1)

GROW UP — See Margin. (Isa. 53:2)

BUILD THE TEMPLE — As antitype of Solomon, as God's foreman, direct all the operations on each individual stone.

6:13 — BEAR THE GLORY — As the great burden bearer, all the responsibility laid on him. (Isa. 53:6) As in the Tabernacle picture of the Onyx Stones (Ex. 28:9-12) and the Breastplate (Ex. 28:29, 30) Mighty to save (Isa. 63:1).

SIT AND RULE UPON HIS THRONE — King of Kings and Lord of Lords. (Rev. 19:11-16; Psalms 2:6-9)

PRIEST UPON THRONE — Like Melchizedek. (Heb. 7:1-4)

COUNSEL OF PEACE — BETWEEN BOTH — Between the Kingly and Priestly Offices. (Isa. 9:6, 7)

6:14 — CROWNS FOR A MEMORIAL — Of what God's character is and what His Love and Power are able to do. (Ex. 29:36)

CROWNS TO HELEM — The strong ones. (Isa. 53:12)

TOBIJAH — Those who have tasted of the goodness of God (Rom. 2:4; Heb. 6:4, 5; 1 Pet. 2:3) and know that God is good.

JEDIAIAH — Those who have proved the knowledge of God. (Prov. 2:1-5; Rom. 12:2) That trust His Wisdom.

HEN — Josiah of vs. 10 = favor. Those who have realized the healing, salvation of Jehovah, abide in His favor (love).

SON OF ZEPHANIAH — Having the spirit of God's secret or hidden ones. (Psalms 83:3; 27:4, 5; 31:19, 20; Psalm 91:1) They have also been taught the Secret. (Psalms 25:9-14)

IN THE TEMPLE OF THE LORD — As members of the Temple Class. (Rev. 3:11; Eph. 2:19-22; 1 Pet. 2:4-9)

6:15 — AFAR OFF — The world of mankind.

COME AND BUILD — They also will build characters worthy of eternal life.

IN THE TEMPLE — As children of the Church.

OBEY — You may have a share in these joys and blessings by obedience.

7:1 — FOURTH YEAR . . . FOURTH DAY . . . NINTH MONTH — This prophecy is separated from the preceding by nearly two years. During all this time the work on the Temple had been steadily progressing. As the building rose before the eyes of the people and gave promise of a speedy restoration of the ancient worship in its integrity, they became doubtful of the propriety of continuing to observe the solemn fasts by which they memorialized calamitous events in their former history specially the destruction of the Temple and City by Nebuchadnezzar on the tenth day of the fifth month. (2 Kings 25:8-10; Jer. 39:2) The seventh month fast was on account of the slaying of Gedaliah the Governor. (Jer. 41:1)

KISLEV — Part of November and part of December.

7:2 — So a message of inquiry was sent to the Priests and Prophets.

IN THE HOUSE OF GOD SHEREZER — Of foreign derivation.

REGEM MELECH — The King's stone heap.

TO PRAY BEFORE THE LORD — To enquire as in verse 3 through the Priests and Prophets, God's representatives. See Margin — entreat the face of the Lord.

7:3 — WEEP — Because of their misfortunes, not necessarily in full repentance.

SEPARATE MYSELF — By fasting and self-denial and ceasing from usual activities.

MANY YEARS — During the 70 years of the nations captivity and desolation of the land.

7:4 — WORD OF JEHOVAH OF HOSTS — Of the armies or companies of Heaven. Great general, manager, commander. (Matt. 26:53, 54; Dan. 7:10; Rev. 5:11, 2 Kings 6:17)

UNTO ME — Unto Zechariah. The Lord sends His message by someone whom He chooses. Other prophets there, not for any to feel jealous or neglected, but to listen to the message and always be ready by study and

prayer for service. (Jer. 15:19) Never think any service too menial, do with your might what opportunities come your way. (Eccl.)

SPEAK — (As in Acts 5:20; Jer. 23:28, 29) Be careful that your speech is God's message, not your own ideas. (1 Tim. 5:21)

7:5, 6 — DID YE FAST UNTO ME? — There is often some selfishness in our prayers and fasting. Much of Christendom's prayers are that kind, for their organizations, churches, activities. Rebukes them for formalism of their services.

7:5 — The Hebrew word for fast here means not only abstaining from food, but from all the ordinary occupations of life.

Their fasting was a matter of no consequence with the Lord. He had not commanded it, nor was it observed out of regard to Him. Hence it was a matter of supreme indifference to Him whether or not they kept these fasts. The emphatic repetition of "to me"—is the key to its meaning.

7:6 — WHEN YE EAT — That is your feasting as well as fasting is done without regard to me, but simply for your own gratification.

7:7 — WORDS . . . BY THE PROPHETS — He calls their attention to God's words by the prophets before the desolation and the captivity, which they would not hear.

During the time when the Lord was patient them and sent His prophets to guide them and warn them and to foretell His purposes. Should we not rather study His Word and pray that we be led to work with Him, to understand what He is doing, and cooperate.

WHEN JERUSALEM WAS INHABITED AND AT PEACE AND THE SOUTH (Negev) AND THE LOW LAND — Formerly, at the time of the conquest and before the Desolation.

7:8 — Then the prophet tells us and them what the Lord wants of them now. So in the Harvest time, study to know the present work and not spend energy bickering and criticizing. Learn lessons from the past.

7:9 — EXECUTE TRUE JUDGMENT — (2 Tim. 1:7; Rom. 8:15) Humbly stated—margin—judgment of truth. Founded on facts of case without regard to personal considerations.

SHOW MERCY — "*Checed-kheh-sed*"; from "*Chacad*" (*khaw-sad*) = a prim. rt. — prop. to bow — the neck only, as in contrast to "*Chanan*"

stoop, bend — in kindness to an inferior. As to an equal; be kind, kindness. Show it, not merely feel it.

AND COMPASSIONS — Heb. *Racham* = tender love (verb = *Racham*) considering each others weakness, helpfulness. Every man to his brother.

7:10 — OPPRESS NOT THE WIDOW, NOR THE FATHERLESS, NOR POOR — Do not take advantage of anothers failings or lack, but help as and where and when needed. Do not take advantage of the need, or weakness, or ignorance of others, but be helpful, and lift up rather than cast down.

NOT IMAGINE EVIL — 1 Cor. 13:5—rather seek their good, give credit for good intentions. (Eph. 4:32)

Think not in your heart evil, but love your neighbor as you do yourself. Love thinketh no evil, but rejoiceth in the Truth.

7:11 — REFUSED TO HEARKEN — Determined to continue in their own way—(Prov. 29:1)—Would not take the time nor make the effort to consider. (Hag. 1:5, 7) Their minds filled with their own devices, no room to even stop and consider, no time to spare for it. (Prov. 1)

PULLED AWAY THE SHOULDER — As when one touches another on the shoulder for a personal talk. See Margin. Offered a rebellious shoulder—stubborn (*R.S.V.*) Stiff Shoulder (*Fer. Fen.*)

STOPPED THEIR EARS — Plugged. (Psa. 49:6) Determined not to give heed, not even to listen.

WILFUL — Persistence in wrong.

7:12 — HEARTS AS ADAMANT — Intentionally resisted, as did the Scribes and Pharisees and Sadducees, in Jesus' day.

HEAR THE LAW, WORDS SENT IN THE LORD'S SPIRIT BY THE FORMER PROPHETS — Before the desolation—Joel and Isaiah to Jeremiah; Micah, Amos, Hosea, Zephaniah, Habakkuk, Nahum.

WRATH — The only way to save these people is to destroy their temples, their great institutions of trade and finance, war and its allied institutions—leaders.

7:13, 14 — Retribution. The Lord removed His blessings. Scattered them.

THEY LAID THE PLEASANT LAND DESOLATE — The evil doings of its inhabitants. (Lev. 18:24-28; 20:22)

FASTING:

An expression of sorrow or humiliation proper to be used on occasions which call for such discipline of soul, and lead to benefits quite beyond regard to circumstances, it is inevitable that the tendency is to degenerate into a barren form and a mischievous self-deception.

Overstrained devotion to ceremonial observances is sure to react disastrously upon morals. Men lose the sense of proportion and lay more stress upon mere outward things, etc. (little things, outward) than upon judgment and mercy. Zechariah exposes the hollowness of mere outward fastings. It was not due to any inattention to ritual but disregard of the plainest duties of justice and humanity. No religion is worth anything which does not regulate the life and secure the performance of social and relative duties. It mocks God and insults man.

One of the surest tests of intelligent Christianity, as well as of a high civilization, is the provision made and maintained for the victims of neglect or wilful oppression or disaster. Men need to be continually reminded that such a provision is a dictate not merely of reason and humanity, but of Him who is the Judge of the widow and the fatherless, and who has chosen the poor of this world to be heirs of the Kingdom.

WRATH:

The most terrible penalties are those in kind. Such as the drunkard pays when at last he finds himself the slave of a vicious habit which he knows is ruining body and soul and yet he is unable to throw it off. Or the licentious man when desire survives the power of gratification, and he is tortured by appetites for which exhausted nature has no provision to satisfy. They who will not obey the burden of obedience, must endure the burden of punishment.

- 8:** — In Chapter 7 the prophet rebuked the people for this formalism and set forth the dreadful consequences of disobedience, as carried out in the captivity and 70 years desolation of the land of Israel.

Now he paints an exquisite picture of the Kingdom and its obedience:

Vss. 1-3 — Restoration of Truth and Purity.
 Vss. 4-6 — Restoration of peace and security.
 Vss. 7-8 — Rescue of all captives from every quarter.
 Vss. 9-13 — General fertility instead of drought and want.
 Vss. 14-15 — Promises of future blessings as sure as past execution of punishments.
 Vss. 16-17 — Moral conditions needed to share the promised blessings and prosperity.
 Vss. 18-19 — Fasts shall become festivals.
 Vss. 20-23 — Prophecies of extension of Kingdom to all nations (as illustrated in 1878 Congress of Nations [10], Lord Beaconsfield, Prime Minister of England and beginning of Return of favor to Israel.)

Chapter divided into two parts by the phrase—"The Word of Jehovah came unto me" Vss. 1 and 18; and each of these divide into separate messages by the recurring expression "Thus saith Jehovah of Hosts"—Seven in first part and three in second—ten in all. These mean "do not consider these words to be my own, and so disbelieve them as coming from man, they are the promises of God."

8:1 — WAS JEALOUS FOR ZION — In the time of trouble to clear the way for the Kingdom. (Jer. 51:6; Isa. 34:8; 61:2; Luke 21:22; Rev. 16:12)
 Symbolically in destruction of Temple and City by Nebuchadnezzar to destroy idol worship and sin and start anew.

8:3 — I AM RETURNED — In the Kingdom fully, and partially in rebuilding Temple and City. He had forsaken His dwelling place when Jerusalem was given up to her foes and Ezekiel had seen the glory of Jehovah departing (11:23) Now He would return.

THE CITY OF TRUTH — Fully and completely in the Kingdom, the center and fountain of Truth—(Zech. 13:1; 14:8)

MOUNTAIN — Kingdom. (Isa. 2:1-4; Mic. 4:1-4; Isa. 25:6-9)

OF THE LORD (JEHOVAH) OF HOSTS — The Earthly headquarter, or center. (Jer. 3:17; Psa. 102:13-22)

THE HOLY MOUNTAIN — Fully dedicated to the Lord, His spirit rules there. (Zech. 14:20-21)

8:4 — OLD MEN AND OLD WOMEN SIT — Not dwell. A beautiful picture of the extremes of life dwelling in all security and happiness. (Isa. 33:20-22)
 In small measure at the rebuilding of Jerusalem after return from captivity, but in full in the Kingdom, return from the tomb.

In 1 Macc. 14:4-12 “And the land of Judah had quiet all the days of Simon and he sought the good of the nation, and his authority and his honor pleased them always. . . And they tilled their ground in peace, and the earth gave her products and the trees of the field their fruit. Elders sat on the streets; all communed together of good things and the young men put on honors and warlike apparel. . . . And every man sat under his vine and his fig tree, and there was none to make them afraid.”

8:6 — MARVELOUS — Our vision and understanding is far short of God’s purposes. (Isa. 55:8-9) This confirms our faith in His promises. Not only difficult, but incredible, marvelous, wonderful.

8:7 — SAVE — Deliver, for in most of these lands the Jews suffer oppression, Asia to America.

LAND OF THE RISING AND SETTING SUN — From all sections, ends of the Earth.

8:8 — DWELL IN THE MIDST OF JERUSALEM — Cannot now as Jordan owns half of the City.

MY PEOPLE — THEIR GOD — Mutual honor, respect and love, glad obedience.

IN TRUTH — In fact and in full honesty of heart, in harmony with His laws. (Jer. 31:31-33)

IN RIGHTEOUSNESS — In the knowledge and in practice of right, justice.

8:9 — LET YOUR HANDS BE STRONG — Of good courage. (Hag. 2:4)

THE PROPHETS — Haggai and Zechariah encouraged the people effectively. (Hag. 2:18, 19) and the Temple was built.

8:10, 11 — Contrasting the days when they had ceased building and turned to ornamenting their own houses, (Hag. 1:4-11) with the present — **BUT NOW.**

8:12 — Fulfilled in small measure then, but completely in the Kingdom, especially verse 13. Abundance will compensate for the drought and need. (Isa. 65:17, 18)

8:14, 15 — Just as the prophecies of punishment came to pass, so surely would this promise of blessing — **DO WELL TO JERUSALEM.**

8:16, 17 — Conditions that must be fulfilled to get the blessings.

THESE ARE THE THINGS TO DO . . . SPEAK TRUTH — In all communications.

NOT EVIL IMAGININGS — Not impute evil but think and plan for good of each other.

IN YOUR GATES — Place where judgment was given.

LOVE NO FALSE OATH — Even if it bring profit to you.

I HATE — Irritating and repulsive. (Isa. 65:5; Prov. 6:16-19) Very emphatic.

8:18 — The Second Message — **WORD OF THE JEHOVAH OF HOSTS** — Three times “Thus saith Jehovah”—ten times in this chapter.

8:19 — Fasts to become joyous Feasts.

FOURTH MONTH — Taking of Jerusalem. (Jer. 39:2)

TENTH MONTH —Commencement of the siege (Jer. 39:1; 52:4) lasted two years.

Four fasts of mourning and self-denial. Their woe and misery to be turned into joy and gladness in the Kingdom. Strange, repeated blinded even now, when favor is returned.

THEREFORE LOVE TRUTH AND PEACE — The course of behavior that brings and keeps peace. Love to study it, practice it, live, eat and sleep it. (Prov. 6:20-23; Deut. 4:5-9; Isa. 48:16-19; 30:15)

8:20 — **YET** — In spite of all Satan’s arts and man’s blindness and perversity a remnant will be found worthy to be used and will be obedient. Very emphatic.

8:21 — **SEEK JEHOVAH** — Learn His ways, as their minds had been filled and guided by perverse ways. Entire nations.

PRAY — Entreat the fact of subdued, repentant hearts. See *Z. '09-263; R.4464.*

8:23 — **TEN MEN** — Complete number.

OUT OF ALL NATIONS — Humble enough to be led by an Jew and hungry enough.

I WILL GO ALSO — Mutual, hearty response.

HEARD GOD IS WITH YOU — Only source.

Not only will the nations go in streams to Jerusalem to worship Jehovah, but they will seek close and intimate union with Israel as a nation. Each of these ten representative men stands for a distinct nation, since they each speak a different language.

The beginning and the indispensable of all true prosperity is the presence of God. "I am returned unto Zion." His absence, strikingly shown in the vision of Ezekiel, when he saw the glory of the Lord depart from the threshold of the Sanctuary, had abandoned Israel to consequences of its disobedience—invasion, conquest, exile, bondage. His return was the only sure pledge of permanent restoration.

He is never idle while He dwells with His people, for He cleanses away every kind of impurity, that the place where He is may be holy. The proof of His presence is not any partial, outward, or transient reform but the growth and prevalence of holiness founded on truth.

What a beautiful picture of prosperity—the old man leaning on his staff and groups of happy children playing in the streets. No pestilence stalks over the land, no war decimated the population, no famine wastes flesh and strength. The extremes of life are happy and all that lie between are in the same peaceful condition. The classes which are most exposed and defenseless being in complete and conscious security, the others in the prime and vigor of their days are exempt from fear and anxiety. All this was the more impressive to the people because of its contrast with the days when death came up into the windows, and cut off the children from the streets, when the husband was taken with the wife, and aged with the child. The scene will become universal and abiding in Messiah's Kingdom.

The chronic sin of human nature is unbelief. Men stagger at the greatness of the divine promises. This is shown not only by the worldly of whom the standing pattern in 2 Kings 7:2 when Elisha predicted an exceeding abundance of food, exclaimed—"If the Lord would make windows in heaven, might this thing be?" But even by the supposed Christian, as when God engaged to feed Israel with flesh for a whole month, incredibly stated that there were over 600,000 footmen plainly implying that the thing was impossible. Yet Moses had seen all the wonders done in Egypt. So the restored exiles of Israel regarded the glowing statements of Zechariah. They refused to accept them, and so lost the comfort and stimulus they would

have enjoyed had they believed. They judged God by themselves, they measured His power by their own understanding. It is absolutely necessary to raise our thoughts above the world and bid adieu to human standards of probability, and remember the Master's statement—"With men this is impossible, but with God all things are possible." (Matt. 19:26) Abraham—"against hope believed in hope—being fully persuaded that what He had promised He was able to perform." (Rom. 4:21) So many like Thomas want to see first and then believe, but the special and peculiar blessing is for those who without seeing believe what God says just because He says it.

God reminds Israel that the wrath incurred by their fathers had been actually visited upon them, no repentance on God's part interposing to avert the blow. Even so will it be with His purposes of mercy and thus the very sorrows of the past become pledges for the hopes of the future. The Most High does not willingly afflict, He has no pleasure in the death of him that dieth. Yet when the limit of forbearance is reached He executes the fierceness of His anger and His threatenings are verified to the letter. Every Israelite saw this in the deep furrows the Chaldean conquest had made in this, his native land. But if Jehovah carried out His purposes so effectively in the strange work of judgment, how much more effective would He be in the kind, congenial work of blessing. If the work of justice had so complete verification, would not the work of mercy be still more completely carried out? In this view even the gloomy desolation of the Dead Sea and the ruins of Nineveh and Tyre confirm the faith and hope of the world wide blessings of the Kingdom. The evidences of God's severity will be surpassed by those of His goodness.

The truest test of religious character is in the degree of our sympathy with God. If we love what He loves and hate what He hates then we are His children and bear His image. What God particularly hates is not neglect of outward observances, but all departure from the law of love—evil speaking, evil acting, evil thinking toward our neighbor. If we are right minded we shall shun these things, not for policy's sake, nor even from thoughts of propriety, but because they are so offensive to God. This was what underlay the continence of Joseph under a fierce temptation—"How shall I do this great wickedness and sin against God?" "I know oh Lord that they judgments are right and that thou in faithfulness has afflicted me." We must have sympathy with our fellows, but first and before all we must cultivate the same moral affections as our Maker exercises.

In our own day there is a persistent attempt in various quarters to introduce in a disguised form the dreadful error which Paul says is at the root of the idolatry and depravity of the world—worshipping and wanting gold not the Creator. Men reverse the order laid down by our Savior, and make regard for man the first and great commandment. The enthusiasm of humanity is

substituted for obedience to God and love for the Lord Jesus, and the sanctions of Truth are quietly ignored.

Who would have supposed that the same imperial power which destroyed our churches and burned our Bibles should now rebuild the former at public expense in splendor of gold and various marbles, and restore the Bibles with colored pictures and splendid bindings.

9:1 — BURDEN — “Of the Word of Jehovah” — Burden is the admitted meaning of the word in other connections, it never joined with the name of God or of any other person but the subject of the prophecy and undeniably is in most instances prefixed to a threatening prediction. (Isa. 13:1; 22:1; 14:28; 15:1; Jer. 23:33) Message of woe or trouble, of punishment.

LAND OF HADRACH — (*Fer. Fen.*): “The country near Damascus.” A region near Damascus. No such name as Hadrach is now or ever has been known, it has resisted all the efforts of the acutest scholars to give it any historical identification.

RESTING PLACE — The region where it will be executed.

JEHOVAH HAS AN EYE UPON MAN — (*Fer. Fen.*) “For Jehovah’s eyes are over mankind, and on all the tribes of Israel.” Hebrew—the eye of Adam. (*R.S.V.*) The American Version is not in harmony with the rest of the context, for it would place the time in the Kingdom, but the context shows that the judgments mentioned are even now past history. (Jer. 4:27; 5:18; 30:11, 46:28)

9:2 — HAMATH ALSO — As well as Damascus included in the judgment, and all the other nations mentioned—“which borders thereon, Tyrus and Zidon.”

BECAUSE IT IS VERY WISE — As the world counts wisdom, multiplying wealth and strength and trusting in them. But this very pride and worldly wisdom brought the divine retribution. Hamath, the Greek Epiphania on the Orontes. Hamath and Damascus are closely connected as representing Syria. Contiguous in territory they are alike in doom. Tyre was a colony of Sidon, but the daughter soon outstripped the mother, and as early as Isaiah’s time the elder city was viewed as an appendage of the younger.

Here is a prediction of a heavy calamity which falls in succession upon Damascus, Hamath, Tyre, Zidon, and the sea coasts of Phoenicia and Philistia. Yet the people of God are safe, guarded not by any human power but by the unseen presence of their God. The Syrian conquests of Alexander the Great fulfilled the prophecy to the letter. After the battle of Issus he captured Damascus, which Darius had chosen as the strong depository of

his wealth and this opened to him all Coele—Syria. Zidon soon surrendered. Tyre, strong in its position, its wealth and its wisdom made a stubborn resistance, yet after a seven month's siege was taken and devoured by fire.

Two hundred years had passed away after these prophecies were given, and Tyre seemed stronger than ever; yet when the day of vengeance came the galleys that had made her the queen of the seas, when they returned, found her out a bare and blackened rock, a lonely monument to the truth that our God is a consuming fire.

9:5 — ASHKELON . . . GAZA . . . EKRON — The name Gaza meant “the strong” but it was conquered after five months effort and destroyed. The whole region fell a prey to the imperious conqueror, but the armies passed and re-passed Jerusalem without doing the least injury. Josephus accounts for this remarkable fact by recording that when the conqueror drew near the city the High Priest went forth to meet him clad in his official robes, followed by a train of priests and citizens arrayed in white, and that Alexander was so impressed by the spectacle that he did reverence to the Holy Name on the High Priest's miter. And when Parmenio expressed surprise at the act, he answered that he had seen in a vision in Dium in Macedon the God whom Jaddus represented, who encouraged him to cross over into Asia, and promised him success. Afterwards he entered the city, offered sacrifice and heard a recital of the prophecies of Daniel, which foretold his victory, in consequence of which he bestowed important privileges upon the Jews. He tore down that others might build up. This really was a preparation for the later conversion to the Christian faith. Alexander exhibited on the world's broad stage the time of trouble with which this age will end as a preparation for the Kingdom of God on Earth.

9:6 — A BASTARD DWELL IN ASHDOD — Literally a mongrel, one of blemished birth. The same word occurs in Deut. 23:2.

CUT OFF THE PRIDE OF THE PHILISTINES — Their strongholds, temple idols.

9:7 — TAKE AWAY HIS BLOOD OUT OF HIS MOUTH — The blood of sacrifice and idolatry. Also his cruel treatment of Israel.

ABOMINATIONS — The evil practices connected with their idolatry.

HE THAT REMAINETH, EVEN HE — The whole clause strikingly depicts the abolition of idolatry in the nations of the Philistines.

FOR OUR GOD — They shall become His worshippers unlikely as it may seem. This conversion is in the Kingdom.

GOVERNOR IN JUDAH — Like a prince or tribal head. The Hebrew word denotes the head of one thousand men (as in Micah 5:2). In earlier books the word is applied only to the tribes of Edom, but here to tribal heads of Judah. The remnant of the Philistines is to become so thoroughly converted that he can be trusted with leadership, like a captain or ruler of one thousand.

EKRON LIKE JEBUSITE — One of the live cities as used for the whole. Inhabitant of Jebus, who were incorporated into Israel. (See Aurauna, 2 Sam. 24:18)

9:8 — I WILL ENCAMP — Not only shall a judgment fall on the neighboring nations and the remnant of them be converted, but the Lord will carefully protect Israel. (*R.S.V.*) “Then will I encamp at my house as a guard so that none shall march to and fro; no oppressor shall again overrun them, for now I see with mine own eyes.” *Moffatt*: For I am on the watch now.” See Ex. 3:7; Psa. 102:19.

9:9 — REJOICE GREATLY — Make a loud noise, shout, Hallelujah!

DAUGHTER OF ZION, DAUGHTER OF JERUSALEM — The Jewish people at the first advent. “Zion”—sunny, bright, joyful; “Jerusalem”—founded in peace.

BEHOLD THY KING — Look! At last the Messenger of the Covenant has come, long awaited. (Mal. 3:1-6) *Fer. Fen.*—“Look, for your King comes to you, he is righteous, has power to save, is humble and rides on an ass—on a colt, the foal of an ass.” Not any ruler, but THY King. Note the four features of character mentioned here.

RIGHTEOUS — A perfect counterpart of Adam, to satisfy the claims of Justice against mankind. (Rom. 3:26; Psa. 49:6-8; Isa. 63:5, 53)

HAVING SALVATION — All the ancient versions render this Hebrew word (*Niphal*) in the active voice; but some modern critics put it in the passive voice—Saved—perhaps this king is saved not for his own sake but for his peoples.

LOWLY — Some render this word “afflicted.” The Hebrew root = to be bowed down (by outward circumstances), or if inwardly = meek, patient, lowly.

RIDES ON AN ASS — The ass was indeed ridden by distinguished persons in the early days of Israel, when horses were not used at all. But after the time of Solomon no instance occurs of its use on state occasions. That this King should ride officially, not on a horse but upon an ass, and

that an untrained foal (that had not yet left its mother) showed how far he would be from military force and power and worldly splendor. He comes to serve in peace, to prove that the forces of right and peace and humility are more effective in blessing than all the pomp and show of military power.

9:10 — CUT OFF — The destruction of military power with all its taxation and its training to kill, its destruction and fear and waste of everything—life, manufactures, buildings, homes, farms and land. Our nation has fallen into the hands of military minds and its drifting to ruin. “Cut off”—extermination.

SPEAK PEACE TO THE NATIONS — Message of comfort, rest, quiet and security. No more destruction of homes, and property, no more slaughter of our young men, the brains and strength of the nation with its awful waste of steel, much needed metals, rubber, gasoline, etc.

DOMINION FROM SEA TO SEA — The whole length and breadth of the land, and of the whole earth. And that, by request and voluntarily. (Chap. 8:20-23)

Here is presented a person in whom the greatest grandeur, magnificence, power and influence are associated, without confusion or contradiction, with the greatest humility, gentleness, poverty, suffering and weakness. No judge, king or ruler of any sort in all Jewish history ever united in his character or experience these two extremes. None were so lowly, none so exalted. None without spoke peace even to his own people, much less to the nations, and least of all to the entire known world. It is true of only one human being in all history that he had not where to lay his head and rode upon an ass, and yet acquired a limitless dominion over land and sea.

Jesus by this humble procedure was calling their minds back to the time when peace and prosperity ruled, before military rule had robbed them of peace and security and most of their possessions and to the meek and lowly service of love and true living. (Isa. 32:15-18)

The Hebrew prophet was a man of genius, enthusiasm and intense moral energy. His pure reason, illumined by God, enabled him to understand the character of the divine government and foresee events hidden from common eyes. His exalted imagination and sensitive conscience presented to him the visions of God. Thus he foresaw not only the general triumph of Truth and the exaltation of Israel, but also the means by which these were to be obtained, namely the Messiah. Among the Hebrews the idea of the Messiah was the central thought of their Scriptures and the organizing basis of their national existence.

Their theocratic constitution was not owing to a blind and odious particularism, but was the result of God's wisdom in choosing one race to be the depository of the truth and blessing destined one day to be the coextensive with the race.

It is remarkable that St. John's narrative of the triumphal entry of Christ, riding into Jerusalem on the foal of an ass is immediately followed by an incident in the history—"Certain Greeks wished to see Jesus." The incident itself was like a vision of the coming of the Gentile world to Jesus. These Greeks were its first indication.

He will bruise and break the power of his enemies, but with his golden scepter of love, following the Just retribution of the time of trouble. He reigns by His own right, and by their full and free consent in their hearts. He will reign upon a throne of Grace to which they have access at all times, and whence they receive the pardon of all their sins, grace to help in time of need, and a renewed supply sufficient for all their wants, cares, services and conflicts.

9:11 — AS FOR THEE ALSO — Particularly for the Jewish people to whom the prophet is sent. Their calling is not to be forgotten. (Rom. 11:25-32) They shall have their portion in the Kingdom.

FOR THE SAKE OF THY COVENENT-BLOOD — The covenant of Jehovah with His people was sealed with blood in the type, and the New Covenant will be sealed with the blood of His own Son.

Here the prophet turns away from the beautiful picture of the peaceful King extending his beneficent sway over all the earth, to describe a period of distress and weakness, as their further experience, but from which He promises full deliverance.

SEND FORTH THY PRISONERS FROM THE PIT, WHEREIN IS NO WATER — This refers to the resurrection in the Kingdom. The "Pit" is the grave (Heb. *Bowr* = a pit or hole, from a root meaning to bore.)

9:12 — RETURN TO THE STRONGHOLD — This is the same command as given by John the Baptizer. Those who heeded the command were received into Christ but the nation as a whole refused him and so our Lord declared their punishment in Luke 19:41-44; Matt. 23:33-39. Jesus is the stronghold as in Mic. 4:8.

PRISONERS OF HOPE — The Jews were prisoners of hope under the Law Covenant looking for Messiah to deliver them, which will be accomplished at the time of the Kingdom at the second advent. He will deliver them from the curse of the Law and from death and all their ills.

TODAY DECLARE DOUBLE — Because of their refusal their double of punishment mentioned by Jeremiah 16:17, 18 and Isa. 40:2 and spoken of in the Law in Lev. 26 and Deut. 28—1845 years.

9:13 — This refers to the Kingdom though partially fulfilled in the times of the Maccabees (the name means the hammer). Then Judah will be the leader and the whole nation will be used as the Lord's instrument for the work of the Kingdom. (Micah 5:7-9; Isa. 11:10-16; 19:23-25; Zech. 12:6-9) The Hebrew for "bend" literally means tread, because a bow was often stretched by setting the foot upon one end.

STIR UP THY SONS, OH ZION AGAINST THY SONS OH GREECE — Javan, the name of the fourth son of Japheth (Gen. 10) is the Hebrew word for Greece, usually identified with Ion or Ionia. This seems to be a reference to the last battle against the allied nation coming against Israel in the last day. (Ezek. 38, 39; Zech. 14; Joel 3)

MAKE THEE LIKE THE SWORD OF A HERO — A conqueror, as they will. (Zech. 12:7, 8)

9:14 — JEHOVAH APPEAR ABOVE THEM — As He will fight for them (Zech. 14:3) from heaven through The Christ.

HIS ARROW LIKE LIGHTNINGS — Not only swift, but the Word of God will be illuminating them, recalling to their minds the prophecies.

BLOW THE TRUMPET — The seventh trumpet, the trump of God, the Jubilee message of liberty throughout all the earth for all mankind.

WHIRLWINDS OF THE SOUTH — Irresistible driving all before it. (Isa. 21:1)

9:15 — JEHOVAH PROTECT THEM — His favor will return to His people and he will be active in their behalf as in the days of old.

THEY DEVOUR — As a lion. (Micah 5:8)

SUBDUE THE SLING STONES — Subdue the enemy, contemptuously styled sling-stones, or pebbles from the brook.

DRINK AND MAKE A NOISE AS FROM WINE — The reference is to the Brazen Altar and the sacrifices made upon it. The flesh of the offering is the food, and the blood of the sacrifice is the drink. The Jews were forbidden to drink blood. The noise as from wine would indicate a fullness, perhaps satisfaction.

FULL AS THE SACRIFICIAL BOWL — These were the bowls used to catch the blood of the animal, and the horns of the altar were sprinkled with the blood. This would seem to have reference to the time of trouble as a retribution, and a just recompense for the slaughter of mankind in the past oppression and wars, as typed in the statement of our Lord in Luke 23:34-36; Rev. 18:4; Jer. 51:35, 49. The requirement of Justice for the murders and cruelty of the past.

9:16 — STONES OF A CROWN — But His people will be delivered in that day, at the second advent, first the deliverance of the Church as the Lord's jewels as mentioned in Mal. 3:16, 17; Isa. 62:3.

LIFTED AS AN ENSIGN UPON HIS LAND — The Church will be exalted with her Lord to shine as the sun (Matt. 13:43) an example to all of what the Lord can do for those who trust Him. *R.S.V.*: "For like the jewels of a crown they shall shine on His land." *Moffatt*: "He shepherds them on His own land (like jewels for a crown)." *Fer. Fen.*: "Like bright gems for a crown on His land." *Roth.*: "For they shall be like the jewels of a diadem sparkling over His land."

9:17 — FOR HOW GREAT IS HIS GOODNESS, AND HOW GREAT IS HIS BEAUTY — *Roth.*: "How excellent is it! Yea how beautiful!" The goodness of Jehovah will then be seen by all, and all may benefit by it, as love and power will be working to their full extent, guiding by wisdom. (Rev. 15:4; Isa. 25:9)

CORN AND NEW WINE — The earth will yield its abundance as the curse will be removed. New wine would be the unfermented juice of the fruit. Also there will be Truth on every subject for the mind and heart, and true doctrine to straighten out the thoughts and ideas of all. (Isa. 29:18, 24) All shall be taught of God. (Isa. 54:13; 52:15; Jer. 31:34; Micah 4:2; Heb. 8:10) Health and strength will be abundant.

Verse 10 speaks of the peace of the Kingdom, and verse 15 of the final conflict with evil which will precede it.

10: — This chapter does not commence fresh train of thought, but rather it is an expansion of the foregoing prophecy. First there is the promise of rain and fruitful seasons (vs. 1); a reference to idolatry as the cause of their afflictions (vss. 2, 3); deliverance by God's blessing upon native rulers (vss. 3-5); restoration of ancient mercies (vs. 6) special mention of Ephraim as participating in the growth and enlargement promised to the whole nation (vss. 7-9); further promises to the nation couched in historic allusions to their former experience, and fulfilled only in Messiah's Kingdom.

This chapter continues and enlarges the promises of the preceding; after showing that their distresses are due to their apostasy, it foretells their deliverance thru actual conflicts where Jehovah gives to the native leaders a force and courage which suffice to subdue foes far greater than themselves. (Zech. 12:7-9; 14:14)

The words of the prophet in verse 6 were fulfilled partially in and after the captivity. Many of the transplanted Ephraimites fell away from the faith and became absorbed among the nations who surrounded them, but many who remained true to Jehovah joined their brethren of Judah even before the captivity. (2 Chron. 11:13-17; 15:8-15; 30:11, 21, 18; 31:1, 6; 34:9, 6, 7, 33; 35:17, 18) Their common calamities softened and at last obliterated the old feelings of enmity toward each other. Jerusalem again became the central point of the whole nation and while not a few (50,000) actually shared in the restoration, others who remained in exile, yet adhered to the second Temple, aided it by their gifts and often attended the yearly festivals.

In the New Testament there are repeated allusions to the twelve tribes, conveying the distinct impression that the inhabitants of Palestine in our Lord's day represented all twelve tribes.

The Israelites under Persian rule became identified with the captives of Judah, the nationality of the ten tribes became extinct.

By this dispersion the light given the Jews shone everywhere. So when the Gospel was proclaimed a freer access was had to the Gentiles, because Jews were dispersed in all lands. The first preaching was done in synagogues.

This summons to prayer is not a mere expression of God's readiness to give, but from the force of the words and the connection, is to be taken literally, as well as spiritually. Rain stands for all blessings temporal and spiritual. The doctrine of prayer is a vital one. There never has been and never can be a religion without communion with the object of worship.

The question with man is not whether he will have a religion, but always whether he will have that which is true or that which is false. Not only his intuitions, his moral convictions, but his dependent condition, his subject to change, want, sorrow and death, all compel him to look up to some superior power, something nobler and better than himself. If this craving be not met with the Truth, it will surely will be met with falsehood. A permanent stay of atheistic unbelief is impossible. Such a state has never been seen in all the world's history. In ancient Israel there was a constant oscillation between the worship of Jehovah and the worship of idols, but never the abnegation of all worship. And this is the alternative which confronts every man in every age. They may reject the true God and the revealed religion, but the inevitable result is superstition in some form, more or less refined.

Just as among the Jews, whenever they deserted the true God “diviners” came to the front. When Saul could get no answer from the Lord, either by dreams, or by Urim, or by prophets, he went to the witch of Endor.

Intelligence and culture are no guard against such a result, if men will not believe the rational and true they will believe the absurd and the false. Our own land at this day furnishes conspicuous examples. Table turnings and spirit rappings have led captive many who turned away in scorn from the teachings of Christ and His Apostles. The voice of God uttered with every kind and degree of evidence in his word, has been given up for the pretended disclosures of the spirits of the dead; and the necromancy of the 19th century before Christ has been revealed in the 19th after Christ. And the results have been what was to be expected. On the one hand a degree of unnatural excitement of the feelings and the imagination which terminated in an eclipse of reason; and on the other a lowering of the tone of morals which undermined the family constitution and swept away the surest safeguard of human society. It is criminal now as in the days of ancient Israel, and as dangerous, to consult diviners. (Isa. 8:19, 20)

10:1 — IN THE TIME OF THE LATTER RAIN — In the closing years of the Gospel age. In the time of the harvest of the age, 1874-1919. This has been amply fulfilled as promised by our Lord in Luke 12:37 and Joel 2:21-27; Rev. 3:20.

THE LORD SHALL MAKE BRIGHT CLOUDS — More properly “Lightnings” and give them showers of rain—as He had done during this Harvest Time.

TO EVERY ONE GRASS IN THE FIELD — Truth and abundance of food for study. The prophet includes here under one kind all things necessary for an abundant spiritual life, for the New Creature, and blessings for the world also in the way of increased knowledge and invention to make life easier and give more time for better things. As in verse 6 “For I am Jehovah their God.” For every one who asks.

10:2 — FOR THE TERAPHIM HAVE SPOKEN VANITY — The teraphim were household gods. (Gen. 31:30-35; Hos. 3:4, 5; Judges 17:1-4) The prevalence of imposters of the kinds here mentioned just before the overthrow of Judah is abundantly established. (Jer. 27:9; 29:8; 23:9, 14, 32; Ezek. 21:34; 22:28)

THEREFORE THEY WENT THEIR WAY AS A FLOCK — The consequence of their idol worship was that they wandered away further and further from their God. Troubles overtook for them in increasing degree. And among their leaders—

THERE WAS NO SHEPHERD — They would not hearken to the prophets whom the Lord sent, and their diviners were prophets, were messengers of lies. Even as it is today. Their leaders use the dog in the manger tactics, they would not eat, and they were determined that the people should not eat of the truth. (Matt. 9:36; Mark 6:34; Jer. 23:16-29)

10:3 — SHEPHERDS — Because they preached lies, deceived and misled the people. (Isa. 28:14-18) The priests and king and leaders of the people, who have led the people into idolatry, oppressed and defrauded them. (Ezek. 34:2-6, 10-19, 23)

HE GOATS — Selfish, grasping leaders, wilful against the Lord, rebellious.

PUNISH, VISITS — There is a play here upon the Hebrew word *Paqad* = to visit, in its two meanings—to care for and to punish. Jehovah cares for His people and punishes their evil leaders.

HOUSE OF JUDAH — The faithful remnant of His people.

GOODLY HORSE IN WAR — His instrument for punishing the nations which come against the Jews in their final trouble and in work of the Kingdom (Zech. 12:8, 9; 14:14) such a horse as having extraordinary qualifications (qualities), well trained and equipped as the war horse of the general.

10:4 — FROM HIM (JUDAH) CORNER STONE — Christ Jesus. (Psa. 118:22; Eph. 2:20; Matt. 21:42; Mark 12:10; 1 Pet. 2:4-7; Zech. 3:9; 4:7-9; Jer. 30:21)

THE PEG (NAIL) — (Eccl. 12:11; Isa. 22:20-25) Christ Jesus. Large ornamental pin built into wall of oriental houses to suspend household utensils and garments.

BATTLE BOW — The military forces and weapons. The Word of God. (Psa. 45:4, 5; 2 Cor. 10:4, 5; Rev. 19:11-16; Eph. 6:17)

EVERY RULER — Oppressor is the original meaning, but here as in Isa. 3:12; 60:17; Jer. 30:21.

TOGETHER — As united in the Kingdom, Ancient Worthies.

10:5 — LIKE HEROES TREADING DOWN INTO THE MIRE — Overcoming their foes, annihilating them. (Zech. 12:8)

LORD IS WITH THEM — His favor returned to them.

RIDERS ON HORSES — Shame—Military leaders revealed as slaughterers. Whole military organizations as oppressors, exploiting the people. Slaughter so many periodically to keep population down and under control. Also teachers of false doctrines.

10:6 — STRENGTHEN JUDAH — Give them divine help. (Zech. 14:3, 13; Joel 3:2, 7, 8, 16)

JOSEPH — The ten tribes, as Ephraim and Mannasseh were the most numerous.

BRING THEM AGAIN TO PLACE THEM (MAKE THEM DWELL) — *Moffatt*—“Bringing them home in my compassion”; *Fer. Fen.*—“will establish them, because I pity.” (Ezek. 36:11) Security and happily as in the olden time.

HEAR THEM — Answer their prayers and heart longings. (Isa. 65:24; Psa. 102:16-22)

BE AS THOUGH I HAD NOT CAST THEM OFF — Return to full favor in the Kingdom, Ezek. 36:11. *Fer. Fen.*: “As though I had never expelled them.”

FOR I AM JEHOVAH — The God of Mercy, Their God. (Ex. 20:6; Psa. 130:4; Ex. 34:5-7; Psa. 108:4)

10:7 — EPHRAIM = Mentioned to assure that all Israel would share the blessing as well as Judah. The 10 tribes had not returned as fully as the two from Babylon, partly because they were in Elam and Persia. All Israel will share.

WINE — Makes the heart merry. (Psa. 104:14, 15)

THEIR CHILDREN — Showing the blessing future. The Kingdom will start with the living, later the resurrection. (Psa. 78:65)

REJOICE IN JEHOVAH — Showing a complete heart conversion.

10:8 — HISS FOR THEM — (Isa. 5:26; 7:18) Alludes to ancient method of swarming bees. A large part of Israel were still in exile, but all Israelites indeed will be gathered. Perhaps whistling.

The utter downfall of the ten tribes, now so long ago that every political reason for keeping the old disagreement was dead and gone. (Ezek. 36:11) Especially now that all tribal records have been lost and destroyed. None can prove their tribal descent.

REDEEMED THEM — God's purposes still stand. All were redeemed, but the Jew first. (Rom. 2:9, 10; Zech. 12:7; Acts 15:15-17)

INCREASE — As they did in former years in beginning. (Ex. 1:12, 20) In *Merrivale's History of the Romans*, chapter 29: "Josephus informs us that 200 years after this prophecy, Galilee was peopled to an amazing extent, studded with cities, towns and villages. He adds that the villages were not what are usually so called, but some of them contained 15,000 inhabitants." When in the Kingdom those in their graves will be brought back, they will swarm again. (Ex. 1:12)

10:9 — SOW THEM AMONG THE PEOPLE — Instead of dying out, the increased even in the Ghettos.

REMEMBER ME — Long for the return of God's favor. (Psa. 102:14; 137:5, 6)

TURN AGAIN . . . LIVE — (Ezek. 37:4) Return to Jehovah.

THEIR CHILDREN — The blessing would not be transient but abiding.

10:10 — BRING THEM AGAIN — When their double of punishment is over, just preceding the Kingdom.

EGYPT — ASSYRIA — Egypt and Assyria are mentioned here as symbols of all the countries into which they were dispersed. See Isa. 19:18-25; 11:10-16. Egypt was their first oppressor and Assyria the final instrument of overthrow for ten tribes.

GILEAD AND LEBANON — Northern Palestine on both sides of the Jordan, the former home of the ten tribes. Gilead now possessed by Arab Kingdom of "Jordan." Context looks like Israel would possess it before Jacob's trouble. If so Israel would have to take it and this might precipitate trouble with United Nations and so involve all nations.

ROOM NOT FOUND FOR THEM — The usual phrase for multiplying multitudes. Merrivale accounts for the manner in which the Jews swarmed over the whole Roman world, in the centuries just before Christ, swarmed over the whole Roman world, from the Tiber to the Euphrates, from the pines of the Caucasus to the Spice Groves of Arabia Felix, because of the insufficiency of their native land to support them, the immense population. (*Merrivale, Lang*)

10:11 — PASS THRU THE SEA WITH AFFLICTION — Referring to crossing of Red Sea at beginning of their history. *R.S.V.*: "They pass thru the sea of Eg." *Fer. Fen.*: "He will cross the sea of distress." *Roth.*: Though

he pass thru a sea of affliction yet shall he smite the sea, with its waves.”
Refers to Gentile persecution of the Jews. Though the help of the Lord will help them to overcome (as in Isa. 11:15).

ALL THE DEPTHS OF THE NILE DRIED UP — Power and resources of Egypt, symbol of Gentile power, be destroyed.

PRIDE OF ASSYRIA BROUGHT DOWN — Well expressed character of Assyria. (Isa. 10:7, 13-15, 12)

SCEPTER (or ROD) OF EGYPT DEPART — Rod of the taskmaster. Gentile rule and power be overthrown.

10:12 — I WILL MAKE THEM STRONG ON THE LORD — God’s favor return to them. (Zech. 12:8)

WALK UP AND DOWN IN HIS NAME — All their activities be in harmony with God.

In the last three verses the prophet describes a far greater blessing than hitherto, to be theirs in the Kingdom, where and when their heart shall fully return to the Lord. (Hos. 3:5)

The drying up of the sea (Psa. 45:2, 3; Rev. 21:1), the humiliation of Assyria (Isa. 10), the overthrow of Egypt, set forth the removal of all possible obstacles to the Kingdom of God.

The removal of these obstacles is set forth in beautiful imagery in the next chapter — 11.

11: — This chapter eleven, presents a marked contrast to chapters 9 and 10. Those were full of encouragement. They speak much of conflict, but uniformly represent the covenant people as finally victorious and paint a bright picture of increase property and happiness. But here is a sad scene of general overthrow caused by deliberate and persistent wickedness.

It was necessary that the blessing of God should first of all be announced to the Jews that they might engage with greater alacrity in the building of the Temple, and feel assured that they were not wasting their time. It now desired to warn them against a course of careless disobedience, that the faithful should take alarm in time and earnestly draw near to God. Nothing is more destructive than false security, and whenever sin is committed without restraint the judgement of God is close at hand. So the prophet passes on to lift the veil of the future and show the final outcome of Jewish obstinacy and its terrible results.

The first three verses describe the ruin of the entire land in words arranged with rhetorical power, full of poetic imagery and lively dramatic movement. Then the cause of this widespread desolation is set forth not by vision as in previous chapters, but by symbolic action. Israel is a flock doomed to perish by the divine judgement. The prophet personating the Lord makes an effort to tell of the threatening infliction. He assumes the office of a shepherd equipped with staves fitted to secure success. He seeks to rid them of false leaders and win them to ways of truth and right. But the attempt is vain because of their obdurate wickedness and the result is a mutual recoil. He loathes them and they abhor Him. So He significantly breaks his staves to show that all over is over. But after breaking one, and before doing the same to the other, the shepherd asks for a reward for his unavailing effort. He receives one but it is so trifling that he had better have received none. They give him the offer of the price of a slave. Then the scene changes. Instead of a wise, kind shepherd the prophet personates one of an opposite character. The gentle crooks are replaced by knives and battle axes. The flock is no longer fed and guided and guarded but is torn and devoured, and at last its misguided rulers are smitten and palsied and so the curtain falls.

11:1 — This chapter has a double application, first to Natural Israel and then to Spiritual Israel and to Christendom.

LEBANON — = White, and so represents justification, righteousness.

OPEN THY DOORS — To admit the world as she has done, and worldly men have obtained control of her, the Nominal Church. The fire looks forward to the final condition. The fire is the result of the worldly spirit of self seeking. The leading lights see the trouble coming and are trying to stem it.

CEDARS — The religious leaders, ministers, priests. Many of there have already lost their faith and publicly announce it.

DEVOUR — Destroy as Christians, show them up as they really are, take away their leadership.

11:2— CYPRUS (FIR TREE) — A cry of despair and loss, the church people, the lesser leaders, Sunday School Teachers, etc.

LOFTY GREAT ONES — Their leaders are fallen, discredited.

SPOILED, LEAD WASTE — Their congregations have deserted them.

OAKS OF BASHAH — Bashan = sandy soil. The great business leaders, princes of commerce. Bashan was part of the territory of Dan.

THE HIGH FOREST — The whole nominal system.

FOREST OF THE VINTAGE — The counterfeit vine. These more or less spiritual leaders have been the stay and steadying force in the world. When they are fallen, the present order will rapidly disintegrate.

FOREST OF THE VINTAGE IS COME DOWN —

Leeser—“Impregnable forest.” Babylon has regard herself as indispensable to the Lord’s plan and to the world, as not possible to be destroyed (Rev. 18:7 “shall not see sorrow”). “Babylon is Fallen.”

11:3 — HOWLING OF THE SHEPHERDS — The great systems of religion break down and their congregations break up.

GLORY LAID WASTE — The proud leadership of the churches is destroyed in the intense trouble.

ROARING OF YOUNG LIONS — PRIDE OF JORDAN — In the literal picture the flames spread over the luxuriant growth around Jordan, forcing the lion out of their lairs into the open. The luxuriant bushes and reeds enclose the stream with a garland of fresh and beautiful verdure, the pride of Jordan. The young people are now taking over more of the activities, they are eager church workers, and active in the business world.

PRIDE OF JORDAN — The creeds and catechisms and confessions of faith in Western nations. These are shown to be illogical and full of false human ideas, which, is representative of God and His Word. Pride of man is greater now, because of accomplishments.

11:4 — THUS SAITH JEHOVAH, FEED THE FLOCK OF THE SLAUGHTER — They should preach the Truth, The Word of God, to the people, especially the True church. Not only persecuted but covenanted to sacrifice even unto death.

MY GOD — An expression of thanksgiving. Faithfully declaring an unpopular message.

11:5 — WHOSE POSSESSORS — The Pastors speak of My Church, My Congregation, My flock.

SLAY THEM — The treatment the nominal church has given God’s people. Persecute, rob them of the Truth. Drive the truth seekers out of the church. Slay them socially.

The undertakers, the publishers of church literature, profit by them. Raise money by church socials, Bingo parties, keep members busy.

THEIR OWN SHEPHERDS PITY THEM NOT — The clergy.

SIT ON THE MT. OF THE CONGREGATION — Take their ease and get large salaries. (Isa. 14:13) This prophecy was true of religious leaders at first Advent, and is true now of Churches nominal. (Matt. 23:13-35)

11:6 — NO MORE PITY — The time of judgment had come at first advent, Harvest (Luke 3:9; Prov. 1:24-32; Matt. 23:34, 35; Luke 19:42-44) and is true at second advent.

WILL NOT DELIVER — Let the punishment take its course. (Isa. 26:21)

INTO HAND OF NEIGHBOR — Cut-throat competition. Scarcity of work and high prices of food and supplies, bring it about. (Isa. 19:15)

INTO HAND OF HIS KING — (Or ruler.) Oppression by heavy taxation in everything.

SMITE THE LAND — Exploit the people and by foolish laws restrict their liberties till the land groans. (Use of insecticides.)

11:7 — AND SO I FED THE FLOCK — Referring to Harvest Message, the special food for the true Church in the time of the second presence. (Luke 12:37) With the pure truth of the Word.

FED — Not merely with food — the Hebrew word means entire care.

TWO STAVES — Used to care for the flock. Staves have names—not merely one stave as was usual, but two to indicate extra portion or provision.

BEAUTY — (or grace) — Divine favor which wards off evils. Truth along spiritual or Heavenly lines for the New Creatures' development.

BANDS — (or union) — Excludes internal discords. Truth along earthly lines to enable Church to understand the events and times.

FED THE FLOCK — Used the staves to care for and provide for His people.

11:8 — THREE SHEPHERDS — Three guiding forces (cut off from being his mouth pieces, spewed them out of his mouth (Rev. 3:14-16)—Beast, False Prophet, Dragon, Babylon in general.

IN ONE MONTH — Thirty years from 1886 to date of publication of Volume 1 of *Scriptures Studies* to 1916 death of Bro. Russell.

Mutual repulsion—Babylon renders lip service, but not heart worship. Civil authorities, Priests, Prophets. (*Lang*) (Jer. 2:8; Matt. 16:21) Babylon in 1878 (Priests and Prophet) and Civil Power 1914.

11:9 — I WILL NOT FEED YOU — Babylon cast off and the Lord feeds his people through other channels or servants.

Let the destroying forces do their work. (Isa. 18:4, 5) As at Midian and as in Zech. 14:13; Isa. 19:2.

11:10 — BREAK, OR CUT, IT ASUNDER — Rightly divide the Word of Truth and thus show the understanding of the Covenant with Israel (no other nation had such. (Psa. 147:19, 20; Deut. 4:32-36)

BREAK MY COVENANT WITH ALL THE TRIBES — Destroy, Annul. See *Rotherham* note—tribes.

In the Harvest time the light on the Covenants showed Law Covenant broken and why and how. Rightly divide beauty staff, truth or spiritual things, God's plan.

ALL THE PEOPLE — Cast off the Nominal People, spew out Laodicea. All the people = the household of faith.

11:11 — POOR OF FLOCK — The faithful, true Church, wise virgins.

WAITED UPON ME — Gave heed to the Lord, watchful and obedient.

KNEW IT WAS WORD OF JEHOVAH — Not merely Bro. Russell's. See Parable Matt. 21:33, 34. The humble saints knew then that it was the Lord speaking and who is returned.

11:12, 13 — I (JEHOVAH) SAID UNTO THEM — The Priests and rulers.

IF YOU THINK GOOD — Left it to their judgment, that they might show to all future generations how little they valued the Lord's messengers and His labor for them.

THIRTY PIECES OF SILVER — The price of a slave (Ex. 21:32) and of a female slave. (Hos. 3:2) Such an offer was more insulting than a direct refusal and was contemptuously rejected (for fulfillment see Matt. 27:1-10).

THROW IT TO POTTER — Contempt could not be used in Temple treasury (Matt. 27:6) price of blood. Like our phrase "throw it to the dogs."

GOODLY PRICE — Sarcasm and irony.

11:14 — CUT ASUNDER (rightly divided) **BANDS** — The brotherhood spirit of all under one covenant, as it was after return from Babylon. In Jesus' day they ended up by fighting one another in the siege of Jerusalem by Titus.

The diligence and affection of the shepherd had no effect. The foredoomed flock turned away from with loathing. The kindly effort miserably failed.

"The Kingdom of God shall be taken from you." (Matt. 21:43) No more was to be done. The last and crowning manifestation of Divine mercy had been made, and yet, so far from awakening and reclaiming the infatuated people it only incensed them, and brought wrath and ill-doing upon the messenger. They had the services of the Good Shepherd, under whom they had found repose, protection, green pastures and running waters. but they would have none of Him.

Their rejection of him culminated in a mad frenzy of hate for one another. "If I had not come and spoken unto them they had not had sin; but now they have no cloak for their sin. . . If I had not done among them the works which none other man did they had not had sin; but now they have both seen and hated both me and my Father." (John 15:22-24)

The two staves were broken and he who held them relinquished his office. Neither Beauty nor Bands any longer performed their grateful function. To break a shepherd's crook is a graceless, unappreciative act, but as performed by one who represented the Good Shepherd it expressed a most fearful truth—the final abandonment of the flock by the only one who could feed, guide or defend it. Ever since the miserable natural sheep have experienced the weight of Jehovah's words "Woe unto them when I depart from them!"

It was the loss of all brotherly unity represented in the old disruption of the nation under Jeroboam. The breaking up of the nation into two parties bitterly hostile to each other, was one of the most marked peculiarities of the later Jewish history and greatly accelerated the ruin of their nation in the Roman war.

11:15 — INSTRUMENTS OF FOOLISH (WICKED) SHEPHERD — Usual equipment—a crook, a bag, a pipe, a knife. The nature of these of the foolish or neglectful shepherd are not stated but evidently are not for caring for the sheep, but for selfish reasons. He not merely neglects, but destroys. The term directs attention to the fact that the rulers of the nation are so blinded by their selfish greed and fear of losing their positions that all the graces and goodness manifested by Jesus only inflamed them the more.

While the rulers at the first advent gave a partial fulfillment, yet the words fit more accurately to the Harvest Time and describe the acts of Joe Rutherford.

NOT VISIT THOSE CUT OFF — Those who (vss. 15,16) will not submit to his rule. *Fer. Fen.*—the young—those just entering the Truth, not fully established). (Margin—hidden.) (*R.S.V.*—the perishing—those abandoning the Truth.)

(*Fer. Fen.*—“not visit the young, nor seek the wounded, nor care for the sick, nor provide fodder.”) (*R.S.V.*—“not care for the perishing or seek the wandering, or heal the maimed, or nourish the sound.”) (*Moffatt*—“not look after what is missing, not look out for what is scattered, or heal what is hurt, not cherish the sound sheep.”)

Four things he will not do. All are the equipment or characteristics of a foolish or wicked shepherd and are the things a good shepherd will do.

Two things this shepherd will do, and both are selfish and cruel—eat flesh of fat ones and so greedy take away even the hooves (hoofs.) Destroy their power of movement or service to the Lord.

11:16 — I WILL RAISE UP A SHEPHERD — Bro. C. T. Russell.

THOSE THAT BE CUT OFF — Will have nothing to do with the Nominal Church, spewed out, cast off.

THE YOUNG ONE — *Leeser* and *R.V.*: Those that are scattered, gone astray. He will not chase or seek after those who have gone out of the truth.

NOR HEAL THAT THAT IS BROKEN — *Leeser*: “That hath (a limb) broken -that will not walk uprightly.”

NOR FEED THAT THAT STANDETH STILL — Who will not progress, who will not read and study and grow.

BUT HE SHALL EAT THE FLESH OF THE FAT — Feast on the rich. @SECOND PAR = **AND TEAR THEIR CLAWS IN PIECES** — *R.V.*: Teak their hoofs—destroy their propelling powers so that they could not travel. Refers to horses—false doctrinal hobbies. The truth will show up their falsity and render them powerless to deceive the Lord’s people (faithful).

11:17 — WOE (punitive judgment) **TO THE WORTHLESS SHEPHERD** — *Leeser, Fer. Fen., Roth., R.S.V.* Because of ambition and pride cannot render any real service to the sheep or to their owner.

LEAVETH THE FLOCK — Forgets, deserts, forsakes. Does not remember they are the Lord’s sheep, but exploits them.

SWORD — “Sword of His mouth”—Bible, truth.

SWORD UPON HIS RIGHT ARM — Cut off his power to serve the Lord. Reject him as cannot be trusted.

UPON HIS RIGHT EYE, DARKENED — Spiritual vision. Fulfilled in Joe Rutherford.

AND HIS RIGHT EYE SHALL BE UTTERLY DARKENED — This had an actual fulfillment in Mr. Barbour. But symbolically also.

RIGHT EYE — His spiritual eyesight. His influence was taken away by the Truth and he was forced into outer darkness.

12: — Chapter 12 begins the second half of the last division of Zechariah’s prophecies. It begins with the same words as the first half (Chapter 9), but in a different application. Both utterances are burdens i.e. threatening predictions. The first sets forth calamity as the portion of God’s enemies, whether within or outside His covenant people. The second describes the attack upon Israel by the gathered Gentile nations in the last days of the present order; and the spectacular deliverance of Israel.

12:1 — BURDEN — Upon, but not against Israel, concerning; hence a message.

ISRAEL — Regathered in Palestine, and restored as a nation, but at present in unbelief as regards Messiah.

JEHOVAH . . . STRETCHES — Heb. extends, forms.

THE HEAVENS — As in Job. 9:8; Psa. 104:2; Isa. 40:22; 42:5; 44:24; 45:12.

LAYS THE FOUNDATIONS OF THE EARTH — This has a deep meaning, both natural and religious. The natural earth has a solid rock base, the central core is supposed to be molten rock, mostly nickel and iron, from 1600 to 4000 miles in diameter. This is surrounded by an intermediate layer of rock and iron some 1400 mile thick. Then an outer core or mantle some 1800 miles thick of heavy rock. The crust is of rock and soil, 30 miles or so thick. So this earth of ours is well founded and securely established, made to last for eternity.

As earth represents human social conditions, God founded it originally perfect and beautiful as in Eden. (Deut. 32:4; Heb. 1:10; Eccl. 7:29) But man has so corrupted these that they must be destroyed as unfit to continue. (2 Pet. 3:7, 8)

FORMETH THE SPIRIT OF MAN — Through the centuries by permission of evil and training in righteousness to develop a character crystalized for right, trustworthy and dependable, thru eternity. Takes time. (This formation of the spirit of man may suggest that unrestrained and continuous agency (Holy Spirit) by which He controls the thoughts and purposes of men and so is able to accomplish His own purposes through or in spite of them.)

12:2 — “BEHOLD” — An astonishing event!

JERUSALEM — Natural Israel at Armageddon.

CUP — Not Hebrew word for cup here, but bowl or basin, perhaps because many are to drink of it.

REELING — Vain, disastrous attempts, the enemy hesitant and staggering, trying various means. (See Ezek. 38, 39)

IT WILL BE AGAINST JUDAH ALSO IN SIEGE AGAINST JERUSALEM — Rest of the statements indicate Judah as heroically fighting, so this seems to mean the battle against Jerusalem and Judah.

12:3 — HEAVY STONE — As in sports, trying to lift a stone too heavy for them and so get sprains and dislocations (tear themselves). It is in the way of their plans, and they try to get rid of it.

ALL NATIONS OF EARTH GATHER AGAINST IT — As Joel 3:1-3; Micah 5:5, 6; Ezek. 38, 39; Isa. 10.

12:4 — SMITE EVERY HORSE WITH TERROR AND BLINDNESS — Confusion and wondering consternation, so they attack one another (chap. 14:13) as the Midianites. (Judges 7; Hab. 3:7)

MADNESS — So that they do stupid things and injure one another.

OPEN MINE EYES — God smites with blindness the warring powers of His foes, but opens His own eyes wide to see and provide for needs of His people to protect, defend and bless.

12:5 — CHIEFS OF JUDAH — The leaders of the tribes or clans.

INHABITANTS OF JERUSALEM HAVE STRENGTH THROUGH JEHOVAH OF HOSTS, THEIR GOD (R.S.V.) — The siege will cause them to realize no help from Gentiles, and their own strength failing them, their only hope is in Jehovah. (Hosea 2:15)

**12:6 — CHIEFS OF JUDAH AS A PAN OF FIRE (BLAZING POT)
AMONG WOOD** —Set fire to and burn up and destroy all around them.

FLAMING TORCH AMONG SHEAVES — Consume their foes on every side.

DEVOUR TO RIGHT AND TO LEFT — (Isa. 11:14; Micah 5:6, 7; Isa. 10:16-18, 26, 27)

JERUSALEM INHABITED IN HER OWN PLACE, EVEN IN JERUSALEM — Rebuilt on its own heap. *Moffatt*: “Still remain on its own site”—not in New York, nor London, but where it has always been.

12:7 — JEHOVAH WILL SAVE TENTS OF JUDAH FIRST — No one now knows of what tribe he is, all records lost, so what does it mean! These are contrasted with House of David and “inhabitants of Jerusalem”—as though some would be delivered before others. Chapter 14:2 states that “the city shall be taken, houses rifled (plundered), women ravished, and half the people (city) go into exile” but the rest of the people not be cut off from the city.

Who would be taken captive? Perhaps the fighters, the most active defenders. Notice the “tents”—not in the city, perhaps these in captivity. But why called Judah?

12:8 — THE LORD DEFEND INHABITANTS OF JERUSALEM — *R.S.V.*—“Put a shield about.” The return of God’s favor to Israel.

SO THE FEEBLEST AMONG THEM LIKE DAVID — In his battle with Goliath, trust fully in Jehovah. (1 Sam. 17:45-47) So gain the victory against great odds. (Zech. 14:12-15) As at battle of Sinai Peninsular. (The “stumbler”—one who can scarce hold himself up.)

HOUSE OF DAVID LIKE GOD — Exalted by divine help to direct and execute wise devices to make success in situation—the Ancient Worthies?

12:9 — DESTROY ALL NATIONS — That come against Jerusalem. As in Ezek. 38, 39; Joel 3; Zech. 14:1. Destroy their governments, not the people at home, destroy the armies and generals.

SEEK TO DESTROY — So that the destruction can be stopped at any point.

Israel has always been a burdensome stone to its assailants. They have harmed themselves, but not Israel. Pharaoh pursued Israel and caught them entangled in the land, shut in by the wilderness, but when he sought to

spring the trap they escaped in safety, while he and his host sank like lead in the mighty waters. The Philistines captured the Ark but no defeat was ever so damaging to Dagon and his worshippers as this seeming triumph. Babylon rioted in the plunder of Jerusalem, and the impious king turned the vessels of the sanctuary into the drinking cups of an idolatrous revel, but the fingers of doom wrote upon the wall a sentence which numbered and finished his days that same night. Herod sought to slay the infant Redeemer, but while the child was safe in Egypt, the cruel king perished by a painful and loathsome disease. The stone was unharmed, but the lifters were torn and lacerated. "The Lord is known by the judgments which He executeth, the wicked is snared in the work of his own hands." (Psa. 9:16) His providences have justified the counsel which Pilate's wife gave to the Roman governor in the great crisis of his life "Have thou nothing to do with that just man."

So in the bloody persecutions which attended the introduction of Christianity, one and another took up the stone (the Church) to toss it hither and thither, but in vain. All were made to feel what the dying Julian uttered in his despair "O, Galilean, thou hast conquered."

12:10 — POUR — Not sprinkle, but in great abundance, to fill every heart and result in thorough and lasting conviction and conversion. (Isa. 32:15-19)

HOUSE OF DAVID, INHABITANTS OF JERUSALEM — 13:1 — Stand for whole Covenant People, as the capitol representing the nation. Royal house—all ranks from highest to lowest need and receive the gift. Joel earlier mentions it (3:23-27).

SPIRIT OF GRACE — Not prayer, nor love, but grace. It produces in the mind of man the experience of the grace of God, and this experience rousing the sense of unworthiness, appreciation of God's goodness, leading to conviction of imperfection and sin and to supplication for pardon, forgiveness.

LOOK ON ME — Consider, meditate, study, investigate; the prophecies of Old Testament and their fulfillment in Christ as explained in New Testament. Already many Jews are reading the New Testament. See *Z.1896-52*.

WHOM THEY HAVE PIERCED — Acknowledge they crucified their Messiah, their own Redeemer. (John 19:34-37; Rev. 1:7; Psa. 22:16; Matt. 27:19)

MOURNED FOR HIM, AS FOR AN ONLY SON — Note change of pronoun—a sign of the deepest sorrow. The prophet uses the strongest metaphors known to human experience. No pang which death can inflict is

so severe as that which wrings the heart of parents following to the tomb. It seems as if all hope and joy were buried with the loved one.

AND BE IN BITTERNESS FOR HIM, AS FOR THE FIRST BORN —

So the realization of a great national calamity is intensified by the influence upon one another of all affected by it. When President Lincoln was assassinated in 1865, a shuddering horror seized every heart throughout the land and multitudes who had never seen the kindly leader were as deeply moved as if the blow had fallen on their own kindred. A gloomy pall settled down over all hearts and households. As in death of Egypt's firstborn. The primary meaning of Hebrew is to strike, as on the breast. (Luke 23:48)

12:11 — GREAT MOURNING AS A HADADRIMMON — For the death of King Josiah. (2 Chron. 35:24, 25; 2 Kings 23:29, 30)

HADADRIMMON — Appears to have been a city in the valley of Megiddo. Jerome speaks of it as still existing in his day, though he says its name changed to Maximinopolis.

12:12-14 — LAND SHALL MOURN — Nor merely the capital, Jerusalem, but the whole land shall mourn, not only as a whole but in every family apart, a personal grief and horror as being the worst thing they could have done, inexcusable, unimaginable — crucify their own Messiah, the Son of God.

DAVID AND LEVI — as heads of the royal and priestly families. Luther—four families are mentioned—two of the royal line—David and Nathan (kingly and prophetic); and two of the priestly tribe—Levi and his grandson Shimei; then he embraces all together—one leading family and one subordinate branch, to show that grief pervades all, from highest to lowest.

ALL REMAINING FAMILIES — Beside those already mentioned.

WIVES APART — A further proof of the universal mourning.

MOURNING — The chief means of a genuine repentance — the realization of a crucified Savior. Men are convinced of sin and wrong in various ways. Natural conscience sometimes inflames remorse to a fearful pitch. Sudden judgment, or what are thought to be such, stimulate fear until reason is eclipsed. A keen sense of shame proves to be a sorrow of the world which worketh death. But the true, healthy conviction of guilt and wrong, permanent repentance is born at the Cross. There the guilty soul sees itself in all its blackness and all the vileness and inexcusableness of its past life and is thoroughly humbled and prostrated in contrition. It becomes conscious of its own share in the dark and bloody crime of Calvary.

As one of those for whom Christ died, each Jew had a part in driving the nails and pushing the spear, and is justly liable to the aggravated doom of those who with wicked hands crucified the Lord of glory. Hence all pleas in extenuation are given up, all excuses felt to be frivolous. Nothing is left but a fearful looking forward to judgment, so far as the soul's own merits are concerned. But this very conviction of total unworthiness soon has brought to its attention Christ's wondrous love in bearing the cross and thru it a hope in the efficacy of His atoning death, and so of deliverance — thus the arrow that kills bears with it the balm that makes alive.

True repentance is real, deep and hearty, but is not sullen, angry, or despairing. It grows keener and more comprehensive by experience; but faith and hope are growing in like measure and thus the balance in which the spiritual life began, is maintained even unto the end. Even at the height of his usefulness Paul felt that he was not worthy to be called an Apostle, and at the close of his life called himself chief of sinners; yet he knew whom he had believed, and expected a crown of righteousness which the Lord, the righteous Judge would give him "in that day."

APART — The penitential grief, awakened by the vision of a crucified Savior, is as real and pervading as that from any outward affliction, personal, domestic or national. Its theater is within. There are no outward manifestations, but the feeling for that very reason is more concentrated and intense. The soul renews the experience of David—"my sin is ever before me."

But the stricken soul mourns apart. As there is a joy so there is a sorrow into which a stranger cannot enter. The relations of the soul to God are so delicate that all shrink instinctively from exposing them to the view of others. Deep grief is necessarily solitary. In its depth neither sympathy nor fellowship is sought or allowed. Much more when the grief is spiritual, for the hand of God, which causes the pain, alone can cure it and the soul nauseates all other comforters. The immediate prompting of all who become convicted of sin is to fly to some solitary place alone and be alone with God; unless indeed the absorption of the mind is so complete that each one is insensible of the presence of others. "Each heart knoweth its own bitterness" and a godly sorrow (2 Cor. 7:10) shuns companions until it has "wrought repentance unto salvation."

Repentance of itself, however deep and thorough, is of no avail toward justification. It does not repair the evils of wrong doing even in common life, any more than in the sphere of religion. The spendthrift may bitterly mourn the extravagance which ate up his estate; or the debauchee the excesses which ruined his constitution, but in either case does the repentance restore what has been lost. Tears and penitence are no compensation for the wrong. Sin is a debt (Matt. 6:12) and a debt is satisfied

only by payment. The payment must be made, or sin remains with its legal and endless consequences.

Hence the fullness of this prophecy which to a most elaborate painting of the distress of sin caused by a believing understanding of the Cross appends the true and only relief for that distress—the fountain set flowing on Calvary. There must be aid from without. A continuous baptism of tears is of itself impotent—nothing avails but a provision by the Father whom sin has offended and just this is furnished in that blood of sprinkling symbolized in so many ways in the sacrifices of the Tabernacle and Temple. See for like effect Matt. 24:30 and Rev. 1:7.

True repentance arises from a vision of a dying Savior, one who has died for us. It is love weeping at the foot of the cross, the soul sorrowing for sins that are so freely forgiven. True religion is a personal thing and when it takes hold of the heart will lead the soul apart to solitary communion (wrestling?) with God and acts of personal humbling before Him.

There were ceremonial cleanings under the Mosaic Law—brazen sea for the Priests, ten layers for things offered in sacrifice; fountains for bodily diseases, pool of Siloam, Pool of Bethesda; but Christ fulfilled and amplified all these—a fountain for moral and spiritual defilement—“for sin and uncleanness.”

13: — This chapter foretells the complete wiping out and destruction of idolatry and false prophecy, which includes all forms of ungodliness and immorality—the erasing finally of every tendency toward evil out of the human mind and rewriting in the hearts of men the image and likeness of God. So thoroughly will this be done that the hatred of evil will be so great that the people will shudder at the mere name.

The gross idolatry of the past, worship of stocks and stones, images, has disappeared from Christendom never to return. But its place is taken by a more refined and dangerous error. There is a devotion given to wealth, to pleasure, to position, power, to genius, wholly inconsistent with the just claims of our Creator—a materialism which glossed over with high sounding names is as repulsive to the true honor of God as the worship of Baal or Astarte. It dwells on great physical achievements, discoveries in nature or inventions in art, scientific triumphs, or even multiplication of home or social conveniences, as if these were the all-in-all of life and man.

The Kingdom of God and his purposes for man are ignored and God is become to many a mere name. He is not even thought of to be actively opposed, and men say as did Gibbon—“All religions are equally true in the eyes of the people, equally false in the eyes of the philosopher, and equally useful in the eyes of the statesman.” This cool indifference, this pervading

earthliness of character is not merely the rejection of God, but is the enthronement of something else in His place—idolatry.

It needs all the energy of a true spiritual faith to overcome it. “The life is more than meat and the body than raiment,” means are not ends. Man is not merely an animal of the better class, more highly organized and of larger intelligence; but was made a material image and likeness of his Creator, and able to reach the perfection of his existence only in glad and willing obedience to his Creator. Anything else than this, whether it be worship of wealth or of science, is treason to the Creator. It puts the creature in the place of the Creator and so prepares the way for all unrighteousness. Men who begin by denying the rights of their Maker will sooner or later end by denying the rights of their fellow men.

13:2 — REMOVE FROM THE LAND THE (FALSE) PROPHETS AND THE UNCLEAN SPIRIT —The prophets must be the false prophets who spoke without authority, as shown by their association not only with idols, but with unclean spirits.

Men sometimes flatter themselves that the false prophet and unclean spirits have completely passed away—that science has effectually disposed of superstition and education has put an end to soothsaying, and necromancy. Yet our own generation has completely exploded this flattering dream. The heart of our own enlightened land, where education has been at work for generations, has witnessed the resurrection and diffusion of errors which are usually considered as belonging to the twilight of civilization. The miserable first king of Israel resorted to the witch of Endor only after every other door of knowledge had been hopelessly closed against him; but now under the blaze of a completed revelation, with the Second Presence of Christ a fact, and enlightened minds as never before, men are reviving an antiquated delusion, and seek for the living to the dead. Many who reject and scoff at the Scriptures, receive with implicit faith what is claimed to be messages from the spirits of the departed. Paul’s declaration to Timothy (2 Tim. 4:4) “They shall turn away their ears from the Truth and be turned unto fables.”

CUT OFF NAMES OF IDOLS FROM THE LAND . . .

REMEMBERED NO MORE — (Hosea 2:16, 17; Ex. 23:13, Josh. 23:7) Even to mention them is honoring them that much and leaves a mark in the mind, which should be erased. They all lead to disobedience and away from God into darkness.

13:3 — IF ANY ONE AGAIN APPEAR AS A PROPHET — *R.S.V.*: False, as before, in present age. As may happen as men come from the grave.

FATHER AND MOTHER, WHO BEGAT HIM — They be first to stop him and if he insists thrust him thru, lest the evil should take root. All those who have entered into New Covenant will be on the alert and watchful. No opening will be allowed for evil to enter.

SPEAK LIES IN THE NAME OF THE LORD — As many ministers do now, as they teach false doctrines.

PIERCE HIM THRU — Mete out immediate punishment.

13:4 — PROPHETS SHALL BE ASHAMED — As they will have to confess that they have taught lies, as prophets of Satan, ashamed of their creeds.

NOT WEAR HAIRY MANTLE TO DECEIVE — Clergy garments, collars backwards, solemn expressions and tones. No clergy class. The hairy mantle, etc. worn by the prophets was not for ascetic discipline (2 Kings 1:8), but to indicate the nations need for repentance in sackcloth and ashes and a rebuke of those who made fine clothes a main aim in life.

13:5 — HE WILL SAY I AM NO PROPHET, BUT A (FARMER) HUSBANDMAN — Try to hide and avoid the penalty of his lying teachings but he has left a record and the evidences are too strong.

13:6 — WHAT ARE THESE WOUNDS IN THINE HANDS? — That is upon the breast. The questioner considers these gashes as evidences that the man has wounded himself in connection with idolatrous worship. (1 Kings 18:28) To us it is the mark of the Beast or his Image. Every secret thing will be brought to light.

HOUSE OF MY FRIENDS — Hebrews should be rendered “Lovers” the immoral practice of idol worshippers. Now the denominations preaching for popularity. (Isa. 65:11, 12)

13:7 — SMITE THE SHEPHERD, SHEEP SHALL BE SCATTERED — As occurred with Jesus at first advent and to Bro. C. T. Russell as the Harvest Messenger. Sheep were widely scattered and separated into groups.

TURN MY HAND UPON THE LITTLE ONES — Most translators so, but *Rotherham* “Howbeit I will turn back my hand over the little ones.”

In verses 6 and 7 the relation is one of contrast rather than likeness. Zechariah had been speaking of a miserable pretender to prophecy—a man marked with the scars of his reasonless wounds received in idol worship and vainly attempting to deny their origin. Now he says to the true prophet and teacher, whose scars are real and significant (Isa. 53:5), who was not only

wounded but slain and whose death was the salvation of his flock, “My Shepherd, My Fellow.”

Note the direct agency of Jehovah. It is Jehovah who arouses the sword sleeping in its scabbard. He points it at his own fellow. He gives the command to thrust it home. (Acts 2:23; Rev. 13:8; 1 Pet. 1:19, 20; Zech. 11:11) It was necessary to mention the divine agency in the atoning death of the Good Shepherd, not merely to show the completeness and perpetuity of the sacrifice, but to show the suffering of both the Shepherd and his flock. The smiting of the leader involves the scattering of the sheep. (John 19:11) The poor of the flock. (Zech. 11:11)

Although Jehovah will turn His hand (verse 7 Hebrew = return my hand, stretch it out again) for good upon the little ones (the little flock, Luke 12:32) yet afterwards there will be severe and most destructive visitations, cutting off two parts out of three, even the third part is refined by fiery trouble, burning out all the selfishness and evil habits and perverted ideas. This furnace of trouble (like the furnace of Nebuchadnezzar, heated seven times more than before—purify completely and lastingly). The Presence of the Master, three Classes saved—Hananiah (Jah has favored); Mishael = who is God, or knowing the true God; Jah has helped = Azariah, is given intense heat and protracted (kept until the cleansing is perfected). Three classes—the bride class, the Great Company and the world.

The Hebrew word for fellow occurs 11 times only here and in Lev. 19:11, 15, 17.

Hebrew — two parts = a mouth of two — from Deut. 21:17, firstborn. See Ezek. 5:2-12, Isa. 6:13, John 16:32, Matt. 26:31.

13:9 — AND I WILL BRING THE THIRD PART — These three parts are not stated to be thirds or equal parts. We understand three classes to be referred to. The two classes that will be cut off and die we understand to be the Little Flock and the Great Company. All of both classes being consecrated to death: One class, the Little Flock “going into death voluntarily”—the other class, Great Company going into death under adverse conditions, circumstances, which would test their loyalty to the Lord and prove their willingness to serve Him, even at the cost of life itself, though they had not that consuming zeal which would lead them to self-sacrifice.

THIRD PART THROUGH THE FIRE — The third part which will be brought through the fire (left in the land.)

REFINED — The World of mankind which will pass from death to life conditions during the Millennium: quite probably also a large proportion of

the living nations at the time of the establishment of the Kingdom, without going into the tomb. All such thus returned into harmony with God will indeed recognize him as such, and he will recognize them as his people. (Z'05-285; R.3633)

SILVER . . . GOLD IS TRIED — In like manner as the gold (class) and silver (class) were refined, i.e. by trouble.

14:2 — I WILL GATHER ALL NATIONS — The Hosts of Gog and Magog. (Ezek. 38; 39; Joel 2:2-11)

14:4 — AND HIS FEET — The previous verse shows that it is Jehovah's feet = the return of Divine favor and dominion to Earth. (D650)

IN THAT DAY — The same day as in verse 6. This will be at the close of Jacob's trouble, from which the Lord will be present to deliver them. Our thought is that this will be after the Church has passed into glory. This seems to be a part of the work of the glorified Church. (Z. '14-110; R.5437) We understand that the Ancient Worthies will then appear, that God's favor will have returned to the Jews and Israel's temporal blessings will then begin; this would imply the Jews under the New Covenant arrangement and hence the Church completed.

MOUNT OF OLIVES — Olive is a symbol full of meaning. In olden times it was the source of artificial light, its oil being generally used for this purpose. (Ex. 27:20) Indeed in the Hebrew the olive tree was called shemen or oil tree. Olive oil was also the basis of many of the precious ointments the Holy Spirit upon the antitypical Royal Priesthood. (Ex. 30:24) And from time immemorial the olive branch has been used as a symbol of peace. (Gen. 8:11; Neh. 8:15) If then the olive be the symbol of light, peace, and divine blessing through the Holy Spirit, and if "Mountain" be regarded as a symbol of kingdom then = the "Kingdom of Light, peace and divine blessing," and the standing or establishment or fixing of Jehovah's "feet" upon it = the divine favor and Law will be reestablished in the earth by and through the holy kingdom. (See Rom. 11:17, 24; Jer. 11:16, 17.) Fleshly Israel was for long the typical Kingdom of God; and Spiritual Israel is called to be the real Kingdom of God. (D651)

SHALL CLEAVE IN THE MIDST THEREOF — From the natural and the Spiritual Kingdom of God has proceeded (even before Jehovah's glory rests on them to make them his channels of blessing to all mankind) all the "light of the world" during all the darkness of the past for are not these the representatives of the Old and New Testaments, old and new Covenant? Do not these correspond to the Lord's two witnesses (Rev. 11:4) and to the two olive trees of Zech. 4:3, 11, 12? In that these two parts of the mountain symbolize the outcome of those two Covenants the results of the witnessing—the

Kingdom in its heavenly and earthly phases. Hence the two halves of the Mountain represent the two parts of the Kingdom of God, distinctly separated according to a divine order and arrangement. The separation indicates no opposition between the two parts of the Kingdom. It is for the purpose of producing the “Valley of Blessing” into which all who desire divine aid may flee and find help under the blessed protection of both the heavenly and earthly phases of the Kingdom. See Psalms 84 and 85. (D652)

VALLEY — The valley thus produced would be one full of light, free from shadows, for the Sun would stream through it from East to West. This Truth and blessing scattering the shadows of sin, ignorance, superstition and death and healing and restoring the willing and obedient of mankind who will flee to the valley of blessing, the valley of mercy (the Hebrew word for mercy is *elaos*, derived from *elaia* = an olive). The valley of mercy between and under the care of the spiritual and human phases of the Kingdom of Light and Peace (the establishment of Jehovah’s feet) will surely be a valley of blessing to all who enter it with broken and contrite hearts. This will ultimately include all nations and people who will exercise the faith of Abraham, all mankind may become Israelites indeed. “Everyone that is called by my name.” (Isa. 43:7; Rom. 9:26, 33; 2:5-10; Jer. 12:14-17; Rom. 4:13; Deut. 32:8; Acts 17:26)

NORTH — The North is the direction of the group Pleiades, the celestial center of the Universe, the supposed seat of Divine empire (see C321). This would seem to indicate the change of the Gospel Church at the time from human to Spirit conditions, as partakers of the Divine nature; and the removal of the other half of the mountain would seem to signify the complete restitution to perfect human conditions, of the Ancient Worthies accounted worthy to constitute the earthly representatives of God’s Kingdom. (D653)

14:5 — AND THE LORD MY GOD SHALL COME, AND ALL THE SAINTS WITH THEE

— And (thus) will Jehovah my God come in and all the Holy ones shall (thus) be (united) with Him. (D654)

14:6 — IN THAT DAY — Not the day of Vengeance. This is the Millennial Day, although in it the sun of righteousness will arise and shine to scatter earth’s miasma of sin and superstition and death. It will nevertheless be only partially bright, because it will throughout be dealing with generation after generation of the fallen race as brought from the tomb and in various stages of restitution toward perfection. But how refreshing it is to know that in that day of the re-establishment of Jehovah’s feet upon his footstool, there shall be no more “thick darkness”, and at the close, instead of growing darker the world will only have reached the high noon of its “light of the knowledge of the glory of Jehovah”; and its sun shall never set. “As truly as

I live saith the Lord the earth shall be filled with the glory of Jehovah.”
(Num. 14:21; Isa. 11:9; Hab. 2:14) (*D655*)

14:8 — LIVING WATERS SHALL GO OUT FROM JERUSALEM — A picture of the restitution blessings. Corresponding to the river of Ezek. 47 and Rev. 22.

14:16 — AND TO KEEP THE FEAST OF TABERNACLES — After the time of trouble and after the Ancient Worthies shall have been established as the rulers of Natural Israel, and God’s blessing and the New Covenant shall have begun to operate toward them, the other nations of the world will begin to take notice. Sin and death will still be reigning amongst them — but they will behold in Israel the beginning of the reign of righteousness unto life eternal. (Mic. 4:2) (*Z. ’09-263; R.4464*)

MALACHI

Malachi the prophet spoke for and represented Jehovah to the returned Israelites. His prophecy is supposed to have been written during the time of the absence of Nehemiah, the governor, at the court of the king of Persia. The interim of his absence is thought to have been one of religious decline, as the record shows a considerable stirring up and setting in order again after his return. (Neh. 13). Malachi’s prophecy, therefore, may have served a double purpose—first to reprove and stimulate the people of that time; and secondly and much more important, to give a general lesson applicable all the way down through the more than twenty centuries since. His prophecy is the last one of the canon of the Old Testament scriptures, and closes with exhortations and promises respecting the coming of Messiah, for whom the Jewish people had waited at that time for more than fifteen centuries. (*Z. ’15-376; R.3683*)

1:6 — A SON HONOURETH HIS FATHER — If they claimed God as their Father they should render to Him the love of children; if they claimed to be His servants they should render to Him a servant’s reverence—such love and reverence should be the greater toward God in proportion as God is great above all others. Phrenologists locate the organs of benevolence, reverence and spirituality in a row in the center of the top of the head. They are thus given places of prominence and nearness to God above all others. And it is certainly true that those who have these organs most largely developed are permitted to come nearest to God in their hearts, sentiments, in all their experiences in life. But our day is not the most favorable for the development of these organs. Ours is a money-making, and money-loving

day, and the tendency is to concentrate thought and effort along the baser lines of acquisitiveness, combativeness, and in general the selfish propensities. (Z. '99-266; R.2540) As Christians taught of God through His Word and by its spirit, we are to realize for ourselves, families, and entire household of faith the necessity of curtailing our selfish avaricious tendencies and egotism, and cultivating the higher and nobler graces of benevolence, veneration, spirituality. This is the transformation of Rom. 12:2. (Z. '99-266)

AND YE SAY, WHEREIN HAVE WE DESPISED THY NAME? —

The prophet presupposed that those whom he addressed did not realize the true situation, and so in speaking to others today we should likewise presume that the majority do not realize how completely the spirit of selfishness dominates their hearts.

1:7 — His answer to the question is not that they had publicly and directly used profane and disrespectful language, but that they had failed to properly honor God by manifesting a proper reverence and devotion toward him and his holy things. They had become careless respecting the things offered to the Lord. These were not of the best they had, but if not the worst were at least inferior. Thus the Lord's table had lost its proper dignity and become contemptible common.

1:8 — AND IF YE OFFER THE BLIND FOR SACRIFICE, IS IT NOT EVIL? — Apparently they had grown irreverent to the extent that instead of bringing unblemished sacrifices to the Lord they brought the sick, lame, blind; they continued to have a form of godliness of worship, reverence, but had lost the power or spirit of it. So with some of spiritual Israel. They have consecrated themselves to the Lord, and in a formal manner at least desire to comply therewith; but as they have lost the spirit of devotion, the whole matter has become offensive in His sight. The spiritual Israelite offers unto the Lord the fruit of his lips in prayer and praise, but if these are offered in a merely perfunctory manner, as a duty, and not from the heart, they are blind, sick and lame offerings, which the Lord despises. He offers unto the Lord service or money, but if these be given grudgingly and not heartily with a loving appreciation which wishes they might be increased a thousand fold, then the offering is blind, lame and sick and not pleasing in the Lord's sight. (Z. '99-266; R.2540)

WILL HE BE PLEASED WITH THEE — If they were to entreat the favor of an earthly governor with such a mean gift.

1:9 — AND NOW, I PRAY YOU — And now I pray you that, in beseeching God for his mercies you consider what kind of a present you have brought to Him and whether you have any right to expect His favor. (Z. '99-267; R.2541)

1:10 — WHO IS THERE EVEN AMONG YOU — *Leeser*: “O that there were some one among you that would lock up the doors of the sanctuary, that ye might not light up my altar for naught.” etc. The thought is that from the Lord’s standpoint they might as well abandon all such formalistic worship devoid of reverence, love and heart worship; and this is true today of spiritual Israelites and our “better sacrifices” and devotions and offerings. (*Z. ’99-267; R.2541*)

1:11 — INCENSE — From the same root as “Keturah.” This will be the condition under the New Covenant. See Gen. 25:1.

FOR MY NAME SHALL BE GREAT AMONG THE HEATHEN — This will finally be true in all the world. Verse 12 seems to give the thought that it was partly true at least in Malachi’s day. For such occasions of the heathen nations reverencing Jehovah see 1 Sam. 4:7, 8 and chapter 6; Dan. 4:37; 6:26, 27; Cyrus had revered also and sent back the Jews to build the temple. There were not wanting evidences that the surrounding nations realized even more clearly than did Israel that many of the Judgments which befell Israel were divine chastisements for their unfaithfulness to Jehovah. See Ezra 1:2; Num. 24. (*Z. ’99-267; R.2541*) “I wish I could get away from the sounding brass and this cultural religion which spends itself in all kinds of service because it is the prevailing fad, but does nothing because it is a loving expression of a personal relation to the Lord. It is a form of religion sure enough, but as hopeless and helpless to save men as the outer darkness . . . Every pastor I know who has opened his heart to me is suffering from just the same thing. People are the very art of courtesy, but the Word fall like hail on an iron roof.” (*Journal and Messenger*). (Words of the Pastor of a large Baptist Church in Ohio.) Note that seven times over, in the prophecy of Malachi it is recorded that the people replied to the message of the prophet—“wherein.” Gray hairs are here and there upon men and they do not know it. Spiritual declination, moral deterioration, lowering of the standards, loosening of the high ideals of beauty and holiness and men do not see it, do not know it because they have lost the vision of the true ideal and have therefore set up false ideals. This loss of vision results in setting up false standards of life. Denying the spiritual results in the deification of the physical. (*Morgan*)

3:1 — I — Jehovah.

WILL SEND MY MESSENGER — Whoever will refer to this verse should have no difficulty in seeing that two messengers are referred to in the verse: first the antitypical Elijah to prepare the way and second Jehovah’s special servant, the Lord, “the Messenger of the Covenant,” the Christ Jesus. (*Z. ’01-231; R.2838*) Not only the Man Christ Jesus, who was preeminently the divine Messenger, but inconclusively the whole Christ, the Church his body, the under associates, with Jesus the head. This (first)

messenger appears in the two following capacities: First as the suffering one, the sacrificing one, and secondly, as the anointed glorified one, the King, the Restorer. (Z. '05-376; R.3683) Christ in the flesh, head and body, is the antitypical Elijah, which does a work preparing for and introducing the reign of glory, of the same class, on the spirit plane, as the Christ of glory. The Messenger of Jehovah is the same, though under two different conditions; first in the flesh, in weakness, in ignominy, in sorrow and pain and dying, despised and rejected of men; second in glory, crowned with all power in heaven and earth, establishing righteousness and forcefully subduing and bringing into the divine will every creature and every thing and triumphing, so that at the end of the Millennium this great Messenger—by the two parts of his service, first in suffering and second in glory—will accomplish all that the Great Jehovah purposed respecting our race.

AND HE SHALL PREPARE THE WAY BEFORE ME — By these two parts of his service this great and glorious messenger will have prepared the way of Jehovah, will have made straight all the paths, all the arrangements, all the affairs for the establishment of the everlasting reign of the kingdom of Heaven. (Z. '05-377; R.3683)

LORD — “*Adon*” = Jesus, not Jehovah. (Z. '05-377; R.3683) Jehovah is represented as the speaker, who evidently refers to Jesus, assuring those who have the ear to hear and understand that Messiah whom they seek shall suddenly come to his temple.

WHOM YE SEEK — Ye = Jews at the first advent, in a shadowy sense. Jesus at his first advent offered himself to the Jewish people—“he came unto his own and his own received him not”—and he said to them—“your house is left unto you desolate.” (Matt. 23:38) That entrance into Jerusalem, riding on an ass, hailed by the people with palm branches as the King, the Messiah, the Son of David, and his entering into the temple and scourging there from the money changers and merchants, was indeed a sudden matter, wholly unexpected by the people of that time, and to a certain extent it fulfilled this prophecy, because that people on that occasion were typical of the great presentation of himself as the King, due now to be accomplished on a plane of glory, Jesus the head now presenting himself, not merely as the King of Israel but as the King of the World—not merely as the man Christ Jesus, but as the glorified Christ, with his glorified body, which is the Church. (Z. '05-377; R.3684) Ye = Christendom now.

SHALL SUDDENLY — There is a difference between the significance of “quickly” and “suddenly.” The Messiah did not quickly come to his temple, for over 2000 years have elapsed since this prophecy was written and the temple itself (“which temple ye are”) is not yet complete. When the whole work shall be complete (of preparing the stones of this temple), and the

glory of the Lord shall fill the temple the prediction of this scripture shall have its fulfillment. It will be a sudden matter, in that the Jews, and others outside the Temple Class will be in such complete ignorance respecting the whole procedure that the results will be wholly unexpected, a time to them most sudden. (Z. '05-377; R.3684)

COME TO HIS TEMPLE — In the type, the Jewish Temple; but completely, the Church.

EVEN THE MESSENGER — “Or Servant.”

OF THE COVENANT — The Abrahamic Covenant, the Oath Bound Covenant. It is the hope of Natural Israel and also the hope of Spiritual Israel. Also the Messenger of the New (Law) Covenant, (see Ephod of High Priest) who will make it effective to them in a manner such as Moses could not. (Z. '10-228; R.4646)

WHOM YE DELIGHT IN — The Jews had exulted and delighted in the promise of the Messiah for centuries. They were delighting in this promise and the hopes attached to it, at the very time the Redeemer was in their midst, and they knew him not and crucified him. They are still delighting in this promise—yea the whole world has caught the infection to a large extent and is hoping and waiting for the “desire of all nations,” that then shall come, although they associate with the gracious hope and promise many misconceptions and gross errors. (Z. '05-378; R.2541)

3:2 — DAY OF HIS COMING — This refers to the entire appearance of Messiah, at his first advent and through the Gospel Age. His appearance will culminate at his glorious revelation at his second Advent. Messiah, the head of this greater prophet than Moses, was raised up first. It requires the entire Gospel age to raise up the body of this greater Mediator. But the special testing times are in the two harvests. (Z. '09-345; R.4515)

WHO SHALL STAND — Stand the tests. In the first harvest only a few stood the test (the ax was laid to the root of the trees and every tree not bringing forth good fruit was cut down and cast into the fire), “He will thoroughly purge his floor and gather the wheat into his garner.” (Matt. 3:10, 12) So now, in this harvest more fully than throughout the age, there is a testing and proving and trying, of the Lord’s people. Who will stand the test to prove who are the people of God? The Lord is now determining who are the consecrated class.

REFINERS FIRE — The living members of the Royal Priesthood will be subjected to fiery trials, as the Apostle points out.

The fire of this day will try every man's work, to show of what sort it is, and shall prove whether they have built their faith with gold, silver, and precious stones (like faithfulness to Christ, Jewels), and which have built of wood, hay and stubble of profession and outward show the theories of men. The fire consumes the dross. All the gold class will be purified, the Little Flock. All of the silver class (Great Company) will be purified, that the offerings they made to the Lord may be fully accepted of Him. If it is our privilege to have a share in the fiery trials at the close of this age, let us rejoice in whatever brings us nearer to the Lord's service, purifying our hearts and arousing our faith and making us all that would be acceptable and pleasing in the sight of the Lord. (Z.'05-379; R.3684)

FULLER'S SOAP — In its attack upon grease and dirt.

3:3 — REFINER — As it melts and separates the dross of sin and iniquity. "Members of the refiner" = From the time of our consecration we are counted as members of the body, in a prospective manner, on its supposition that we will make our calling and election sure. Then Jesus uses these very ones whom he is refining as co-laborers with him, and gives to them a part of the ministry of reconciliation, some of the refining work—among them some are instructors of the brethren, until they all come to the full stature of a man in Christ.

SIT AS A REFINER — Not of literal silver and gold but refine the Lord's people, purge them of the dross of the old sinful nature.

SONS OF LEVI — The household of faith, and they have proposed that they will offer sacrifice to the Lord—"present their bodies living sacrifices." Such as do so fully present themselves, will be the priests and Jesus will be the High Priest. They will offer unto the Lord and acceptable sacrifice. This work has been in progress throughout this age; and because we are now in the end of the age, tests more crucial will be applied until the Lord shall have completed the development of the spiritual house of Levi, the antitypical Priests and the antitypical Levites (Great Company). We are not to forget the antitypical that the Gospel age is for the purpose of finding the Priests and Levites, to make them ready as ministers of the New Covenant, which is to be for all the people through them.

GOLD AND SILVER — Little Flock and Great Company (both precious, but one more than the other. The New Covenant has been in process of inauguration throughout this Gospel Age (the Mediator is being made ready and the blood prepared, and the people) this Mediator is primarily Jesus. Then in God's arrangement there was to be an under-priesthood, all these to be the antitypical Levites, ministers, servants of the New Covenant. The justified humanity of these constitute the better sacrifices, that are being offered, at the completion of which, in the end of this Gospel age,

everything will be ready—the priesthood, Levites, blood of New Covenant, (and the people), to apply the blood to Justice, and bring the blessings to the people.

OFFERING IN RIGHTEOUSNESS — (Rom. 12:1) The High Priest purifies these members of his body by giving them the necessary experiences day by day that they may more and more learn the will of God—may more and more fully lay down earthly things and attain to the character likeness of our dear Lord. This purging does not come all at once and complete the offering, but in our daily experiences the chastisements of the Lord are to the end that his will may be accomplished more perfectly in us.

3:4 — THEN — After the Son's of Levi. The church of the First Born has been purified and perfected.

AND AS IN FORMER YEARS — The fiery trials of the great time of trouble will thoroughly purge and purify all who are truly the Lord's, all antitypical Israelites, and thenceforth they shall be in the Lord's favor and have his rich blessing, and only be willful sins will they ever take themselves out of that blessed condition; but they may grow from grace to grace, knowledge to knowledge, opportunity to opportunity, until at the end of the Millennium they will have attained to all the good things of Divine Provision, through this great Messenger of the Covenant. (*Z. '05-379; R.3685*) When the new mediator is fully ready and the sin offerings completed then the actual life rights will make the offerings of all who come to God acceptable.

3:5 — AND I WILL COME NEAR TO YOU TO JUDGMENT — In that time the Lord will come near in his judgments, they will be prompt, the people will learn distinctly and in a practical form, what is pleasing and what is displeasing to the Lord. he will be a swift witness against every evil thing and rebuke it, and thus all shall be taught of the Lord, and the knowledge of the Lord shall fill the whole earth. (*Z. '05-379; R.3685*) This judgment will commence on Babylon just before the time of trouble as now.

YOU — To the great systems which compose nominal Spiritual Israel. (*Z. '93-173; R.1538*)

SWIFT WITNESS — (Isa. 50:16-22) It will be a surprise to Christendom. God's judgments will now be unto all the earth.

SORCERERS — Those who teach doctrines of devils in the name of Christ. (Isa. 65:4; Rev. 2:14; 9:21; Ezek. 8:3, 10-12) (*Z. '93-173; R.1538*)

ALDULTERERS — Those claiming to be the virgin Church of Christ and yet live in unholy alliance with the world. (*Z. '93-173; R.1538*)

FALSE SWEARERS — Those who have made a covenant of entire consecration to the Lord and have been unfaithful to it. (*Z. '93-173; R.1538*)

THOSE THAT OPPRESS — Many of such are in high standing in the churches, as in Jesus' day.

3:6 — I CHANGE NOT — The basis for all these hopes of Israel and others is in the fact that God is unchangeable. (See margin texts). He has promised and He will not fail—yea, He has sworn to this Covenant and it is therefore an Oath-Bound Covenant, and as a result all the families of the earth shall be blessed. There can be no failure, no miscarriage of this plan, for God has pledged himself in word and in oath to its certainty. What a confidence this gives us! (See Rom. 11:25, 29.) It is on this unchangeableness of the divine character that the apostle bases all his hopes respecting the restoration of Israel to divine favor and the blessing of all families of earth through natural Israel and the glorified Church. (*Z. '05-370; R.3685*)

3:7 — AND HAVE NOT KEPT THEM — The Lord reproves them showing his course toward them as a people fully conformed to the engagements of their Covenant at Sinai. Had they remained faithful to their Covenant they might have had a great blessing even in Malachi's time. This is an exhortation for them to return to the Lord and prove him that he would be as prompt and faithful in giving them blessings as he was prompt and faithful in giving them chastisements for their unfaithfulness. (*Z. '05-379; R.3685*)

3:8 — IN TITHES AND OFFERINGS — It is an important matter to see ourselves in the true light to get a proper view of our conduct as precedent to any reform. Israel was bemoaning its impoverished condition, its lack of divine favor and blessing. "Will a man rob God?" This is a startling question. We realize a responsibility to God to bring Him gifts and sacrifices and services, but who would refuse all this, and on the contrary would rob God? Who would be so profane, so irreverent? Surely none would do so intelligently, willfully. So the natural Israelite is represented as doubting the matter saying—"Wherein have we robbed God?" The Lord's answer was designed to show them that their leanness and poverty were the result of losing God's favor by reason of their irreverence and failure to show hearty appreciation and render true worship. Applying this to spiritual Israelites who find themselves lean of soul and starving spiritually, we find the difficulty has been either:

(a) they have been worshipping in a wrong direction, or

(b) if worshipping in a right direction they have failed to present to the Lord their very best.

Under (a) many are worshipping and sacrificing to human institutions and not to God—they are offering their devotions and sacrifices to build up “Churchianity” in some of its forms—Presbyterianism, Methodism, Lutheranism, Adventism, etc. This is worshipping idols and sacrificing to idols and not to God. (Isa. 65:3, 4) How can Spiritual blessings be expected of God when the reverence and service are rendered to men and to human institutions?

Under (b) others who are not thus deluded by human institutions, but who recognize the true God and know of their responsibilities toward Him, are lean of soul because they have not sufficient love and reverence for the Lord whom they do know. They serve Him much more meanly and sacrifice to Him more niggardly than do the devotees at the shrines of humanisms. Knowing the true God they have larger responsibilities and should be the more careful to present to Him the best offerings possible of their time, influence, means, talents. If they give to the Lord the fag ends of time, but the offals of influence, but a dribble of their talents; such sacrifices cannot be acceptable in His sight, nor could any reasonable person expect them to be so. (*Z.* '99-268; *R.* 2541)

3:9 — YE ARE CURSED . . . THIS WHOLE NATION — Their poverty and leanness of soul is but a recompense for their course. (*Z.* '99-268; *R.* 2541)

3:10 — When the Lord reproves it is not to discourage his people, but for their reformation. When he chides it is not to dishearten but to stimulate and revive. And as here with natural Israel he exhorted to reformation and thus to prove his love and bounty and willingness to bless them so we may apply a similar exhortation to a similar class in Spiritual Israel. We exhort all Spiritual Israelites to thus prove the Lord, to awaken to a fresh realization of his goodness and bounty and of their own obligation to spend and be spent in his service according to their Covenant of self-sacrifice, walking in the footsteps of Jesus. To such it will mean a revival of Spiritual energy, health, vigor, joy. Looking unto Jesus their eyes will see him the more clearly, and see also the heavenly crown in reservation for them, and all the exceeding great and precious things which God hath in reservation for them that love Him and whose love is manifested to be of the genuine kind, which loves to sacrifice to Him and to His cause the very best of all they possess.

TITHES — With the Jews two tithes were obligatory. One-tenth of all their increase of flocks, herds, grain, etc., went for taxes, for the support of their

government and was rendered to their governor. The other one-tenth of their increase was a tax for religious purposes and was rendered to the priests. The tithe obligation was commanded to fleshly Israel. But over the house of Sons the Lord has put no restrictions; because whoever has the Spirit of the Lord the mind of Christ, has a mind not merely to give one-tenth of all his possessions and income to the Lord, but to consecrate it all—without the reservation of a single item, mind, body, influence, talents, time, and means. (Z.'99-268; R.2541) We as Spiritual Israelites have vowed unto the Lord the first fruits, the very best, the very chiefest, the most valuable of all that we have and are, of time, influence, talents, money, all.

To what extent are we rendering unto the Lord our offerings and sacrifices in harmony with our Covenant? Is it not true respecting many spiritual Israelites that instead of bringing the best they have to the Lord and his service they bring him merely the tail ends, the imperfect things, offerings with which he is not well pleased? This is so of all who use the best they have in self-gratification, in providing chiefly and best for their own gratification, natural conditions and appetites, honors, dignities, leaving for the Lord the remnants, the fag ends of time, influence, reputation money. They fail to grasp the thought that they have given their all to the Lord, and that what they have, therefore, is his and they are merely the stewards, pledged to him to use time, money, influence, all that he has committed to our care, as his and for his glory to the best of their knowledge and ability. (Z.05-380; R.3685)

The argument the Lord used to natural Israel was that if they properly loved and respected him as their God, they would feel that they had nothing too good to offer him and his service, and that it was a privilege on their part to be permitted to lay their little all at his feet, the very best they had or could present. How much more true is this in respect to spiritual Israelites, whose eyes of understanding have to some extent been opened, who are enabled to see the Lord from the new standpoint, to realize what great things he has done for us, and what wonderful things he has proposed to give us if we show ourselves worthy of them by faithfulness to our covenant obligations. The Lord requires these not because he is needy, for all the gold and silver and cattle on a thousand hills are his, but that he seeks in us evidences of our sincerity, and our faithfulness to our Covenant engagement when we pledged all we possessed, yea life itself to be all subjected to and laid at the feet of our Redeemer and Master, that we might at any cost be permitted to render such services as he would accept, realizing that all would be a reasonable service and far too small an offering to be worthy of our King and Creator. (Z.'05-380; R.3685)

If any feel themselves poor, spiritually lean, not enjoying such fellowship with the Lord as they would desire—to all such the Lord says the fault is “You have neglected your covenant. Here are my words, prove me, fulfil

the terms of your covenant and see if I will not be faithful and do for you exceedingly abundantly more than you could have reasonably asked or thought." Let us see to what extent there are other things in our lives that we might render unto the Lord and which he will accept through the merit of Christ. Let us see if the days and hours as they pass are spent in a consecrated manner; let us note to what extent the moments and days are spent in some selfish manner, or wasted upon others beyond the reasonable requirement of duty as marked out in the divine Word. Let us see to what extent we perform our vows unto the Lord; let us take note of what of time or money or influence we are using in the divine service and what ratio this bears to the whole. (*Z. '05-380; R.3685*)

3:13 — Nominal Christendom is represented as restive out of harmony with the divine arrangement. The inquiry is—"What is the use? How will it profit us? What advantage will we have?" This view is from the purely selfish standpoint which bears the divine requirements as so much of penal servitude—not having the heart interest in the Lord, His Truth and His service.

STOUT — In direct opposition to his Word.

In the past it has walked mournfully, i.e. with an outward show of reverence, contrition, observing Lenten seasons, etc.; it brought lame, sick and blind gifts and sacrifices to the Lord's altar, as duty, but not being prompted by the Spirit of Love. The sacrifices were meagre and inferior to those offered to themselves and to their families. The lesson represents that this condition, having continued for quite a while, toward the end of the age is measurably dropped—and this we see about us today. Many who once made a more or less hypocritical confession of sins and penitence and of an outward careful walk, are inclined to say—"What is the use? What is the profit? We might just as well have a good time." (2 Tim. 3:4, 5) (*Z. '99-270; R.2542*)

3:15 — So many professors of today are inclined to look at the general world conditions and say to themselves—"Are not the proud happiest? Are not the workers of iniquity the most firmly established in the world? Do not even some outwardly profane opposers of the Truth get along well?" As a result we see a decrease of reverence and skepticism as respects there being any advantage to be gained by a godly life; doubts about any future rewards, or at least that they would compensate for any self denials in the present time. (*Z. '99-270; R.2542*)

3:16 — THEY THAT FEARED THE LORD — The prophet then points to the few, the "Little Flock," exceptions to the nominal whole, who are taking the proper view of matters. The general attitude of the nominal system in rejecting the way of holiness and consecration will only tend to draw nearer

to the Lord and to each other those who at heart love and reverence the Lord. So long as the nominal mass professedly walked in the same way of outward observance of Divine ordinances and with an outward manifestation of reverence, contrition and devotion, those having the spirit of the Lord that thinketh no evil felt a fellowship and companionship in the nominal church; but in the harvest under Divine providence circumstances tend to make manifest the true from the false and to separate them. Those who have not the matter at heart as they more and more neglect the outward forms will naturally hate the others, who having the matter at heart are as faithful as ever—because their faithfulness is a standing rebuke and evidence of the unfaithfulness of the other. And the faithful few as they realize that all were not Israel who were of Israel, will be drawn nearer to each other as they realize that after all the number of the faithful is extremely small. (Z. '99-270; R.2542)

SPAKE OFTEN ONE TO ANOTHER — This leads them to speak often one to another. Each finds his own need of help, counsel and encouragement and realizes that the others need the same, and this draws them together. The further the Nominal Church gets away from the Lord and the truth and even from outward signs of reverence, the great blessing it proves to this class because it separates them from fellowships which all along have been unfavorable, hindrances to their spiritual development. (Z. '99-270; R.2542)

THE LORD HEARKENED, AND HEARD IT — Thus He would represent to us His interest in our efforts to understand His plan, and to offer Him in loving sacrifice the best of everything that by His grace we possess. O that we could realize always as we meet (personally or through the printed page) our Heavenly Father's interest in us and his willingness to bless our efforts in the study of His Word and in the development of character. Such a realization would probably make all such meetings increasingly profitable. (Z. '99-270; R.2542)

AND A BOOK OF REMEMBRANCE — The Lord takes full knowledge of his true people. This class not only reverence Him but they "think upon His name," His character, goodness, His infinity, His plan, His love; thinking upon these things they come to know Him more and more intimately and to realize His grand perfection, and thus more in His company and well acquainted with His character they become more like Him. (Z. '99-271; R.2543)

3:17 — AND THEY SHALL BE MINE — The Lord encourages these with the assurance that their love and devotion shall have its reward in the future, that a grand change is coming, and then every sigh, every tear, every sacrifice for righteousness sake and for love of the Lord, His cause, and His brethren shall be fully rewarded in the manner beyond our comprehension

now. They serve not for selfish reasons but from devotions, fidelity, love, and they shall find that these light afflictions of the present, which are but for a moment, will work out for them a far more exceeding and eternal weight of glory. (2 Cor. 4:17, 18) (Z. '99-271; R.2543)

IN THAT DAY — The present harvest time. “Gathering his Elect.” (Matt. 13) (Z. '99-271; R.2543)

JEWELS — Two figures are used here to express the value God places on our earnest efforts—God’s jewels, and God’s faithful sons. These two suggest a full explanation of present experiences. The proper Father will “correct, instruct and discipline his Son, though he may pass by the greater faults and blemishes of others not his children. Then as respects Jewels we all know the necessity of cutting, trimming, polishing them to develop their real qualities. Thus we see ourselves in the school of discipline of our Father and in preparation to be his heirs, joint-heirs with Christ; we see the necessity for trials, perplexities of the present time that we may be polished and prepared for the glory time to come. (Z. '99-271; R.2543)

SPARETH HIS OWN SON — They will be spared from passing through the great time of trouble.

3:18 — THEN SHALL YE RETURN — Then there shall be a turning point (return) a change in the divine administration, though not in the divine plan. It contemplated and arranged for the great return (Psa. 90:3) of the rule of righteousness now about to take place, which will transfer the dominion of earth from Satan and the Kingdoms of this world to the Christ and his Church in glory and power. Then he that doeth righteousness shall be blessed and he that doeth evil shall be punished. No more deception possible. (Isa. 32:5, 6; Zech. 13:4)

DISCERN . . . BETWEEN HIM THAT SERVETH GOD AND HIM THAT SERVETH HIM NOT — The day that brings the glorification to the faithful “Jewel” class brings a different experience to the “tare” class. To them it will be a hot time of fiery trouble that will completely consume their hypocrisies and pretended devotions to the Lord; which were merely in form without the heart and without power, unacceptable to Him. In that time the pride, the ambition, world-love, and spirit of selfishness will meet a retribution, that will be terrible in the extreme, such as the world has never known. The Lord’s fierce anger will burn against their hypocrisies and shams, and will utterly consume these, but not consume the individuals. They will cease to be tares but not cease to be human beings; they will cease to profess consecration when at heart they are not in sympathy with the Lord or His Spirit. This fire of the Lord’s anger against hypocrisy and every evil thing will continue to burn throughout the Millennial age even down to

the end in the final testing. (Rev. 20:9) Thus evil will eventually be destroyed root and branch. (Z. '99-271; R.2543)

See also Z. '10-355, 356; R.4708, 4709.

4:1 — LEAVE THEM NEITHER ROOT NOR BRANCH — For further development.

4:2 — Then the righteous shall rejoice in their liberty, and realize that the restraints of the present time have been blessings in disguise, for thereby they have been made spiritually fat—"stall fed" during the winter of the prevalence of sin, they shall go forth to liberty in the springtime of the Millennial age. (Z. '99-252; R.2544)

4:5 — The faithful in fleshly Israel were not to expect the gathering of the Jewel class immediately but would know that before that time the Lord would send the great anti-typical Elijah. (Z. '99-272; R.2544)

4:6 — The establishment in the earth of a spirit of reciprocal love. And further the turning of the minds of the ages so they would become as little children, humble, teachable, and had they become thus childlike they would have been ready to turn their hearts to the teachings and example of the early Father—Abraham, Isaac, and Jacob, and all the holy prophets and they would have been made ready divine favor and blessing and spared from the foretold curse or trouble. John the Baptist fulfilled this prediction as far as fleshly Israel is concerned, endeavoring to turn their hearts so they would be ready to receive Jesus in the flesh. But he failed to turn them to repentance and they crucified the Lord, and hence the foretold curse came upon them. But the prophecy relates still more to spiritual Israel and the antitypical Elijah sent to spiritual Israel than to natural Israel. (Z. '99-272; R.2544) See notes on Luke 3.

MATTHEW

1:11 — JOSIAS BEGAT JECHONIAS — There were just fourteen generations from Enoch to Abraham. (Luke 3) Thus making four periods of 14 generations each from Enoch to Christ. It was seven generations from Adam to Enoch.

Some read “Josias begat Jakim and Jakim begat Jechonias” (margin). So *Adam Clark*. There are several reasons for this: 1) Josias was not the father of Jechonias, but his grandfather, Gen. 3:14-16; 2) Jechonias had no brethren, at least none of record; 3) Josias died twenty years before the first Babylonian captivity and Jechonias and his brethren could not have been begotten about that time because they were carried away to Babylon. This makes only thirteen in this list. All these disappear with the above correction. *Calmet* makes this verse—Josias begat Joakim and his brethren and Joakim begat Jechonias at about the time of the Babylonian captivity. See note on Dan. 1.

1:16 — JOSEPH THE HUSBAND OF MARY — This is the genealogy of Joseph and Luke’s that of Mary. The silence of the enemies of the Gospel, both Gentile and Jewish, during even the first century is sufficient proof that both these are correct, neither inconsistency or corruption could be charged against them. (*Adam Clark*)

1:25 — FIRSTBORN SON — Jesus’ brethren—Matt. 13; Mark 6:3; Mark 15:40; Matt. 12:46; John 2:12; 7:3,5; Acts 1:14; 1 Cor. 9:5; Gal. 1:19. By Mark 15:40 probably not the Lord’s own brethren, but his cousins.

2:23 — A NAZARENE — See note in *Diag.*, also in Isa. 11:1 Jesus is called a “Nasar” or Branch. See Jer. 23:5; 33:15; Zech. 3:8; 6:12; Acts 24:5.

3:1 — JOHN THE BAPTIST — John’s mission was to prepare for Messiah to arouse the people to that and thought on the subject, to renounce their sins against the Law and reform. He appealed to the sinner class, who, though baptized into Moses, as was the whole nation, in the sea and cloud; children of the promises and related to God through the Law Covenant, had been living carelessly. Numbers were influenced by his preaching.

3:2 — REPENT YE — John’s mission was to arouse the people of Israel to the fact that Messiah had come, that the time of the inauguration of the

long-promised kingdom had come, and that if they as a people desired to share in it, in harmony with their long cherished hopes, they should at once begin preparation. Not as a whole would the favored nation be accepted but as individuals. All therefore should make a searching of their hearts and if they found evil therein, if they have been living in known violation of the Law, they should repent and turn from their sin and should symbolize their reformation in the presence of witnesses by a baptism which symbolically represented this putting away of sin. (Z. '10-7; R.4543)

3:5 — HIS MEAT WAS LOCUST AND WILD HONEY — God chose a strong rugged character to bear this message. His experiences in the wilderness specially qualified him. His peculiar raiment and food enabled him to be independent of all religious sects and parties among the Jews and gave him freedom of speech, which he might not otherwise have had. Besides, these peculiarities made his message all the more striking to the minds of the people. (Z. '10-7; R.4543)

3:7 — WHO WARNED YOU TO FLEE FROM THE WRATH TO COME — John challenged these, and declared that their repentance would not be considered genuine without certain proofs, and they might rid themselves of the delusion that they would inherit a share in the kingdom merely because they were the natural children of Abraham, for God was able to fulfill his promise to Abraham along other lines. (Z. '10-8; R.4543)

3:10 — THE AXE IS LAID UNTO THE ROOT — This testing time was an individual matter. (Z. '10-8; R.4543)

3:11 — I AM NOT WORTHY TO BEAR — The honor and dignity of Messiah were so great that in comparison John was not worthy to be his most menial servant.

BAPTIZE YOU WITH THE HOLY SPIRIT AND WITH FIRE — Messiah's baptism would be of two parts.

3:12 — PURGE HIS FLOOR — The entire mass, or nation would be tossed about by the great Winnower in order that every grain of wheat might be found and separated from the chaff.

THE GARNER — Gathered to a new state or condition at Pentecost. Garner = kingdom class.

UNQUENCHABLE FIRE — The chaff of the nation was cast into a fire of trouble, insurrection and anarchy which consumed them as a people, as a nation. A.D. 70. That fire was unquenchable in the sense that it was the divine intention that the nation should be consumed, and it was not in the power of the ablest of statesmen and rulers to prevent this, to quench the

fire. It burned itself out as stated. “Wrath is come upon this people to the utmost.” (1 Thess. 2:16; Luke 21:23)

3:14 — I HAVE NEED TO BE BAPTIZED BY THEE — This shows that Jesus, though baptized by John was not baptized with John’s baptism, which was unto repentance and for the remission of sins against Mosaic Law. Jesus was holy, harmless, separate from sinners, hence had no sin. But it was proper that Jesus should set us an example who should follow in his steps.

3:15 — SUFFER IT TO BE SO NOW — His words to John show that Jesus’ baptism was the beginning of an entirely new institution. He could not then make John or others understand spiritual things, for the Holy Spirit was not yet given. His water baptism was a picture of his real baptism into death. (Matt. 20:22, 23; Luke 12:50; Rom. 6:3-5) He consecrated his life unto death, even by the cross. His outward baptism symbolized his full consecration of his will and all earthly rights and human nature even unto death, burial; and his coming up out of the water pictured his resurrection as a New Creature. This real death, baptism, was finished on the cross.

4:1 — TO BE TEMPTED — Matthew speaks here as if the Lord was tempted at the end of the forty days, while Mark (1:12,13) and Luke (4:1-13) speak as if he was tempted the whole period. Both correct. During the forty days he was tested, tried as respects his own mind, his own disposition to do the Father’s will, while these three tests at end of forty days were special conflicts with Satan himself. (Z. ’06-39; R.3716)

OF THE DEVIL — “*Diabolus*,” always used in the singular in the Greek means Satan. Word for devils in plural = devils.

4:2 — FASTED FORTY DAYS AND NIGHTS — Probably spent in meditation and prayer. Having received the begetting of the Holy Spirit, he now stood at the threshold of his great work and realizing its importance and that it was now due time for him to understand God’s plan (the heavens were opened) which he was to execute, that he might do it thoroughly and in full accord with divine will, he sought the wilderness, that in solitude he might know the proper course for him to follow, in announcing himself as Messiah to Israel and the world. He had no Bible or concordance, but had a perfect memory and eighteen years of hearing the Law read in the Synagogue. We may safely say he knew God’s Word by heart. He had exercised his own thought and asked of the most learned their views.

HE WAS AFTERWARD AN HUNGERED — Our Lord’s attention was it seems, so fully occupied in his meditations that he thought of nothing else. Probably he neither ate nor slept, for the record is that afterward he

hungered. It absorbed all his vitality and energy for the time. (Luke 4:2)
(Z.'06-39; R.3716)

4:3 — THE TEMPTER CAME — It is Satan's usual course to come to us in our weakest moments. When our Lord was exhausted in mind and body and his perfect but overtaxed powers needed refreshment, that was the moment of Satan's assault. He was tempted in all points like as we are. (Heb. 4:15)

CAME TO HIM — Whether Satan appeared personally or not is not stated. If he did, he came probably as an angel of light to deceive, not in any vulgar form, for that would have disarmed the temptation. Heb. 4:15 might indicate that Satan did not appear personally. See Luke 4.

STONES BE MADE BREAD — The lust of the flesh.

4:5 — THE HOLY CITY — New Jerusalem.

TEMPLE — The church.

4:6 — CAST THYSELF DOWN — Below was the Valley of Gehenna represents second death.

THY FOOT AGAINST A STONE — The pride of life.

4:7 — THOU SHALT NOT TEMPT THE LORD THY GOD — So we are tempted to presume on the goodness of God and by words or acts place ourselves in such positions as would test or tempt God in respect to his providential care over us. Taking chances financially, going into debts which we see no clear chance of paying. Not showing ourselves as a favored child of God and our greatness in Him. (Isa. 30:15) (Z.'04-9; R.3298) Satan tempts us to show scoffers that we know a lot about the Bible and tell them deep things which only will make them scoff the more. Cast pearls before swine. Not possibly understand. Seeketh a sign; work the works of God, not of Satan. (Matt. 11:5, 6; John 9:4) Reading worldly matter, delving into earthly pleasures, going outside God's commands. Works of Evangelists to draw attention to selves as some great one. Jesus' voice not heard in streets.

4:8 — SHOWETH HIM ALL THE KINGDOMS — The lust of the eye. Jesus, like Eve and like us, was tempted along these three channels and he was victorious and got the satisfaction and great reward mentioned in Psa. 19:11; Isa. 53:11; 1 John 2:16; Gen. 3:6.

4:9 — FALL DOWN AND WORSHIP ME — Complete consecration absolutely necessary. Fortitude. Serve Satan? Compromise the Truth? Cooperate with him for sake of easier way to get life? (Z.'06-44; R.3719)

This temptation offered to the Church after Apostles fell asleep, and was accepted, and Church became a harlot. She got the world but lost her spiritual life. Satan himself worked along these lines in his fall. "If another shall come in his own name him ye will receive." (John 5:43) See (Z. '04-7-10; R.3296-3300; '06-39-44; R.3715-3720; '10-9,10; R.4544, 4545)

5:1 — HE WENT UP INTO A MOUNTAIN — This sermon given primarily to the disciples, the multitude watching with interest for any item that would specially enlighten them. It must have seemed strange to them that our Lord did not talk more about the kingdom and how it was to be established, but he knew that he must first suffer and that the first work of the kingdom would be the gathering of a Little Flock. He so directed his talk that it would divide his hearers into two classes—some would be disappointed because they were more interested in the glories and honors of the kingdom; others though disappointed found something in it which satisfied their longings as nothing else could do. (Z. '06-7; R.3733)

5:2-12 — Not a chronological sequence, that one trait can begin only after the previous one has been perfected, but a logical sequence. Each beatitude springs from the preceding one, all together making an ornament of grace upon the neck, a chain of jewels.

Blessedness not pleasant circumstances, nor worldly good fortune. Jesus did not set up happiness as a goal to strive for consciously, but as an inner spiritual consequence of possessing those qualities which fit one for companionship with God, fellowship with Him. They center not on happiness, not on pleasure, not on indulging the natural self, either in passion, or fleshly impulse, or intellectual pursuits, but on becoming the kind of self which will be at home with God. The essential elements of character that will make men fit to be companions of God. Not grand ideas, nor formal rectitude nor a knowledge of the language of Zion. This is outlined in eight short sentences.

POOR IS SPIRIT — A sense of utter dependence on God.

MOURN — Mourners in Zion because of their own imperfections, failures, sins and slowness to do or to understand; and because of the enslaving, encumbering power of sin all around them. A painful sense of the above, as cause of failure and helplessness of men before God.

COMFORTED — Given perfect bodies that never fail, and the privilege of helping all men to reach perfection as sons of God. (Rom. 8:19-21)

HUNGER FOR RIGHTEOUSNESS — A passionate desire that holds one in its grip, pervades our being, not permitting him to forget,

commanding his efforts to attain. (*MacClaren*) blessed are the men and women who long to be good, and to do good perfectly, more than for anything else. Emphasis is on the hunger and thirst. Indifference has no place in God's Kingdom.

FILLED — be given, endowed, be with his own righteousness, attained by an increasing goodness until perfection is reached. (Psa. 90:12; Rev. 3:5,4; 19:8)

MERCY — A certain habitual way of looking at men and feeling toward them, allowing for their imperfections and our own imperfect understanding; especially to those in suffering and need and even to men who have proved to have qualities bad and blameworthy (*MacClaren*)—a gladness to allow for mistakes and to help in any way man to get on their feet again, and start anew.

PURE IN HEART — Wholly devoted to doing the will of God. These keep their inner houses swept every day, always ready for His presence. Purity is cleanliness and clearness, absence of everything that pollutes or muddles; single, not divided; simple, not compounded with anything else. It takes us deep into the inner recesses, caves, depths, of thoughts, motives and hopes. Those who love the things that God loves. Transparent characters. (Phil. 1:9, 10—*Weymouth*)

SEE GOD — Because they are like God in all their affections, they will be granted the privilege of being very close to Him, and see the King in his beauty. Dwell in His presence. (Mal. 3:17; Isa. 33:17) Understand Him.

PEACEMAKERS — Messengers of God's spirit and influence. His atmosphere strives to help others to live in and seek for peace and to promote mutual understanding—not peace at any price, but on the true base of truth and justice and fairness.

CALLED CHILDREN — Recognized as having his spirit.

POOR IN SPIRIT — So empty of conscious merit, so conscious of sin and imperfection that we have no argument, no plea except prayer for mercy—theirs the Kingdom, they can be trusted with it, have no great ambitions for self, will bless others properly, without stealing.

MEEK — Greeks used it about wild animals that had been tamed, about wild horses that had been made able to work with man. Nothing weak or spiritless here, but rather the description of energy which instead of exploding is now controlled and directed. The meek or tamed are not people who were born empty and have no inner source to master, no vitality to be taught control. The trained are those whose powerful impulses have been

put into understanding service. They have learned the happiness of being directed, guided by God's Holy Spirit.

5:3 — BLESSED ARE THE POOR IN SPIRIT — Surely the world thinks little of those who do not think much of themselves. Surely they will make less progress in the world. Ah, yes. But, says the Master their blessedness consists in that they are of the Kingdom — of those from whom the kingdom class will be selected. Self-confidence, self-esteem may win for its possessor a high and honorable place in the present time, but is disesteemed of the Lord, and those who have such a spirit, will be the less prepared in the tests and conditions which the Lord will impose in selecting heirs of the Kingdom. There is a blessedness associated with being little in one's own estimation. It preserves them from many a false step into which egotism would lead. All who are seeking to follow Jesus' instructions, who naturally are poor in spirit, humble-minded, deficient in self-esteem, have much advantage every way over others as respects this element of character. Those not naturally humble should humble themselves under the mighty hand of God, that they may be exalted in due time.

5:4 — THAT MOURN — The general thought is that those who mourn are to be specially commiserated. But sin is in the world and death the wages of sin is being paid out to the entire human family, carrying into every home more or less of disappointment, sorrow or trouble. The world is sick and dying, with its 20,000,000,000 dead and 1,600,000,000 dying in sorrow, pain and disappointment, who but a foolish person could be merry in the shadow of such a charnel-house. On the contrary, those who mourn because of a realization of their imperfections, their own fallen condition, and who to any extent mourn in sympathy with the poor groaning creation have more advantages because of their saner conditions of mind; they are in that much more favorable condition to hear the voice of him that speaketh from heaven. So to these He will be pleased to make known something of the riches of his grace.

COMFORTED — strengthen together or added strength. The Lord does not propose to take away from us that noble quality of sympathy, but he does propose to give all his followers a blessing of strength to endure. He gives this through his Word. (2 Cor. 1:4; Psa. 119:75-77, 49, 50, 54, 92) Blessed are those who being comforted themselves shall be used of the Lord to bring comfort to earth and to others of his body now. (*Z. '06-72; R.3734*)

5:5 — INHERIT THE EARTH — When shall they inherit the earth? When God's kingdom shall come and his will be done on earth as it is done in heaven. So if we perceive that the rude and unjust and self-assertive are grasping the bounties of earth in the present time, and if we find ourselves rather crowded out because of meekness, let us remember our Lord's words that we are specially blessed, and let us cultivate this spirit of meekness

more and more and not think to exchange it for a spirit of arrogance, self-assertion, to grasp earthly fame and honors and riches. Let us be content and wait for the time when this class shall inherit the earth.

5:6 — RIGHTEOUSNESS — Right in every matter, truth. God is the great standard of righteousness, and he communicates it through his Word, his exceeding great and precious promises communicated through Jesus and his apostles. The majority of the world, careful for the meat which perisheth, think little of the truth and get little of it. The few hungering and thirsting for it are filled, refreshed, sanctified by it and in word, deed, and thought are being prepared and fitted for still further blessing in God's due time to share with Jesus the work of blessing all families of earth. (*Z.'06-73; R.3735*)

SHALL BE FILLED — Nothing here implies a miraculous satisfying. The thought is that hungering and thirsting they will make use of their opportunities, time and knowledge in seeking the bread of eternal life, which satisfies, and the water of life which truly refreshes, and that in proportion as these are sought and found and used will be the blessing. We have the Lord's guarantee for the blessing of all who would seek and use the spiritual refreshment he provides.

5:7 — THE MERCIFUL — Mercy is akin to love and in proportion as the fall has effaced love from any heart, in that proportion mercy will be lacking. Of course we cannot always judge from the outward appearance, as there are forms and expressions of love without the heart. So sometimes mercy is extended without the real spirit of mercy prompting it. (1 Cor. 13:3) Mercy rejoices against the execution of justice. (James 2:13) Those who grow most in the Lord's Spirit grow proportionately merciful and compassionate. The thought should be continually before the minds of all that it is very unbecoming for those who themselves have need of divine mercy to be sticklers to the last degree in their requirements of justice for others, in their refusal to exercise much toward others. Our Lord emphasized this in Matt. 18:35. He teaches us that our mercy must be more than formal, more than outward forgiveness and reconciliation. It must be from the heart, sincere. In proportion as we realize our need of divine mercy through Jesus so let us be merciful to others especially to the brethren, and all who love righteousness.

5:8 — PURE IN HEART — Pure means without adulteration, sincere. No human being is thus by nature. (Jer. 17:9) As originally created man was in God's image, pure in heart, sincere, honest, truthful. But by disobedience sin and selfishness have developed in the heart and the original image considerably lost. Hence those who become the Lord's people are said to have a new mind, new heart, new will. It requires a powerful influence to cause such a change. Fear may have to do with the beginning of the change of heart, but it cannot produce the lasting, perfect, acceptable conditions.

(John 14:18) Hence the Scriptures set before us the conversion of heart resulting from a knowledge of God and love for him. (Mark 12:30) But purity of heart does not mean absolute perfection in thought, word and deed. To will right, perfectly, to be pure in heart is quite possible, yea, necessary to all who would have the divine approval; yet how to perform that will is sometimes beyond the ability of the Lord's most earnest followers. (Rom. 7:18) The new will, new heart must act and speak through the medium of the old body whose affections are continually in opposition and must be battled against. Hence so long as we are in the flesh, so long as we have to reason, speak and act through the medium of the fallen flesh, that long will we need the merit of Christ to cover its blemishes, (Our Advocate see 1 John 2:1; 3:6-9) that thus the new heart, new will and not the flesh is to be judged by Him and tested as to its worthiness of eternal life. How blessed the thought that such shall see God, that such have the clearest views of God's character and plan now, and shall see Him shortly when changed in the resurrection when awakened in the likeness of our Redeemer.

5:9 — PEACEMAKERS — Those who have the organ of combativeness large should seek to control it by love, so that they combat only evil things, so they will think generously, kindly of all who take a different view of matters; while standing always firm for principle, they should see the fact that principles enter into remarkably for their contentions. As the Lord's people come to realize more and more the selfishness and quarrelsomeness which the whole world has inherited through sin and depravity and how all this is opposed to the spirit of the Lord and of meekness, gentleness, patience, longsuffering, they should not only strive to develop peace in their own hearts and lives, but to be peacemakers among men. Truly the peace-lovers, peace promoters manifest in this particular that they have the Holy Spirit, the Spirit of God. Each of the Lord's followers should be learning day by day to cultivate the peace of the spirit; and prominent among these are patience, longsuffering, brotherly kindness, love. Abounding in these we shall be more pleasing to the Lord and more able to assist others in this direction.

5:10 — PERSECUTED FOR RIGHTEOUSNESS SAKE — Not all the persecutions for righteousness sake, many bring upon themselves persecutions for foolishness' sake, and for being busybodies in other men's matters. Let us heed the apostles words along this line. (1 Pet. 4:16) Also we should preserve in the matter, as in all other things the spirit of a sound mind. There are some who evidently imagine themselves persecuted when really they are very kindly treated, and are the victims of their own morbid imaginations. The Lord's people should be so filled with the spirit of thankfulness, gratitude, appreciation, so generous in their thoughts of the motives and intentions of their friends and neighbors, that they would be in no danger of misunderstanding them and feeling persecuted by those who really are their well wishers. As perfect love casts out fear, so it also casts

out these false impressions of evil doing or intention toward us. The heart full of love for others will rather prefer to suppose that slights are unintentional oversights, or to put some similarly good construction upon the conduct of friends. Then it should think generously of the persecutor, realizing his share in the fall and be disposed to pray for those who despitefully use us and persecute us. Blessed are such as thus hold to the spirit of love for their enemies and persecutors, and who may therefore be sure that they are being persecuted for righteousness sake, and not for personal peculiarities. The Lord is looking for those who are so faithful to the principles of righteousness that they will exercise it toward their enemies, even when being persecuted by them on its account.

5:11 — REVILE YOU, AND PERSECUTE YOU — The Lord's people are not to revile each other or anybody under any circumstances but are to remember that they are pupils of him who when he was reviled, reviled not again. Whatever evil others may insinuate about us, we must be faithful to our teacher and not return evil for evil, reviling for reviling, or insinuation for insinuation; but speak evil of no man, and be pleased to notice any good points or qualities and mention them which even our enemies may possess. Our Lord's words warrant us, however, in expecting that those who will be faithful to him, will share his experiences of being evil spoken of. Hence we should not be surprised at false charges and false insinuations made against his true followers, and that in proportion to their prominence as his servants. His followers, like himself, honorable, moderate, having the spirit of a sound mind, honest, truthful, virtuous, would naturally be highly esteemed among the professed Christians, were it not for their faithfulness to the Lord and his Word, and to principles contradictory of popular errors; those prominent in churchianity. This condition makes a double test. It tests the adherents of churchianity along the golden rule, condemning those who speak evil of others when they well knew they would not wish any to speak evil of them. It tests also his followers as to their willingness to endure such persecution cheerfully for his sake, as part of the sufferings with him. If under pressure they yield and slander and backbite they are proving themselves unfit for the Kingdom. These have the greater reward in heaven. (*Z. '06-75; R.3736*)

5:13 — YE ARE THE SALT OF THE EARTH — As salt is useful in arresting decomposition, so the influence of these, though they be few in the world, is preservative. A good influence extended from the Law Covenant God made with Israel. As the Jews were scattered among the nations they carried with them more or less clear conceptions of the divine standards as represented in the Law, and these had a preservative and corrective influence among men, wherever they went. At the time of our Lord's first advent the world was in a condition in which it would have hastened to degeneracy and corruption, but the introduction of the body of Christ and the good influence extending from every member of that body, were potent

for the arrest of the demoralizing tendency of the times. The light which shone out from Jesus, the light of the world, and from his followers had undoubtedly a beneficial effect upon the then center of the civilized world. That influence is still manifest in so-called Christendom. And even today when the truly consecrated believers in Jesus are very few, yet the general influence, the saltiness of Christ's teachings, is widespread throughout Christendom. Without this doubtless corruption and a complete collapse would have come long ago. In spite of it we see corrupting influences at work in every direction. Before very long we expect that all of the overcoming class, Christ's body members, will be changed, glorified, and the body completed on the other side of the veil, will be without members on this side. The lights will have gone and the darkness will hold fuller sway than ever. The salt will be gone and corruption will take hold swiftly and the result will be the great time of trouble. Meanwhile we are to let our light shine and thus glorify the Father, exercising our influence for righteousness and truth whether men hear or whether they forbear. (Z.'06-75; R.3736)

5:15 — HOUSE — Household of Faith. In this we are to let our light shine so as to light those there.

5:16 — THEY MAY SEE YOUR GOOD WORKS — We are not enjoined to make a great show of carrying our Bibles everywhere in an ostentatious manner, but to show forth in our daily lives the lessons we learn from its precious pages. (Z.'10-282; R.4675)

5:17 — DESTROY THE LAW . . . BUT TO FULFILL — The Jews had gradually lost sight of the Divine Law and had filled their minds with certain traditions which were more or less contrary to the Law. Jesus ignoring the Rabbis, might have been thought by some to be setting aside the Law, because the Pharisees and Scribes claimed to keep the Law perfectly, and the people regarded them as very religious and holy. But Jesus assured them that he, to the contrary, was merely setting aside human traditions and seeking to establish the Law and make it more manifest and more honorable. (Isa. 42:21; Rom. 3:31; 7:12)

5:18 — TILL HEAVEN AND EARTH PASS — Possibly implying that when heaven and earth (present evil world) do pass away at the beginning of the Millennium, then the Law will all be fulfilled in every feature and will pass away then. It is still binding on the Jew and so has not yet all passed away.

ONE JOT — The smallest letter in the Greek alphabet = one of the least of these commandments.

OR ONE TITTLE — *Diag.* = "Tip of a letter" showing that all must be fulfilled.

TILL ALL BE FULFILLED — Note that Jesus did not say that the Law shall not pass away, but that it should not pass away till it was fulfilled. Circumcision was not destroyed, but passed away when that to which it pointed—circumcision of the heart—was set forth and it is this higher circumcision is what we must observe. Jesus' perfect life fulfilled every requirement of the Law, as we imperfect creatures could not and so he became the inheritor of all the promises of God in the Law and the right to distribute what he inherited under the Law to all who would become his. The Law led to Christ and pointed him out as the one of whom Moses spake "Hear ye him." (Acts 7:37; Gal. 3:24, 25) Therefore to consider the Law binding upon the Christian is to doubt whether Christ has accomplished what he came for—"to fulfill the Law." (Rom. 10:4)

5:19 — ONE OF THESE LEAST COMMANDMENTS — *Diag.*: "One of the least of these commandments."

5:20 — SCRIBES AND PHARISEES — A hypocritical, self-righteousness. (Matt. 9:12,13)

5:21 — THOU SHALT NOT KILL — This was the plain Law itself. The next sentence was the application which the Jews made from it.

IN DANGER OF THE JUDGMENT — In danger of trial and punishment by the appointed Judges. The Jews had a common court of seven or twenty-three men which had power to sentence criminals to death by beheading or strangling. This was called the "Judgment" or Court of Judges. The Sanhedrin or High Council consisted of 70 men, being the Court of the Jews, before which the highest crimes were tried. This court alone had power to punish with death by stoning, thought to be a more terrible death than the former. (*Diag.*)

5:22 — WITHOUT A CAUSE — Jesus taught a still more rigid application, namely that anger against a brother (in the heart, unexpressed) (without a cause) would mean a murderous heart condition which would be reprehensible in God's sight even though the murder might never be actually committed. Anger without cause—this is the small beginning of a murderous heart condition, and is the nursing of bitterness and malice in the thoughts (as did Cain), leading from bad to worse, if not checked, in danger of doing some crime against your brother and so be brought before the Judges.

RACA — Jesus condemns unkind remarks here. Raca means blockhead. Here is the next step in the development of the poison—unkind remarks, something intended to hurt the brother or his name. Unless we watch ourselves we may not see that we say these words in order to hurt a brother,

retaliate. Let us look behind our words, behind even our thoughts, to the very motives of our hearts, and if the thought is wrong, kill it, thrust it out.

IN DANGER — Greater than the first step, of doing a crime worthy of stoning.

THOU FOOL — A “moral degenerate.” Here bitter hatred is put into words.

DANGER OF HELL FIRE — In still greater danger, because the heart is still more poisoned, and in danger of outright murder if such opportunity offered, and of being cast as a malicious evil doer into the valley of Hinnom or Gehenna. Hell Fire = literally Gehenna fire, referring to fires kept burning in the Valley of Hinnom (Gehenna) for the destruction of offal and prevention of contagion. The carcasses of malicious evil doers might be thrown here for destruction. It thus symbolized the Second Death. (Z. '10-57; R.4559)

5:24 — OFFER THY GIFT — It would be useless for one to approach God's altar with a sacrificial gift, with enmity in his heart toward a brother. Hence before offering a gift to the Lord we should search our hearts and purge them from enmity, knowing that otherwise their sacrifices and praises would be vain. (Z. '10-57; R.4559)

5:25 — ADVERSARY — All Jews needed to learn that their Law Covenant which they supposed was their friend and assistant was really their adversary and condemned them all. (John 5:45) Because of imperfection of flesh they were unable to keep the Law and could not have its approval and hence had its condemnation. Seek as good a settlement as possible with the Law, confessing their imperfection.

WHILES THOU ART IN THE WAY WITH HIM —

While there is yet time; before special favor to the Jew ended nationally and individually. Those who heeded Jesus' advice, realized their imperfect condition and cried for help (Rom. 7:23-25, 9-13) and found forgiveness through Jesus by reason of his sacrifice for sin. These, by faith, were permitted to come into God's favor and got the Pentecostal blessing. (John 1:12; Matt. 3:12, 11) But the Pharisees, hypocritically claimed to keep the Law perfectly, did not come to terms with it, and confess their sins repentantly (as symbolized by John's baptism) (Matt. 3:5,11) did not accept Jesus, and so did not obtain the Pentecostal blessing.

@SECOND PAR = **DELIVER THEE TO THE JUDGE** — The Jews knew not the time of their visitation and so did not know at what time their favor would end. God is the Judge. The Law Covenant showed them up before

the Father as Covenant breakers without any repentance. (See Jer. 31:32; Heb. 8:9 *Diag.*)

THE JUDGE DELIVER THEE — The Judge condemned them to destruction. This sentence was spoken by Jesus, “Behold your house is left unto you desolate.”

OFFICER — Some instrument of Justice. Titus and his army A.D. 70.

THOU BE CAST INTO — All that Jewish nation who rejected Jesus stumbled into prison nationally and wrath came upon that people to the utmost (1 Thess. 2:16; Luke 21:22-24; Matt. 23:31, 32), and until all things written in the Law and in the prophets concerning them is fulfilled they shall not come out of that prison house. They said “His blood be upon us and upon our children.

PRISON — Prison house of national death.

5:26 — PAID THE UTTERMOST FARTHING — By the end of the Millennium they will have “paid the utmost farthing,” and then the willing and obedient shall get free. It will require all of the Millennium for them to profit by the opportunities of the Millennium to rise up out of sin and death condition. (*Z. '10-57; R.4559*) Their national imprisonment will end at the beginning of the Millennium, but individually for all, the willing and obedient, freedom from all sin and death will be given at end of the Millennium.

5:30 — CAST IT FROM THEE — Satisfying our own conscience is not enough. We should be prompt to cut off any liberty (though cherished as a right hand) if thereby we might serve the more efficiently the flock of God, for whom Christ died.

5:33 — AGAIN, YE HAVE HEARD — Our Lord refers to the traditions of the ancients, which evidently had great control over the people of that time. These were not wholly erroneous but contained some elements of truth. Error alone is weak when compared with error mixed with a little truth.

5:34 — BUT I SAY UNTO YOU — Tradition had modified the Law and limited it to false swearing. Jesus called attention to the error, pointing out that the third commandment meant that God’s name should never be used in any irreverent manner, and not merely forbidding its use in connection with violating an oath in the Lord’s name.

5:37 — BUT LET YOUR COMMUNICATION — Others may feel the need of emphasizing their statements by oaths and expletives but Jesus’ followers are to so live, so act, so speak that their words pass for par anywhere and

with anybody. Hence they must be absolutely truthful, so that whoever may hear them may know that their yea is yea and their nay is nay. Oaths, etc., in ordinary conversations imply that the truth of the speaker is questionable—that his yea is not always yea, and his nay not always nay. The tendency is to make him less careful in his oaths. The effect is also to make him less reverent toward the Lord, and the other holy things which he may call upon as witnesses of his truthfulness. As the word of such becomes common and liable to be broken so their oaths would soon become common (as in vs. 22) and liable to be broken. (They would begin to make nice distinctions between what oaths were binding and what were not.) On the contrary, when the world is held sacred the avenues of sin and error are measurably stopped. This cannot be properly understood to apply to an oath in a Court of Law. Such oaths commanded by the State are necessary because all have not the high standard of truth desired.

5:38 — AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH — The people had applied this to their individual relationships unwarrantedly, with the result that it cultivated hardness of heart, an exacting disposition, pitiless, merciless. Our Lord's teachings showed the error of this and pointed out the more excellent way—love. How much more proper it was for fellow-sufferers, both imperfect, should be lenient, tender-hearted toward each other. By their old standards and practices they were encouraging an improper spirit in their hearts. (*Z. '10-57; R.4559*) by exacting Justice from their imperfect fellows. (Matt. 9:13; Hosea 6:6; Mic. 6:8)

5:39 — TURN TO HIM THE OTHER ALSO — Not literally, but in your heart mentally. Do not retaliate in kind. For correct thought see our Lord, when on trial he was smitten he did not literally turn the other cheek, figuratively, did not retaliate. (See Acts 23:2-5)

5:40 — LET HIM HAVE THY CLOKE ALSO — If a man sue us at Law and legally get possession of our property we are to feel no grudge against him, but are to render up willingly all that the court might decree, rather more than less. We are to be law abiding to the extreme.

5:41 — GO WITH HIM TWAIN — If conscripted for government services after the manner of ancient times, and compelled to carry a burden for a mile, the Lord's followers were not to be too close or exacting, but evidence their good will by doing a little more, rendering help for another mile if expedient or necessary, rather than grumble at legal exactions.

5:42 — GIVE TO HIM THAT ASKETH — We should cultivate the spirit of generosity. Not necessarily mean extravagant gifts, but we should use judgment. Cultivate desire to give.

5:43 — HATE THINE ENEMY — Hate thine enemy was no part of the Law; but tradition. The cultivation of this spirit of love for enemies as well as for friends, would mark the followers of Jesus as children of God as having his Spirit—disposition.

5:44 — PRAY FOR THEM — This should be that whereas they might be justly entitled to stripes on account of the injury done us, we would be willing to forgive them that the trespass might not be laid to their charge. But this would not be asking the Lord for some miraculous power upon them for their conversion to be his disciples. See 1 Tim. 2:2. (N-6-27-09)

5:48 — BE YE THEREFORE PERFECT — With our fallen flesh it is not possible for us to be perfect as God is perfect—except in heart in intention. But this good heart intention is not enough to prove us worthy of the Kingdom. Such profession of God likeness and purity of heart must be tested, proved, endure faithfulness under stress, be developed to the point of fixity of character. Hence those accepted as disciples of Christ are required to be faithful under very trying circumstances. We are to take the highest standard of excellence for our pattern, our loving Creator, strive for perfection such as his, attain it in their hearts so far as possible, outwork it in every thought and word and deed of their fallen flesh. (Z. '10-58; R.4559)

6:1 — OTHERWISE YE HAVE NO REWARD OF YOUR FATHER — They may or may not get the desired reward from men, but they will surely get none from God. (Z. '10-58; R.4559)

6:2 — THEY HAVE THEIR REWARD — They were in reality praying to men, seeking human approval. They got the reward they sought in that many were deceived and thought them holy, pious. (N-6-27-09)

6:3 — LET NOT THY LEFT HAND KNOW WHAT THY RIGHT HAND DOETH — So quietly should this be done that even those close to us in life might only by accident discover our unselfish generosity. (Z. '10-58; R.4559)

6:5 — WHEN THOU PRAYEST — Whoever seeks his creator in prayer is proportionately amendable at heart to righteous influences. Whoever has no appreciation of prayer thereby shows that proportionately estranged from his Creator—out of fellowship with him. While such may at times, or perhaps for a considerable time, be outwardly moral and honest, we may be sure that their estrangement from God, might at any time lead off into sin. They are off the path of divine fellowship and on the path of carelessness and worldliness, which may at any moment lead off into the ways of unrighteousness. (N-8-27-09)

THOU SHALT NOT BE AS THE HYPOCRITES ARE — His warnings are not that we should undertake to correct those addicted to such practices, but rather that we should see to it in our own heart rather than that we are sincere in our lives and all our religious sentiments—to God and not done to man. For hypocrisy cannot be hid from the Lord, even if it is from our fellow men. So far from receiving a blessing, the hypocrite goes the more deeply into divine disfavor. (*Z. '10-58; R.4559*)

6:6 — IN SECRET — True prayer should always be to the Lord, never to the public. Individual prayer is specially commended by the Lord. Family prayer is also scripturally proper. Prayer in the Church is proper, because supposedly among those who constitute the Lord's family—this is not public prayer in the proper sense of that term. (*Z. '10-58; R.4559*)

6:7 — VAIN REPETITIONS, AS THE HEATHEN — Chinese praying wheels, Catholic Rosaries.

6:9 — OUR FATHER WHICH ART IN HEAVEN — The order of this prayer is beautiful. It opens by addressing "Our Father in Heaven" and by expressing desire that the great name of God be hallowed, revered, honored by all and hence by the petitioner also. A desire that the divine will may be accomplished on earth as in heaven.

6:10 — THY KINGDOM COME — The confidence that this can come about only through the establishment of God's Kingdom—Messiah's Kingdom, which will be enforced for the blessing and uplifting of men and bringing all willing and obedient from sin and death conditions to life everlasting. Thus the chief thing—the glory of God and the outworking of the divine plan should be the most prominent things in our hearts as we approach the throne of Grace.

6:11 — GIVE US THIS DAY OUR DAILY BREAD — Then we may remember our own needs, and ask for the bread of life. But it is not for us to specify, but rather the proper spiritual child delights in the Father's will and providence in all things, for we have not the wisdom which would warrant our specifying.

6:12 — FORGIVE US OUR DEBTS — Not original sin, but trespasses. (*Z. '10-58; R.4559*)

When we first come to the Lord it is not necessary to pray for forgiveness of original sin. These trespasses are the sins of omission or commission conflicting with their covenant of consecration and the Divine requirements. They do not include the original sin. That was forgiven freely for all those who all accept Christ and come under this covenant arrangement. The trespasses are our failures to come up to the standard of the Lord after his

grace has freed us from the transgressions that are passed. (Z. '15-154; R.5690)

AS WE FORGIVE OUR DEBTORS — What an incentive to forgiveness, generosity, sympathy is here! Divine mercy is pleased to remit the guilt of all unintentional sins and to reckon them as covered with the precious blood as part of original sin (due to its results). These trespasses through imperfection and temptation, contrary to our better intentions and wishes, require acknowledgment and forgiveness. The Lord waits thus to be gracious, but desiring our blessing and development, he requires that we shall be similarly forgiving towards others. (Z. '10-58; R.4559)

“If thou canst not make thyself such an one as thou wouldst how canst thou expect to have another in all things to thy liking?” An old Spanish writer says “To return evil for good is devilish, to return good for good is human, but to return good for evil is Godlike” *Archbishop Whately*—“I have known a man to nurse the tiny cockatrice egg of unforgiveness till it has burst into the fiery serpent of crime.” *Ferrar*—The attitude of the unforgiving is well represented by Archbishop Hare’s words as implying their prayer to the Lord. “O Lord I have sinned against thee many times. I have been often forgetful of thy goodness; I have broken thy Law; I have committed many secret sins. Deal with me, I beseech thee, O Lord, even as I deal with my neighbor. He hath not offended me 1/100 part as much as I have offended thee, but I cannot forgive him. He has been very ungrateful to me, but not 1/100 part as ungrateful as I have been to thee, yet I cannot overlook such base ingratitude. Deal with me, O Lord, I beseech thee, as I deal with him. I remember and treasure up every little trifle which shows how ill he has behaved to me. Deal with me I beseech thee O Lord as I deal with him.” (Z. '06-200; R.3803) See Mark 11:25; Matt. 18:23-35; Luke 17:3, 4.

6:21 — See Luke 12:21, 33, 34.

7:4 — Such should recognize that such a picking and nagging and faultfinding disposition toward the brethren is an evidence that we still have a large beam of impatience and lovelessness to contend with. (F189)

7:12 — DO YE EVEN SO TO THEM — God is first just—never anything less. His Wisdom, Power, Love, must all coordinate with and rest upon this quality of Justice. So it is with all those who would possess this character. They must be first just. We call this quality also conscientiousness, righteousness. Some indeed have this quality of justice in such slight degree that it is easily overbalanced by their other stronger qualities of mind, such as acquisitiveness, combativeness, etc. For this reason prisons are necessary to restrain all the stronger qualities of man’s mind and encourage their conscientiousness, their sense of justice.

FOR THIS IS THE LAW AND THE PROPHETS — The Golden rule marks the very lowest standard, which must measure our dealings with others in the Church and in the world—justice. Our Lord was not giving this as the Gospel, and love standard is shown by his statement: “This is the Law and the Prophets”; this is the teaching or demand of the Law and the Prophets, upon all who would seek to do righteousness—justice. (*Sermon, 12-6-08*)

7:17 — EVERY GOOD TREE BRINGETH FORTH GOOD FRUIT — “Behavior is a mirror in which every man displays his image.” —*Goethe*

7:24 — This parable does not represent the Heathen in any sense, nor any who living in civilized lands have their understanding so clouded by ignorance and superstition and ears dulled by the god of this world that “they do not hear” distinctly what the Master says.

HEARETH THESE SAYINGS — Who understands my teachings? The parable finds its two classes among those who heard and received the good tidings and outwardly made consecration to the Lord and build their hopes upon his promises.

DOETH THEM — Hopes built on the Lord’s promises and unaccompanied by works (“doeth them”) are hopes built on the sand. When the great testing time comes such hopes will be shown to be worse than useless; to have deceived their possessor, who thought himself safe in the assurance of a share in the kingdom. Such hopes and faith as fail to obediently strive to do God’s will, as consider that obedience is not necessary or essential to a place in the Kingdom, are falsely founded and their overthrow will come with great disaster. Those who build with obedience, their hearts as well as tongues confessing and honoring the Lord, their deeds corroborating their faith and their faith bearing testimony of their vital relationship to the Lord—such shall pass through all the storms of life and never be moved, never be shaken—because they are on the foundation. (*Z. ’04-46; R.3318*)

8:29 — ART THOU COME HITHER TO TORMENT US BEFORE THE TIME? — The demons evidently had some information or premonition that the time for the manifestation of power through Messiah was still future. (*Mark 1:24*) (*Z. ’06-58; R.3726*)

9:17 — NEW WINE — New doctrines, truths.

OLD BOTTLES — Old systems. (*C160; See Bible Helps*)

9:18 — EVEN NOW DEAD — Or at the point of death, probably at the time Jairus left his home the child was very low and he surmised that by this time she was dead. (Mark 5:23)

9:23 — THE MINSTRELS — Hired mourners. (Mark 5:38)

10:1 — TWELVE DISCIPLES — These may be a picture of the Little Flock, also, gathered out first. See Luke 10:1; Matt. 10:23; Ex. 15:27.

10:2 — Probably guided by the correspondence which he saw must exist between fleshly and spiritual Israel, and seeing himself as the head of spiritual Israel as Jacob was the head of the tribes of natural Israel, he determined to call twelve disciples to be his apostles. Deeming this His Father's will he carried the matter to him in prayer for wisdom in selection. (Luke 6:12) (Z. '24-266)

10:2-4 — In the lists of the twelve apostles the first four are always the two pairs of brothers—Peter and Andrew, James and John. The second and third fours are always the same, but the names are not always given in the same order. Always Peter's name is first and Judas' last and in the four lists (Matt. 10:2-4; Mark 3:18. 10; Luke 6:14; Acts 1:13) Philip is always named first of the second division and James the son of Alphaeus the first of the third. (Z. '24-266)

10:4 — JUDAS ISCARIOT, WHO ALSO BETRAYED HIM — At the time of his choice, he was evidently a good man, so far as outward appearance at least was concerned. His name (Judas means praise) would seem to show that his parents were of a religious cast of mind and had wished of him that he would be a messenger of God to sound forth his praise. And what a privilege and opportunity he enjoyed in this direction! (Z. '11-403; R.4906)

Probably Judas made the same profession of consecration as did the other disciples, and with the others he had left all and perhaps in a certain way was very sincere and recognized that this was the Messiah. But Judas had a business turn of mind. He wished to be associated with such a great Kingdom as Messiah would set up. (Z. '11-403; R.4906)

10:5 — THESE TWELVE — The twelve are mentioned apparently in order of their being sent forth, two by two. As some one has said—"One of the ways Jesus took to overcome the imperfections of his followers and better to prepare them for a work which required perfection was by his grouping of the apostles whose imperfections were perhaps like our own of the nature of halfness. We too frequently see one side of a truth and not the other. We too frequently feel the greatness of some quality which seems contrary but is really complementary. Our Lord seems to have acted with special reference to this in sending out his apostles. Peter the bold, impetuous man is joined

with Andrew the one chosen by the Scots as their national patron as far-seeing, careful, cautious. James and John were paired, the former elderly, the latter young. Philip the slow witted was paired with Bartholomew (Nathaniel) the quick witted. Thomas the doubting, skeptical intellect was joined with Matthew, one of the heroes of faith. James, the son of Alphaeus, the advocate of works, was united with Jude, a man of doctrine. Simon, the zealot, a man of enthusiasm and independence was linked with Judas Iscariot, the conservative economist. So the Master made one full man out of two half men in each case." (Z.'98-45; R.2261)

10:19 — WHAT YE SHALL SPEAK — So now. But this does not mean that we are to expect to have miraculous powers of speech granted us, but that we are to be filled with the truth and its spirit. Then indeed it will be true that what we speak will not be our own wisdom not declare our plan, but the wisdom from above and God's plan.

10:20 — (See above comment on vs. 19)

10:23 — This would seem that the work of the church in this Gospel age (here pictured and begun) is to all nations, kindreds, peoples and tongues, to every hearing ear, with the assurance that we shall not more than have accomplished the work of declaring the good tidings to every nation until the Second Advent of Christ in the glory of his Kingdom. (This is now accomplished; the Bible has been translated into every language of earth and many dialects.) (Z.'07-184; R.4011)

10:26 — THERE IS NOTHING COVERED, THAT SHALL NOT BE REVEALED — We see this prophecy fulfilling now. Injustice in its every form is being brought to light as never before. Inequity in financial institutions and in politics and in private affairs is being remorselessly muckraked and brought to light. Expediency and policy might say "Hide these things from public gaze"; But under divine providence the light is being turned on everywhere and hidden things of darkness are being exposed, sometimes in the evil and sometimes in the good. Sometimes the adversary succeeds in making the good appear evil. We merely note the general tendency, the great fact so peculiar to our day. We are not saying that every charge of fraud is bonafide. (N-10-30-10)

10:28 — AND FEAR NOT THEM — Fear not them who take away the present life, which is already under sentence of death, anyway. But remember that you have been redeemed and that a future life is a possibility to you and that no man can rob you of that which God has provided for you through the redemption in Christ Jesus. (E332)

HELL — Gehenna represents the Second death.

10:37 — IS NOT WORTHY OF ME — God has purposely made the way so narrow that only the few, the choicest (very) of humanity in God's sight could find it, a very few walking in that way to its further end of glory, honor, and immortality. With this view before our minds eye, there is a reasonableness in the hard terms of discipleship. Only those willing to comply with those terms and thus demonstrate their love and loyalty to God, could properly be trusted with the great power, glory and honor which will be granted to the Kingdom class, in association with the Redeemer, as soon as it shall have been completed. Let us examine these words carefully, meanwhile measuring ourselves—not our flesh, but our spirit, our intention, our desires. This proposition means putting off, at the very start—so far as the will, the purpose is concerned—of every other love that would conflict with our love for the Lord and our obedience to his will. Our earthly loves are to be counted as nothing in comparison (as hate Luke 14:26). We are to be ready to sacrifice at the Lord's command every earthly hope, aim, object, and to lay down our lives willingly, gladly. Such as manifest a devotion of this kind can be trusted with anything. These shall be the Lord's jewels. (Mal. 3:17) The fact that Jesus was of this character himself and placed the Lord's will above all else, is an assurance that all his joint heirs in the Kingdom will have the same mind, the same spirit. He assures us that the Kingdom will not be a selfish one but the reverse, the Kings, Princes, and Judges will not only be irresistible in power, but incorruptible, unbribeable. With them the divine standard will be first, absolutely. Such devotion to the Lord will necessarily at some time or other mean the severing of many earthly ties; that Jesus' followers will be thought a peculiar people, unnatural, insane. Hence, as says St. Paul, we are counted fools all the day long for Jesus' sake—because we preach the wisdom of God in preference to the wisdom of humanity and love of humanity. "As he was so are we in this world"—ostracized, misunderstood, reprov'd, slandered. Only those who can stand such an experience, can be winners of the crown. (Rev. 3:21) (*Z. '14-91; R.5425*)

10:38 — HE THAT TAKETH NOT HIS CROSS — Cross-bearing must be a daily matter. Our crosses are those oppositions of the world, the flesh, and the Devil which conflict with the divine will as laid down for us in the Lord's Word. The only proper sentiment is: "Not my will but thine." It is not enough that we should start out with a courageous intention, a bold acknowledgement of Jesus and a bold profession of discipleship. After we have been faithful in taking our stand on the Lord's side, we must be proven. Not merely those who have a little enthusiasm at the beginning, but those who shall prove their worthiness by their faithfulness will be accepted by the Lord. (*Z. '14-91; R.5425*)

11:15 — EAR — See note Acts 2:39. Undoubtedly this refers to an ear somewhat developed. (Rev. 2:7)

11:16 — THIS GENERATION — (See note Isa. 65:12)

11:17 — WE HAVE PIPED — Jesus and his disciples preached unto the Jews the Gospel (glad tidings, piped) of the Kingdom, the good news that their long hoped for deliverer had come. “The time is fulfilled.” (Mark 1:15) But the Jews would not accept or believe him, nor respond to him. (*Dance*)

YE HAVE NOT LAMENTED — These also preached of the calamities to come upon Israel but the Jews would not mourn (As did the people of Nineveh, at Jonah’s warning) or lament. They chose their own ways in which God had no delight.

11:19 — PUBLICANS AND SINNERS — Their evil heart condition made them jealous and sour and bound to find fault no matter what was done.

11:23 — THOU, CAPERNAUM, WHICH ART EXALTED UNTO HEAVEN — Capernaum was exalted to heaven in that it was granted wonderful blessings and privileges, opportunities, and favors above other cities and this largely through so general a healing of its sick and devil-possessed ones. (Mark 1:34) Nevertheless, few there accepted him as the Messiah, and as he predicted it was brought down to the grave (hell, hades, death condition). The city so completely disappeared that its location is not definitely known now. A certain pile of stones is credited with being its former site. (*Z. ’06-59; R.3727*)

HAD BEEN DONE IN SODOM — It was temporarily destroyed as an example or illustration of the absolute annihilation, utter destruction, which ultimately will come upon all wilful sinners, the second death. (*Z. ’10-133; R.4599*)

11:24 — MORE TOLERABLE FOR THE LAND OF SODOM IN THE DAY OF JUDGMENT — The reason is clear. The people of Capernaum were evidently harder-hearted than the people of Sodom, and, from the Lord’s standpoint, were more blameworthy. What shall we say then of our day of still greater privileges in many respects—Bibles in every home, preaching in every city, education in every family? What might not the Lord reasonably expect of us? (*Z. ’10-133; R.4599*) See *Adam Clark’s* note on this for inconsistency in back supplement)

11:25 — AND HAST REVEALED THEM UNTO BABES — Jesus did not mean that he was glad his message was hidden from the majority, that they might slide down into eternal torture in darkness. Surely not! He did mean that he appreciated the Father’s wisdom in not allowing any but those of proper condition of heart to see and clearly understand the present call of the Church. For the uncontrite of heart to see, to understand, would mean two things: (1) they would oppose God’s plan the more (2) They themselves

would come under greater responsibility. “The secret (mystery) of the Lord is with them that fear (reverence) him.” (Psa. 25:14)

11:27 — TO WHOMSOEVER THE SON WILL REVEAL HIM — The Father had delivered all his great work into the hands of the Lord Jesus, and only by knowing him can we know the Father in the true sense, intimately, because the son as the Great Teacher reveals the Father to all who are pupils in his school. (*Z. '10-133; R.4599*)

11:28 — COME UNTO ME, ALL YE THAT . . . ARE HEAVY LADEN — Justification, the Court.

11:29 — TAKE MY YOKE UPON YOU — Consecration, the Holy.

FIND REST UNTO YOUR SOULS — Rest by faith now, sabbath keeping, and the rest that remaineth.

12:1 — TIME — Luke 6:1.

JESUS — Jesus as a Jew was as much under the obligations of the Law Covenant and its every feature as any other Jew. We may be sure that he did not violate any feature of it. (James 2:10) He was obliged to keep it in a sense and degree which he has not commanded us, his followers. (*Z. '10-134; R.4600*)

DISCIPLES WERE AN HUNGERED — The Pharisees had a rule that no food could be eaten by any true Jew until after he had gone to the synagogue and worshipped, and this may have been the reason of the disciples' hunger. (*Z. '04-43; R.3316*)

PLUCK THE EARS OF CORN, AND TO EAT — This was not stealing according to the Law, but was permissible, they could eat what they needed but could not carry any away, nor reap any of it. (Deut. 23:24, 25)

12:2 — IS NOT LAWFUL TO DO UPON THE SABBATH DAY — The Pharisees exaggerated some features and entirely underestimated other features of the Law. In their theory there was no harm in eating the corn on the Sabbath day, but to pluck an ear they construed to be reaping, and to rub it out of the chaff they considered threshing and winnowing. To scratch or look for a flea was estimated to be hunting, and thus God's reasonable law was made to appear absurd.

12:3 — DAVID . . . WHEN HE WAS AN HUNGERED — Jesus showed that one had a right to satisfy his hunger.

12:6 — THAT IN THIS PLACE — The disciples with him were doing still more consecrated work than the Priests and Levites in the Temple, because he—the Father’s representative—was greater than the temple. (Z. '04-42; R.3316)

IS ONE GREATER THAN THE TEMPLE — If the rites of the Temple were more important than keeping the letter of the Law, how much more was he worthy of respect and reverence who was greater than the Temple. Because he is the corner stone of the spiritual Temple of which Solomon’s temple was only typical.

12:7 — I WILL HAVE MERCY, AND NOT SACRIFICE — God was desirous of seeing in his creatures the quality of mercy toward one another, rather than merely the sacrificing of their comforts.

YE WOULD NOT HAVE CONDEMNED THE GUILTLESS — If their hearts had been merciful and loving rather than exacting of their fellow men the letter of the Law which they themselves did not keep, they would have gladly received Jesus and the Apostles.

12:8 — SON OF MAN IS LORD EVEN OF THE SABBATH DAY — “He is Lord of all.” (Acts 10:36) Not that he had authority to set aside the Sabbath, but that as the Father’s representative and the great teacher, he was competent to expound what constituted the proper observance of the Sabbath. To as many as received him, his word on the subject would be the highest interpretation of the divine law, far exceeding any rules and regulations which the Jewish Talmud gave. It is by him we have learned that the whole divine law is included in the one word Love—Love to God supremely and love to our fellowmen. (Z. '04-43; R.3316) See Luke 6:1; Mark 2:23.

LORD OF THE SABBATH — Lord of the Millennium, the Sabbath for the world.

12:11 — SHEEP . . . FALL INTO A PIT ON THE SABBATH DAY — They knew well enough that nothing in the Mosaic Law could be construed by them to interfere with this saving the ox or ass, even though it might require considerable exertion—a good deal of labor for several persons. How foolish to find fault with our Lord who could by one word rebuke the disease and help one of their brethren of the seed of Abraham. (Z. '10-134; R.4600)

LIFT IT OUT — Not for love of the sheep, but for loss of its value. (Z. '06-108; R.3754)

12:12 — WHEREFORE IS LAWFUL TO DO WELL ON THE SABBATH

— Here again, the predominance of love above any law was manifested. (Z.'06-108; R.3754)

12:13 — AND IT WAS RESTORED WHOLE — Thus proving his position and that he had the divine favor and that his teachings on the subject had this evidence of its truthfulness. (Z.'10-134; R.4600)

12:14 — HOW THEY MIGHT DESTROY HIM — Showing they did not want the Truth, but their own plans.

12:27 — YOUR CHILDREN — Jewish exorcists like Acts 19:13. "In the schools of the Pharisees a so-called higher magic was taught by which demons were to be expelled and drawn out of the noses of persons possessed, by means of certain roots, by exorcism and by magic formulas, supposed to have been derived from King Solomon." (Lang) Compare Moses and the Egyptian magicians. See 2 Kings 2:3 were real or pretended exorcisms. Luke 9:49 was an instance where Jesus' name and authority were evidently used successfully. See Josephus Ant. 8:2,5. In Matt. 9:33 the multitudes said "It was never so seen in Israel"—meaning that this was a more complete healing than they had ever seen before. (Alford) The difficulty is that people forget that miracles as such are no test of truth, but have permitted to, and prophesied of false religions and teachers. See Exod. 7:22; 8:7; Matt. 24:24; Deut. 13:1-5. (Alford)

12:36 — EVERY IDLE WORD — Every unprofitable utterance must be accounted for in a day of reckoning.

GIVE ACCOUNT THEREOF IN THE DAY OF JUDGMENT — Daily we are to go to our Heavenly Father and say "Forgive us our trespasses, etc." Not only must we render up our accounts daily but at the end of our course there will be a general summing up. By this we do not understand that we at the end of our course shall be lined up and questioned about every word of our experience, but that each one who comes in contact with the Truth is either building up character or else breaking it down and that his character at the end of his probation will determine his reward. As a pupil daily learns his lessons and prepares himself for the final examination at the end of the year when there is a general testing of his knowledge, so in the School of Christ. Day by day our Master deals with us but at the end of our course there is to be a summing up. (Z.'14-245; R.5517) @THIRD PAR = The context shows that the "pernicious" words to which Jesus referred were words of wilful and malicious opposition against manifest light. In the very nature of things we see that the punishments of that age will be in proportion to past guilt. Every sin indulged, every evil propensity cultivated hardens the heart and makes the way back to purity and virtue more difficult. Consequently sins wilfully indulged now will require

punishment and discipline in the age to come, and the more deeply the soul is dyed in willing sin the more severe will be the measures required to correct it. As a wise parent would punish a wayward child so Christ will punish the wicked for their good. (Z. '10-47)

13:2 — See Mark 4:1-14 comments.

13:2-17 — See Z. '12-182; R.5038, 5039.

13:19 — **WAY SIDE** — See Luke 8.

13:20 — **SEED INTO STONY PLACES** — To this class the Word sounds good, they are interested, but lack depth of character, necessary to a character development suitable for the Lord's use in the work of the kingdom. (Z. '10-202; R.4634)

WITH JOY RECEIVETH IT — These give evidence of bringing forth much fruit. But we cannot see as God sees, we know not the heart, the shallowness of the nature is not disclosed until opposition being aroused, the sun of persecution withers the results. We may feel a little discouraged, especially if we had helped plant the seed, and expected great results. The Lord here cautions us against discouragement by assuring us that he knows in advance that much of the seed will fall on stony ground, where having little nourishment, it backed up by little character, it will bring no fruit to maturity or perfection. (Z. '06-125; R.3764)

13:21 — **HIMSELF** — See comment of vs. 20 on "stony places."

OR PERSECUTION ARISETH BECAUSE OF THE WORD — When he sees that to be faithful follower of Jesus means persecution and suffering and loss, and to be cast out from among men.

BY AND BY HE IS OFFENDED — They thought they might be carried to the kingdom on "flowery beds of ease" while others fought to win the prize and sailed through bloody seas. There is no easy road to the Kingdom. "Through much tribulation shall ye enter the Kingdom." (Acts 14:22; John 15:20; 16:33) If any of the Lord's people who have received the truth, find in themselves any of this shallowness of nature, this superficiality, he or she should at once appeal to the Lord for such a deepening of the soil of their hearts as would enable them to bring forth fruitage to his praise.

13:22 — **RECEIVE SEED AMONG THE THORNS** — The soil that brings forth great thorns is rich, and if devoted wholly to the production of wheat, would bring forth large crops.

THE DECEITFULNESS OF RICHES — So with some who hear the message of the kingdom, they are good, strong, deep characters, they would make noble Christians, and bring forth much fruitage to the Master's praise and to their own honor if they were fully devoted to the Lord. But alas! their talents, influence, means, time—the strength of their hearts (soil) is absorbed in another direction, in bringing forth earthly projects and ambitions whose interests conflict with the interests of the Kingdom. Where thorns are permitted to remain, the Kingdom interests will suffer. We cannot bring forth two crops successfully, both thorns and wheat. Our hearts must be single, wholly given to the Lord, we must love him with all our heart, soul, mind, strength, else we cannot bring forth the fruitage which he requires of his disciples. The Lord seeks not the double minded to be joint heirs in his kingdom. Not much could be expected from the wayside class, or the shallow hearted, but great possibilities are lost in those in whom the seed of truth is choked by cares of this life and deceitfulness of riches—the thorns. (Z. '06-126; R.3764) Our Lord warns us to take heed that we do not permit our fruitage to be spoiled by these thorns. (Luke 21:34) The thorns are as given, not sensual vices and criminal appetites. Such are not included in the parable. (Z. '10-203; R.4635; Z. '12-183; R.5039)

HE BECOMETH UNFRUITFUL — See Luke 8:14.

13:23 — RECEIVETH SEED INTO THE GOOD GROUND — Thank God if some of our hearts have been plowed deeply by the plough-share of trouble, experience, disappointment in respect to earthly affairs, and that we have learned the vanity of all earthly riches and hopes and ambitions and have learned to set high value on the kingdom reward, on doing God's pleasure. Thank him if our hearts are deep and able to receive and appreciate the truth, the Word; and that our hearts have been in the attitude to respond to these things and are not infested with other ambitions. O, may we receive the seed in such abundant measure as to choke out the thorns and separate us fully from the world, its spirit and aims and sanctify us wholly to the love and service of him who hath called us out of darkness into his marvelous light. (Z. '06-126; R.3764)

IS HE THAT HEARETH THE WORD, AND UNDERSTANDETH IT — This parable implies that the responsibility for the fruitfulness of heart and life and character depends very greatly upon the individual, and how he receives the kingdom message. Those in whom the fruits will be most abundant will be such as grasp the invitation most intelligently and earnestly. He that heareth the Word and understandeth it and whose heart is in a condition of loyalty to God and who frees himself from hindrances and worldly ambitions and hopes and like the Apostle Paul can say—"This one thing I do."

BEARETH FRUIT, AND BRINGETH FORTH — It is not sufficient that we hear the message of the kingdom; nor that we have good hearts or good intentions in respect to it; we must understand the message, and hence the need of Bible study. If men see it necessary to devote years of study to prepare for earthly things, how much more it is proper to study for eternal life and the kingdom blessings. The time and effort so spent are wisely spent. The difference in yield illustrates the intensity of our efforts and our earnestness, like the parable of the talents. The rewards of the Kingdom will be proportionate. “Star differeth from star in glory.” (Z. '10-203; R.4635) How may we increase our faithfulness? By increasing honesty of heart, which prepares us for increased measure of the seed and enables us to bring this forward to perfection. Let us have diligence therefore, that the Master may find us fruit bearing to the very largest degree of our possibilities of nature, surroundings and opportunities. (Z. '06-125; R.3764) The “well done” will never be pronounced if not merited.

13:24 — KINGDOM OF HEAVEN — In its embryotic or begotten condition, in process of development. This parable ignores all but the “good ground seed,” showing that Jesus foreknew the history of the Gospel Age. (Z. '10-203; R.4635) Showing some of the difficulties which interfere with the best hearers, while the parable of the sower represents the four classes willing to hear at all, showing that only one class of hearers could possibly bring forth the good fruit. (Z. '06-138; R.3769)

A MAN . . . GOOD SEED — The Lord and the apostles sowed only good seed.

13:25 — WHILE MEN SLEPT — While the Lord and the Apostles lived the enemy did not have the opportunity for introducing the tare element, it was done after their death, when they had fallen asleep. (Acts 20:29, 30) Also while the entire church slept, in the sense of not being wide awake to their duties and privileges. Such a period of drowsiness, slumber, non-alertness as respects the truth, prevailed among the Lord's people during the Dark Ages. Even yet the same thing is true in large measure. (1 Thess. 5:6) Many of the Lord's true followers have been dreaming about the conversion of the world, while the great enemy Satan has been sowing tares with a liberal hand in their very midst. (2 Pet. 2:1)

SOWED TARES — “Bearded Darnels.” It looks exactly like the wheat when springing up, and not until the maturity of the head is the difference discernable. Then the wheat, weighted with golden grains, humbly bows its head, while tares stand straight, the heads having little weight, and the seeds being black. This darnel seed is poisonous. (Z. '96-138; R.3770)

13:26 — THEN APPEARED THE TARES ALSO — This enemy was Satan (see vs. 39). Why should he plant any teachings that would bring forth

imitation Christians, those who are outwardly godly? Would he not rather plant seeds of immorality. The answer—He already has a large part of the field, the world, under cultivation along the lines of ignorance, superstition (1 Cor. 10:20) the heathen. He is not so anxious for the development of the tare class as he is to choke the wheat; and this can better be accomplished by sowing tares than by other sowings, which from the first would show widely in contrast and could be exterminated. It is the fact that the darnel-tare exactly resembles the true wheat for a considerable time, which makes it all the more dangerous, more troublesome to root out. So with the tare class in Christendom; respectable, educated, influential in outward morals and demeanor, closely resembling the Lord's consecrated ones—there is no means of discerning their real character at first.

13:27 — SERVANTS OF THE HOUSEHOLDER — Jesus, the son over his own house. (Heb. 3:6)

13:29 — BUT HE SAID, NAY — In Eastern countries a certain amount of tares springs up with the wheat anyway, and these the servants gather out as soon as discerned, because the darnel seed is poisonous. So naturally there would be some imitation Christians among the true anyway. But the Lord wishes to show an abnormal condition—that the tare seed was specially sown for the very purpose of choking out the wheat. (So Eph. 6:12.) We have not today merely the downward tendency of the human heart but Satan and his associates, fallen angels, have been trying to thwart the divine plan in every direction. But the Master shows by the parable that he foreknew all this, that it was part of the divine plan to permit it. But in permitting it the Lord does not make himself responsible for it nor endorse it. He shall eventually so overthrow it as to bring out the valuable lessons from it for all eternity. As men see the wheat field overrun with tares, they are inclined to think that the majority must be wheat, and the comparatively few stalks (that are true wheat) they are inclined to think fanatical extremists. (Z. '06-139: R.3770)

So Satan has all along tried to misrepresent God and God's people. He has raised up this large false class who are outwardly good, and who claim to be Christians, and who call the true wheat fanatics or heretics, and the world has accepted the delusion and think the tares are the true wheat and are right and persecute the true wheat. (See Tabernacle curtain on goats hair and seal skin.) It was impossible for Satan to corrupt the seed of truth which Jesus and the apostles sowed; neither was he allowed to interfere with the sowing of it; but he was permitted to over-sow it with tares and if possible to choke the wheat, and in a general way to deceive the outward world respecting the true character of the wheat, the children of the Kingdom. (Z. '10-203: R.4635)

LEST . . . YE ROOT UP ALSO THE WHEAT WITH THEM — By them rooting up the tares there would be such a commotion in the wheat field as to disturb all the wheat, so intimately were the true and false associated—their roots intertwining in the society, in the home, etc. It would unsettle everything as respects the interests of the true wheat during this age. (*Z. '10-203; R.4635*)

13:30 — LET BOTH GROW TOGETHER UNTIL THE HARVEST —

During the Gospel age our Lord's instructions have been not to attempt a separation of the true from the imitation children of the Kingdom, because to accomplish a complete separation would occasion a general turning of the world (field) upside down, unsettling the wheat as well as the tares. (And the Lord does not want this shaking of the world to take place until the time of trouble in the end of the harvest.) This judging of hearts (Between the professors and the true), and which Jesus commanded us to entirely avoid, is the very thing which the various sects have all along endeavored to accomplish—to separate, to test the wheat and keep out as tares or heretics, by rigorous creeds of human manufacture, all professors of Christianity whose faith did not exactly fit their various false measurements. How unsuccessful they have all been! They have set up false, unscriptural standards (dress, forms, etc.) and doctrines, which have really developed many tares and choked and separated the wheat. So their theological fences are without excuse for, since they do not separate wheat and tares. The Lord's way alone can do this in the Harvest time. (*C138*)—In the field (Christendom, civilized world) during the Reformation, the winds of doctrinal strife, from one quarter and another, threw wheat and tares into great batches (denominations), inclining some in one direction (doctrinally) and some in another and huddled them closely together, and took away much of the individuality of all. (*C140*)

AND IN THE TIME OF HARVEST I — A proof of the presence of Christ in the Harvest time—directing the reaping. (*B150*)

REAPERS — Angels, messengers (see vs. 41 and note).

GATHER . . . TARES, AND BIND THEM IN BUNDLES — This shows the overwhelming majority of the tares, for it is these and not the wheat that are bundled. So the results will be a tremendous harvest of tares and a comparatively small gathering of the precious wheat. (*Z. '06-139; R.3770*)

GATHER THE WHEAT INTO MY BARN — To the heavenly state, by the first resurrection. (*N-4-7-09*) The tares and not the wheat are bundled, the wheat evidently in smaller quantity being taken directly to the barns unbundled—precious, scarce. The time of separation has come, and the Lord will make no mistake; not a single tare will be gathered into the

barn—beyond the Veil into the heavenly condition and glory. As respects the wheat, the harvest is to ripen, and not a ripe head of wheat, whether it bare 30, 60, or 100 fold, will be left in the field or burned with the tares, but all will be safely garnered, gathered to the Lord. (Z. '06-139; R.3770)

13:31 — See Mark 4:30; also. (Z. '19-237)

13:33 — KINGDOM OF HEAVEN — In its embryotic state, during the Gospel Age.

IS LIKE UNTO LEAVEN — False doctrine, evil, sin, corruption. (Ex. 13:7; Matt. 16:11,12; 1 Cor. 5:7)

WHICH A WOMAN — Papacy, “that woman Jezebel” (Rev. 2:20), a false woman, a harlot, mixed with the meal, the leaven of her own impurity.

MEASURE — Seah = 1/3 ephah. (Gen. 18:6; 1 Sam. 25:18; 1 Kings 18:32; 2 Kings 7:1,16,18) The general family measure.

THREE MEASURES OF MEAL — The three measures of meal, equivalent to one ephah, constituted a good liberal household supply of food left for nourishment of the Church by her Lord, and like all his provisions was pure and good. The three measures are: 1) Faith once delivered to the saints; 2) Hope set before us in the Gospel; 3) Love, the bond of perfectness. In partaking of these they would become strong in the Lord and the power of his might. Papacy obtained great power over these three measures of meal provided for God's household and mixed with them her own impurity, resulting in the contamination of every doctrine, not one doctrine that has come down to us through the dark ages has reached us without having been contaminated by evil.

TILL THE WHOLE WAS LEAVENED — The whole of Christendom is rapidly approaching a state of sourness and putrefaction, selfishness is preparing it for rapid disintegration, where “every man's hand will be against his brother,” the time of trouble. As in practice the housewife to stop the progress of the leaven, bakes the dough in an oven, which completely destroys and arrests the impurity. So God will not let evil in the race go to the extreme (Psa. 76:10) but will arrest its action by putting society in the oven of the time of trouble (Mal. 4:1) which will effectually stop the course of sin. (Z. '00-154; R.2635; Sermon, Lynn 12-13-08) See Hos. 7:4.

13:38 — CHILDREN OF THE KINGDOM — True Christians, who appreciate the kingdom, who, thankfully accept the Lord's proposition of heirship in the Kingdom and heartily lay hold on the terms of joint-heirship, to suffer with him that they might reign with him. (Rom. 8:17) Consecrated, begotten of God through the Word of truth. (Jas. 1:18; Eph. 2:10; Isa. 56:4)

CHILDREN OF THE WICKED ONE — Strangers (Ezek. 44:7) begotten of error, misled into forms of godliness without its real power. Evil seed, false doctrines, misrepresenting God's character and plan and making them appear adverse. Those influenced by the errors are begotten of fear and not of love, not of the spirit of the truth, developing merely outward forms, of church going, decency, morality, but does not affect the heart, so as to bring forth fruitage of consecration. (Z. '06-139; R.3770) It would be a mistake to suppose there were thieves and murderers of the baser sort among these offenders; but they include some whom the apostle describes as doing the works of the flesh and the devil—anger, malice, hatred, envy, strife, etc. However many “tares” are fine people of generous disposition, but not New Creatures. They are blameworthy, not because not spirit begotten, but because they are in the nominal church and posing as Christians. In this sense they are offensive in the Master's sight. They are not wholly to be blamed for thinking themselves Christians, for they were and are taught to so think and act by preachers and teachers, many of whom, like their congregations, have no knowledge of the kingdom, nor of the spirit-begetting power which initiates into membership in it. (Z. '10-204; R.4635) The tares are the class who call him Lord but do not obey him. (C137)

13:39 — WORLD — age, Gospel age. See 2 Peter 3.

13:40 — TARES ARE GATHERED AND BURNED IN THE FIRE — The gathering of these into “bundles”—lodges, societies, clubs, sects, churches, parties—will especially be an evidence of the “Harvest” work in progress. (Z. '10-204; R.4635) Never was there a time like it for Labor unions, trusts, societies, etc. (C140) The truth now due is the sickle in this harvest, just as a similar sickle was used in the Jewish harvest. (C139) The sickle of truth prepares the wheat for the freedom wherewith Christ originally made us free, though the same sickle has an opposite influence upon the tares. The spirit of the tares is toward sectarian greatness and show, rather than toward individual obedience to God. (C141) Each of the tare class seems aware that, if examined individually, he would have no claim to the kingdom promised to the close followers of the Lamb. The tares would prefer to have the sects judged as so many corporations, in comparison one with another, hoping thus to glide into the kingdom on the merits of the wheat (vs. 21 and note) with whom they are associated. But this they cannot do, for the test of worthiness for Kingdom honors will be an individual one, not a trial of sects. Forced to admit that other sects have as good (and as little) right as themselves to claim to be the one true church, they seek to bind all by the impression that it is essential to salvation to be joined to some one of their sects, it matters little to which one. Thus they combine the idea of individual responsibility with sectarian bondage. (C141)

The true wheat are exhorted to stand fast in the liberty wherewith Christ has made them free, and come not into bondage to sects and parties, to avoid membership in bundles, but stand in the full fellowship of all who are of the wheat class. (Z. '10-204; R.4635)

13:41 — ANGELS — Messengers—pilgrims and colporteurs, etc. (Z. '10-5; R.4541) See Mark 13:27. These do a double work. To the true disciple the truth will gather them in closer and bless them, while to the disobedient it will drive them out of the truth into outer darkness.

SHALL GATHER OUT OF HIS KINGDOM ALL THINGS THAT OFFEND — The line of distinction, before the close of the Harvest time, will become so plain that it will leave no question as to who are and who are not of the Church. There will be two classes among the tares - one class "doers of iniquity (inequity, unrighteousness), the other class—those who have caused others to stumble (Z. '12-200; R.5048)

The presence of the tare class among the wheat has been out of order. It is really a wheat field, not a tare field. The wheat has the place by right, the tares are out of place and need to be removed. The world belongs to the wheat by promise, and hence it is really the tares that are gathered out and burned, leaving the field and all in it to the wheat. The first-fruits of the wheat are gathered into the garner; that the earth may bring forth another crop, (in the Millennium—the later fruit). (C140) A double work is done: separating the wheat and gathering to the garner; and separating out the tares and binding them in bundles to burn. Here is seen God's wisdom in economy. It will take less trouble to burn the bundles of tares than to burn each grain separately and the same agent—the truth and its spirit—accomplishes both.

13:42 — FURNACE OF FIRE — Notice that this furnace time is limited to the harvest of the age. There is no such furnace for the tares all down the Gospel age. This certainly is contrary to the common belief that the wicked go to torment at death. No! It is not a literal fire but a consuming trial and testing, trouble. When the farmer gathered his crop to the barn it was his custom to burn the tares so the seed might not propagate further and thus cause additional trouble (so that none of the bad seed might affect the future crop. (Z. '10-204; R.4635) Hence it was his usage to burn the tares as fuel for heating baking ovens. Everything in the figure therefore would simply illustrate destruction, nothing like torment. When the tares are burned they are reduced to dust (ashes) and become again part of the world. This fire is the time of trouble (Dan. 12:1) and the furnace is so-called Christendom. True, there will be trouble in the outside heathen nations also, but the trouble will specially affect Christendom. (Isa. 19:1, 3) By the time that trouble is ended, imitation Christians will be no more. The true Christians will have been changed to the heavenly conditions by the First Resurrection,

but the remainder of mankind will all be of the earth, earthy, and will make no pretensions whatever to be called out ones of the heavenly order. (Z. '06-140; R.3771) In the time of trouble the delusions which now make the tares think themselves to be Christians—the true Church—will all be dissolved—they will all be reduced to their proper plane—earthly plane—and recognize themselves as merely of the earth, and not in any sense members of the elect, spirit begotten church. (Z. '10-204; R.4635) The destruction of the tares does not mean the destruction of the individuals, but rather a destruction of the false pretensions of this class, their false standing before the world. Their profession is that they are Christians, whereas they are still children of this world. When burned or destroyed as tares, they will be recognized in their true character, as members of the world and will no longer imitate Christians. (C146)

THERE SHALL BE WAILING AND GNASHING OF TEETH — Great disappointment, pain, trouble, anguish; but when the trouble shall have done its work of melting society and preparing man for the Millennium Kingdom, (Isa. 40:4), when it shall have burned itself out (unquenchable fire), blessings will come. (Zeph. 3:9)

13:43 — THEN — What better testimony than this can we have that the Church is not yet seen in power, as God's Kingdom, and that it will be thus exalted until the harvest is ended. (C149)

THE RIGHTEOUS SHINE FORTH AS THE SUN — See Dan. 13:3.

WHO HATH EARS TO HEAR, LET HIM HEAR — Not all can understand, or appreciate or receive this message. Neither should we despise those who cannot hear, but rather we may sympathize with them and be thankful that God has given us this hearing ear (that is, we have not fallen so much as some) which permits us to appreciate these favors. See Matt. 13:16, 17; John 8:42, 43, 47; Matt. 11.

13:44 — KINGDOM OF HEAVEN — Jesus and his church, true followers. So this parable has two applications first to head and then to body.

TREASURE — Race of man. The result of the Ransom work Jesus here foresaw would be the deliverance of many from the bondage of corruption to the glorious liberty of the sons of God (The Church in this age and the world in the next age). Jesus would see of the travail of his soul and be satisfied. (Isa. 53:11)

FIELD — World of men and earth itself.

A MAN — Jesus.

BUYETH THAT FIELD — Jesus sacrificed all that he had. (Matt. 8:20; Luke 9:58; 2 Cor. 8:9) to purchase it, he foresaw the result. [He purchased the whole field to get the treasure. So Jesus had to purchase Adam and all his race and the earth as Adam's possession, in order to get all the willing and obedient of the race. It was the treasure (Church and obedient of world) he was after.] (*E441*)

SECOND APPLICATION OF 13:44:

TREASURE — The desirability of obtaining joint heirship with Jesus in the kingdom to save mankind, to share with him its purchase (and work) and the unearthing of the treasure.

FIELD — The field belongs to God. He has put the treasure there; he offers it for sale to the willing to pay the price.

MAN — The buyer is the Lord Jesus and those who accept his invitation to join with him in the sacrifice of their earthly interests that they may be sharers with him in the heavenly glories—to unearth all that treasure (and polish and brighten it) in the blessings of the world of mankind.

HE HIDETH — The hiding of the treasure is necessary as Jesus said “cast not your pearls before swine,” they will not understand, they will think you foolish and in their disappointment may injure you. Make your sacrifice of earthly things to him and he who seeth in secret, he will reward you openly. (*Z.'10-205; R.4635*)

BUYETH THAT FIELD — The finder, realizing its value, desires it for himself and has such faith in it that he disposes of all his property in order to buy the field which he believes to contain the hidden treasure. If we love the present life, its joys and prospects, its hopes and ambitions, then we will labor for these; but if we intelligently hear and believe the Gospel offer of this age—a share in the kingdom with Christ—then in proportion to our faith and appreciation will be our self-sacrificing zeal to obtain that prize. Whoever believes the message will find his faith an inspiration, a necessary inspiration to the attainment of the prize, for it will cost all that he has of earthly blessings; and unless he has faith that he will find the prize, he will surely be unwilling to sacrifice all that he has to get it.

13:45 — A MERCHANT MAN, SEEKING GOODLY PEARLS — In olden times the methods and opportunities for barter and trade being inferior to those now, pearl dealers went throughout the regions where pearls would likely be found, inquiring for choice pearls and buying them. Such a pearl dealer is here used to represent the kingdom class.

13:46 — PEARL OF GREAT PRICE — The High Calling and its reward.

PEARL MERCHANT — God's people are like pearl merchants seeking imperishable values, not frittering away life and its opportunities. Only a few in the world seek some noble purpose, to use money well to help fellowmen, to be physicians, teachers, statesmen, etc. (Pearls) Such of these as come in contact with the true Gospel are thereby tested. They find in it the more they investigate it, the grandest of all pearls, the most priceless one.

SOLD ALL THAT HE HAD, AND BOUGHT IT — But to obtain it they find they must part with all other pearls they possess, at once, all other ambitions, aims in life, surrender all to obtain this one pearl of supreme value. Very few appreciate this pearl to the proper degree, so as to make them willing, nay glad to obtain it at any cost, at cost of all earth's blessings and privileges. The forsaking all to follow Jesus is the merchant selling all to buy the pearl of great price. (*Bro. Russell, Sermon*) The other pearls are indeed desirable (Prov. 22:1; Eccl. 7:1) name, fame, honor, position, wealth, but the pearl of Great Price is a priceless thing, better and worth more by far than all honors and dignities and pleasures of the world. Those worthy to buy this pearl will gladly exchange all earthly things for it, even their good name, and this will be necessary. (Matt. 5:11, 12; 10:24, 25) He that is not willing to have the kingdom at such a cost is not worthy of the kingdom. (Luke 14:33; Matt. 10:37) Only those who willingly endure tribulations for righteousness sake are overcomers and only they will get the reward. (Rev. 3:21) (*Z.'10-205; R.4636*)

13:47 — NET — Gospel message through the Church.

SEA — World.

FISH — Men (Matt. 4:19)

EVERY KIND — Real Christians, half deceived and deluded Christians, and multitudes of hypocrites. The net was not intended to catch all the fish of the sea. The great chief fisherman, Our Lord, designed to catch a particular number of fish of a particular kind, no matter how many of other varieties went into the net with them.

13:48 — WHEN IT WAS FULL — In the fullness of God's time, the due time. This complete number was obtained in 1881. (But the parable may not intend to be as exact as that). In the Harvest.

THEY — The fishermen, the kingdom class. The drawing to shore would represent that the general call or invitation to a place in the kingdom would cease by God's arrangement, and that then a different work would be commenced by the fishermen. Here the commission given at the beginning

of the age, to cast the net into the sea (Matt. 28:19; 24:14) should be understood as at an end.

BUT CAST THE BAD AWAY — Thus we should expect a discontinuance of the general fishing, as in the parable of the wheat and tares, and all who would continue to be co-workers with the Lord must give heed to his directions and no longer give their time to general fishing but to the present work of selecting, separating, dividing. As the truth then due was the agency for calling, so “present truth,” harvest truth, is now the Lord’s agency for testing and dividing. This work will accomplish the gathering of the desired sort and the rejection of others who are unworthy the favor to which they were called. When, therefore, the Lord’s servants hear his voice through his Word, declaring that the time has come to stop sowing and begin reaping, stop catching, and go to sorting the fish, stop calling and go to preaching the harvest message now due, to those already called, they will, if faithful, gladly and promptly obey; such should no longer be seeking to sow the good seed of the Kingdom in the field or world, but giving the meat in due season.

13:49 — END OF THE WORLD — End of the age, Harvest.

ANGELS — Messenger, the Lord’s servants, special messengers, faithful disciples, walking very humbly, very near to the Lord, very earnestly seeking to know his plan and cooperate in his work, are not left in darkness concerning his times and seasons. (Matt. 13:11; 1 Thess. 5:4; Jer. 8:7-12)

THE WICKED FROM AMONG THE JUST — The wicked slothful servants from among the faithful zealous ones. Strange to say it is the message of God’s loving grace, in the Ransom (which should rejoice and refresh and unite all loving Christian hearts) which will develop and draw into heart union the true class only, test and separate them from the nominal mass. [As the unworthy fish were cast back into the sea, so those not fit for the kingdom will be cast back into the world to share with the world the time of trouble.]

13:50 — FURNACE OF FIRE — The great time of trouble with which this age will end.

SHALL BE WAILING AND GNASHING OF TEETH — Bitter disappointment and the angry play of men’s passions. The Great Company will share in this.

13:52 — SCRIBE — Bible Students, to write God’s law of love in the hearts of the sheep. (2 Cor. 3:2, 3)

14:15-21 — Here was a miracle which astonished not only the disciples, but also the thousands that partook of the food. It was what John calls a sign (John 20:30,31) an evidence of our Lord's supernatural power and authority—a proof that he was indeed the Son of God, the Messiah. This was the object of the miracle, not the feeding of the 5,000. At the same time there were doubtless in many parts of the world hungry ones whom the Lord could have fed without any trouble to himself, but he came not then to feed the world. He came not then to stop the pain, sorrow and dying but to redeem the world and to give evidence which will enable all Israelites indeed to accept him by faith as the Messiah. Evidence which coming down to us of the Gospel age has been the basis for our faith.

Some have said, "O that we could have been there and witnessed the miracle of the loaves and fishes; our faith would have been so strengthened that we would have been Jesus' disciples under any and all circumstances. How could any of those 5,000 ever have doubted Jesus' Messiahship?" Those who are truly the Lord's people have similar miracles today. He communicates to us through his word, in eating which we partake of his spirit, the spirit of the Truth. Who can deny that a miracle is being performed in his own experiences and those of other Christians which is greater (more lasting, more beneficial) than the one recorded here. Which of the Lord's people, who have tasted that he is gracious, who have hungered and thirsted after righteousness (Truth), and who have had its assisting comfort time and again, could any longer feel that their preference would be to have lived then and witnessed the miracle there performed. Rather we have in these higher miracles a stronger basis of faith than the poor Jews could have had in all their favors. (Z. '17-60)

Although our Lord was rich before he came into the world and though he realized that through the power of God in him he could still have all that was necessary for his well-being and could provide for his followers, yet our Lord was a great economist. From his standpoint nothing should be wasted. It was in harmony with this principle of his character that after the multitude had been thoroughly fed he instructed the disciples to gather up the fragments that nothing be wasted. Each one gathered the full of his bag or satchel or haversack, called basket here. Here are two lessons—one of generosity and one of economy. See Luke 9.

14:28 — IF IT BE THOU, BID ME COME — It would have been credulity for him to suppose himself able to walk on the water without the Lord's sanction. We are not to encourage credulity in ourselves and others, but to remember that the faith which has a true foundation is very precious in the Lord's sight. Like Peter all God's people would like to do some wonderful thing to show their faith. And how like him often they would utterly fail did not the Lord interpose for their rescue. Although Peter was one of the oldest of the Apostles he was evidently one of the most meek and teachable of

them. Of his mistakes he made a mirror and thus learning to know himself more particularly he was safe-guarded through the many dangers natural to his temperament. (Z.'12-281; R.5095)

16:13 — WHOM DO MEN SAY — Jesus knew what they said of course, but he wanted to put a certain question in and tactfully led up to it. He judged it now to be the right time to put such a question, that it would be God's will and also he desired to know how the Father's plans were developing in his Apostles, if they yet appreciated him. He eagerly watched the progress of the Father's plans.

16:14 — SOME SAY THAT THOU ART JOHN THE BAPTIST — Herod.

16:15 — BUT WHOM SAY YE THAT I AM? — This was the question he longed to put, and how eagerly must he have waited the answer! for it would show how far the apostles caught his spirit and understood him.

16:16 — SON OF THE LIVING GOD — *Diag.* = Son of God, the living (one). Peter may have meant that Jesus was the "living one" of the race, i.e. he alone of all mankind had the right to life, according to Law, for Jesus had obeyed it, while all others were under condemnation of the Law, or of the curse, and had no right to life. (Z.'00-199; R.2656) Jesus here shows he is not the Father.

16:17 — BUT MY FATHER WHICH IS IN HEAVEN — No man can say Jesus is Lord but by the Holy Spirit. Flesh and blood (mankind) do not so believe, and could not have told you, nor convinced you; you have been drawn of my Father in heaven. (Z.'00-199; R.2656)

16:18 — PETER — "*Petros*" means a stone; word used of slingstones. Peter was one of the living stones of the temple. As are all of the little flock. (Z.'00-199; R.2656)

ROCK — A rocky mass, ledge. The great foundation truth that Jesus was the Son of God, the redeemer, and upon which truth the Church is built.

PREVAIL — The gates of death will not be forever closed upon it. The church will triumph over death in the first resurrection. (1 Cor. 15)

16:19 — KEYS — Jesus himself did not open the door of the Kingdom fully. He first had to die and then be resurrected and appear in God's presence for us before any could have part in the Kingdom. Then at Pentecost came the seal of the acceptance of his sacrifice and theirs, the Holy Spirit. Here Peter used one of the keys to open the door to Israel. He took the leading part. (Acts 2:14-20) 3-1/2 years after, Peter used the other key to open the door to the Gentiles (Acts 10; 15:6, 7, 14) Peter was used of the Lord to open both

of these doors, and hence it was properly stated of him that he had the keys, the power, authority to do the work in both instances, and he did it. (Z. '00-201; R.2656)

BIND ON EARTH — This statement is made to all the apostles in Matt. 18:18. A similar one to them all in John 20:23. These words apply primarily to the apostles, not to the whole church, on the strength of our Lord's own words. (John 6:70; 15:6; Rev. 21:14) This investment of Peter and the other apostles with special authority to bind and to lose, to remit and to hold, signified that God would specially control their utterances, so that their decisions might properly be considered authoritative, not that God bound himself to decide according to the imperfect judgments of these men, but that he has guaranteed us that he would so guide and overrule in the affairs of these chosen few that his people might rely upon it that whatever the Apostles fixed had the divine approval. For instance, we learn from them that we are justified from all sin through faith in the redemption; they did not make it so but were guided by the Lord into stating it so. (Z. '00-202; R.2658; F220)

16:19-20 — The Apostolic inspiration was a three fold character as shown in John 14:26; 16:13. (1) Refreshment of memory enabling them to recall and reproduce the personal teachings of Jesus. (2) Guidance into an appreciation of the truth pertaining to the divine plan of the ages. (3) Special revelation of things to come.

The refreshment of memory did not imply a dictation of the exact phraseology or of the exact order of our Lord's words; nor do their writings give evidence of such a dictation. In each of the four Gospels we have the history of our Lord's early life and ministry; yet in each the individuality of the writer is manifest. Each in his own style records those items which seem to him most important and under the Lord's supervision these various accounts furnish altogether as complete a history as is necessary for the establishment of the faith of the Church, of the identity of Jesus as the Messiah of the prophets, of the fulfilment of the prophecies concerning him, of the facts of his life and teachings. Had the inspiration been a verbal one (a word for word dictation) it would not have been necessary for several men to rephrase the narrative. But while each writer exercised his individual freedom of expression and made his own choice of the events most important and worthy of record, the Lord by his Holy Spirit so supervised the matter that nothing of importance was omitted, all that is needed is faithfully recorded. (2 Tim. 3:16, 17) The Apostle John's record supplements the other three, and he chiefly speaks of circumstances and incidents of importance omitted by the others. The guidance of the Holy Spirit was to be a general one rather than a personal inspiration. The apostles (except Paul) were plain, unlearned men but their clear sighted view was an illumination of the mind, enabling them to see and state clearly

the divine purposes and confound the wisdom of the wise theologians of their day. However eloquent the error, it cannot stand before their logical deductions from the Law and prophets and Jesus' teachings. (*F218, 219*)

16:20 — THEY SHOULD TELL NO MAN — So we should not go about publishing that we are members of Christ. Jesus would let the others, the world, believe him to be John the Baptist, etc. if they would, it was not for those unregenerate in heart to know these precious truths. If brought to the question we should then avow it and suffer for it if need be.

16:22 — THEN PETER TOOK HIM — Grasped perhaps his shoulder familiarly. Peter had been unduly elated over the Master's approval of his words. He presumed to know better than the Master.

AND BEGAN — Jesus did not let him go on; he only began. Our Lord would not listen to it.

BE IT FAR FROM THEE, LORD — Literally: Be gracious to thyself, "Pity thyself."

16:23 — BUT HE TURNED — Jesus had "set his face like a flint" to do the Father's will. (Isa. 50:7)

16:24 — DENY HIMSELF — This is the same Greek word for deny, as used when Peter denied the Lord. He utterly repudiated him, denied knowing him. So we should utterly repudiate our old justified man and not admit nay recognition of him—the old "ego." If one goes out of the truth it is not because he is so constituted he cannot see a point as we see it, for God's Holy Spirit does not reveal one way to one and another way to another, the Holy Spirit is not self-contradictory; and if division is manifested and one goes out of the truth it is because he has not properly kept "ego" down, destroyed him. There is no Saint Vitus dance in the Body of Christ. There must be no self-will in any member of that body, who will ultimately attain a position in it.

TAKE UP HIS CROSS — Not merely deny oneself luxuries or little individual things, but a daily crucifying of the old man, the will of the flesh. When the Roman soldiers caught a thief, they cut wood off a near tree and made the thief bear his cross to crucifixion; so with us. Old man is dead as a sin offering.

AND FOLLOW ME — Not only must I follow this but you also must likewise suffer if you would be my disciple. There is no command to consecrate; but if any will. The Lord wants only willing sacrifices.

16:26 — AND LOSE HIS OWN SOUL? — Jesus was the only one who had a soul to lose; he alone of all the race had the right to life; and what profit if he should deny the Father's will, accept Satan's offer of the world, and then lose his own soul at the end, as not an obedient son. See corn of wheat.

16:28 — TILL THEY SEE THE SON OF MAN — That Jesus here meant the vision of the kingdom given in the transfiguration is conclusively shown by the fact that in the three Gospels where the record appears, this verse is each time succeeded immediately by an account of the transfiguration and so Peter understood it. (2 Peter 1:19)

17:1 — AFTER SIX DAYS — As in Mark 9:2 thus agreeing with Luke 9:29. verse 5, this is six or eight days after the words of the preceding verse were spoken, a fulfillment of them, and these three were present when those words were spoken. See previous verse of 2 Pet. 1:10.

PETER, JAMES, AND JOHN — These accompanied Jesus on several other occasions: Jairus' daughter, Gethsemane. We must suppose there was something about these men that made them specially companionable to the Lord. One thing that impresses every New Testament reader is their faith in the Lord and zeal for his cause. It was James and John who in their zeal (but not according to knowledge) wanted to call down fire from heaven upon the Samaritans because they did not promptly recognize and cordially receive the Master. It was Peter who first promptly confessed Jesus as the Christ and who drew his sword in the Master's defence. Jesus himself was a zealous temperament and naturally and properly was more drawn toward those of similar temperament, fervent. There is a lesson here for us: if we would be closest to the Master, if most frequently privileged to have fellowship with him; we must cultivate this earnest, zealous spirit. Cold, calculating people may have other good qualities, but there is no room for coldness or even lukewarmness on the part of those who have once tasted that the Lord is gracious. The love enkindled should lead to a consuming zeal. Thus it was with Jesus and this was one of the reasons why he was beloved of the Father. "The zeal of thine house hath consumed me." (Psa. 69:9; John 2:17; Psa. 119:139; Jer. 20:9) Let all who desire to be pleasing in the Lord's sight become so filled with the same spirit of zeal for righteousness and truth that it will consume them as sacrifices upon the Lord's altar. Thus they will be most pleasing in God's sight through Jesus. As a rule, only the warm and zealous ever get free from Babylon. (Z. '98-112; R.2289)

As it was the three most advanced ones of the Lord's followers who were granted that vision of the kingdom, so since then it is the most advanced, most humble, zealous, faithful who are granted the clearest visions, the clearest perceptions of the glories of the kingdom, and these are permitted to reveal to others of the elect little flock more and more of the grandeurs of

the divine arrangement as each may be able to hear and appreciate and understand the same. (Z. '06-183; R.3793)

HIGH MOUNTAIN — The idea that this was Mt. Tabor prevailed extensively among the early Christians. However, some find it impossible to acquiesce in this opinion as correct, claiming that it can be proven from the Old Testament and from later history that a fortress or town existed on Tabor from very early times down to B.C. 53 or 50, and that as Josephus says that he strengthened the fortifications there in about A.D. 60, it is morally certain that Tabor must have been inhabited during the intervening period in Christ's time. "Apart" would seem to show that they were alone. (See S.B.D. p. 931) However, we believe that the opinions of the early Christians should be given as much weight or more than such deductions that are only "morally certain." The location accepted by many is Mt. Hermon. (See Z. '06-182; R.3793; and Z. '10-232; R.4649)

17:1-6 — This was a vision, not an actual change. A vision was just as useful to the purpose as the reality could have been. Similarly John had a vision on the isle of Patmos. He did not see literal crown, thrones, multitude, dragons, etc., but was shown them in a vision, in a manner which served the purpose equally well as if all these had been created for the purpose (and better for some of these would have been exceedingly out of place in the real heavens, and would have needed to be destroyed afterward.) So the transfiguration was merely an appearance; actually he had undergone no change. He appeared like as spirit beings are described, bright shining like the sun, but he was not yet a spirit being, and did not become such until his resurrection from the dead. He was still "the man Christ Jesus." His countenance and garments were caused to appear to be bright and the appearance served every purpose. (Z. '00-204; R.2659)

17:7 — ARISE, AND BE NOT AFRAID — Thus often, while it is good for us to remember and think of our own littleness and imperfections and unworthiness of divine favor, the fears that we will not be able to attain, that high character, that it is impossible, are apt to grasp and torture us. Then the Lord speaks to us, reminds us of his promises saying—"Arise (take up your work, your cross, be up and doing) and be not afraid" (fear not, remember I am with you and am stronger than all). "No man is able to pluck them out of my Father's hand." Our fears are because we do not know our Heavenly Father. The more we learn of him the more does the love of God cast our fear from our hearts, and assures us that he who created us is sympathetic towards all who are striving for righteousness.

He is a great God, not a little one. But he gives his chief blessings only to those in harmony with him. (Z. '10-233; R.4650)

May the Master's touch ever keep us more and more awake to the privileges of our position, to the glorious opportunities that are granted us of participation in his kingdom. (Z. '06-185; R.3795)

17:8 — AND WHEN THEY HAD LIFTED UP THEIR EYES — When we have seen a blessed picture of the kingdom, a vision, either at a convention or in personal Bible study, and have seen the wondrous glory of God's and Jesus' character and the brightness of their perfection and the wonderful glories we are promised to share with him if faithful; and after the glorious picture is passed, we think what shall we do to win this prize, how shall we attain it, how suffer with him? Then as we look up we see Jesus only, our Advocate and Redeemer, and we are shown that in him alone is our help, that God hath laid help upon one that is mighty to save, to deliver; and realizing that all our help is in Christ Jesus we should hold fast to our relationship to him, secured through the merit of his blood by faith, and through consecration to him. Thus holding fast and harkening to him and obeying we shall by and by realize this vision in glory with our Lord. (Z. '06-184; R.3794) Keep our eyes on him.

17:21-22 — See notes on Mark 9:28 and 29.

18:1-3 — See notes on Mark 9:33-37.

18:3 — LITTLE CHILDREN — Such a childlike spirit has nothing to do with the false standards of excellence which the world sets up, but measuring itself by the divine standard, it lives apart from the spirit of the world, far above its strifes, ambitions, bickerings, envy, and selfishness. They do not think of self too highly, but soberly. (Phil. 4:8) He who cultivates this spirit most will be greatest. Humility leads to greatness and of itself is a great achievement. It is just such loving generosity and meekness as this that will be necessary so the Royal Priesthood of the Millennial age can cooperate with Christ in the great work of uplifting the fallen to the high privileges of perfect manhood. (Z. '18-76) As we see the great value our Lord places on humility, it should encourage all true disciples to cultivate this quality daily in order to grow more guileless, honest, truly humble, and so become in the sight of the great King more and more great, and more and more fit for the high exaltations of the Kingdom to come. May all study well this lesson and learn from it how to advance themselves in the Lord's favor and how to be truly great according to this standard which alone shall prevail. (Z. '18-76 from Z. '00-206; R.2660 and Z. '95-33; R.1766)

18:6 — OFFEND — To stumble.

18:15 — IF THY BROTHER SHALL TRESPASS AGAINST THEE — "A" must not judge "B" in the sense of condemning him. He may only say "There is a difference between us and I feel sure that I am right"; though

“B” may feel equally confident that he is right and that “A” has not been wronged. “A” may not disfellowship “B” on this account, for to do so would be to condemn him. He may also count it a trivial matter. (F414)

GO AND TELL HIM HIS FAULT . . . ALONE — This would require great humility on the part of the one who felt himself aggrieved, for it is much easier for the fallen nature to resent and avoid the injurer than to go to him according to this rule. (Z.'00-216; R.2665)

IF HE SHALL HEAR THEE — “A” should thus forgive him and that most heartily. He may not even exact a penalty from “B,” but remember that God likewise have often forgiven “A,” and he should be like his Heavenly Father. He should not think of vengeance; but of love for his brother, seventy times seven. (F417)

THOU HAST GAINED THY BROTHER — Won his heart and affections and as a brother, a vast gain.

18:16 — BUT IF HE WILL NOT HEAR THEE — Even here “A” must not decide “B” is wrong, judge him. Perhaps mutual concessions may help.

THEN TAKE WITH THEE ONE OR TWO MORE — Brethren in whose sincerity “B” as well as “A” would have confidence. (F417) These should be without previous prejudice. (F289) “A” has no right to tell the trouble to these before bringing them to “B.” Then both sides should be told before them. These brethren are brought not to condemn “B,” for even “A” himself must not have judged. This should result satisfactorily to all especially if all have the spirit of love one for the other and the desire to do right toward one another as members of the anointed body. But if peace is not established there is still to be no judging, no condemning, for two or three brethren cannot judge but only the Church. (F415)

IN THE MOUTH OF TWO OR THREE WITNESSES — If the opinion of “C” and “D” were against “A” and in favor of “B,” that should end the matter. Then “A” could not take the question to the church. He evidently would be self-opinionated and heady to carry the matter further. The Lord’s instructions give him one further privilege. But we know of no principle that would be violated if he took two or three able and unprejudiced brethren, “E,” “F,” “G,” to “B” and had a fresh hearing of the case. (F145)

18:17 — AND IF HE SHALL NEGLECT TO HEAR THEM — If “B,” after a reasonable time refused to right the wrong.

TELL IT UNTO THE CHURCH — The whole matter should be rehearsed by “A” and “B” before the church (the fully consecrated only) for these are to sit in judgment in the name of the Lord, to deliver His

judgment. (*F416*) The decision should be unanimous, or nearly so, even though this should require some modification of the extremes of sentiment. The matter is not to make a factional fight in the church, but to preserve its unity in the bonds of peace. "A" and "B" of course should not vote, nor should any who felt any other than a desire to express the Lord's judgment in the matter.

BUT IF HE NEGLECT TO HEAR THE CHURCH — The decision of the church should be final, accepted by all, even if it goes against the one who brought it before them, and whoever refuses to be conformed to its requirements in such a matter of morals (not of conscience) is to be regarded as a heathen.

LET HIM BE UNTO THEE AS AN HEATHEN — This does not mean to slander him. The Lord's people are not to be slanderers or backbiters under any circumstances. We are neither to speak ill of, nor look cross at publicans and sinners, nor to refuse to do business with them; but we are to withhold from them the special privileges, fellowship, and courtesy appropriate to the New Creation. The object is not to cast the brother off utterly but merely to show disfavor toward his wrong course, with a view to assist him to its correction. (*F416*) (See notes on 1 Cor. 5:5)

18:18 — WHATSOEVER YE SHALL LOOSE ON EARTH SHALL BE LOOSED IN HEAVEN — See notes on Matt. 16:19. The infallibility of the apostles did not make their actions perfect (Gal. 2:11-14) but merely over-ruled these so that their public utterances, teachings are infallible—the Word of God. (Luke 21:14,15; 12:11,12) This is the same infallibility that is claimed for the Popes—that when the Pope speaks officially (*ex Cathedra*) he is overruled of God and not permitted to err. This inerrancy of the Popes is claimed for them on the basis that they also are apostles, over-looking the fact that there are but twelve apostles of the Lamb. (Matt. 10:1-5; Mark 3:13-15; Luke 6:13-16; 9:1; Acts 1:2,13,17; 2:14; Rev. 21:14) (*F224*) As arguments which some use against the Apostles' infallibility see Peter's denial of Jesus; Gal. 2:11-14; Apostles expecting second Advent quickly (2 Pet. 1:15; Acts 16:3; 21:20-26)

18:21 — THEN CAME PETER TO HIM — The teaching of the Jewish rabbis on the subject of forgiveness was that if the wrongdoer repented of his evil words or actions and came to the aggrieved person, acknowledging his wrong and asking forgiveness, he should be forgiven as often as three times, basing their teaching on Job 33:27-30 (Margin) and Amos 2:4. (*Z. '00-216; R.2666*) Peter evidently recognized this principle in general; he saw it was his duty to forgive the trespasses of his repentant brother. But he was doubtful how far this principle should go. Early in his ministry our Lord had instructed them in the matter in the Lord's prayer. (Matt. 6:9-15) Peter was probably turning over in his mind the broad teachings he had received on

general principles to ascertain of the Lord definitely how far this rule of forgiveness was to be applied in daily life. (Z. '98-124; R.2295)

TILL SEVEN TIMES? — Peter seems to have gotten the impression that the Lord's rule being different from that of the Rabbis in this respect, would probably be more generous and require that forgiveness be granted a larger number of times; hence Peter adds together the three and four times of Amos, seven in all, and asks if the Lord would have his followers be generous to that extent—seven times. The astonishment of the apostles must have been great to learn that forgiveness must be accorded times without number, practically. (Z. '00-216; R.2666) He no doubt thought he was making a very liberal suggestion seven times, but our Lord's answer must have given him still broader and deeper views. (Z. '98-124; R.2295)

18:22 — UNTIL SEVENTY TIMES SEVEN — This would signify not a limited number of times but an unlimited number. (It would manifest a wrong spirit in us to arbitrarily set a limit.) (Z. '00-216; R.2666) Peter no doubt may have had in mind the thought that seven is a symbol of perfection and that this might mark the reasonable limit of mercy and forgiveness. He did not, of course, consider that if that were a divine law it would mean that he himself might be forgiven of the Lord not more than seven times for imperfections, short comings. Evidently our Lord's thought was that forgiveness is to be granted as often as it is sought with any manifestation whatever of sincerity. This is not merely advice from the Master to his followers—it is a command. (Z. '06-198; R.3801)

18:23 — THE KINGDOM OF HEAVEN — This shows that the parable is not of general application—to the world—but only to the Kingdom of heaven class—the Church, called to the High Calling. (Z. '98-125; R.2295) This declaration lifts the parable entirely out of connection with the world in general, which is not either in embryo or otherwise, the Kingdom of Heaven. It definitely locates the parable in the Church. The one thus dealt with does not represent the race of sinners, Adam and his race, for whose deliverance from the penalty a Ransom price is demanded by Justice. The parable is often thus used improperly against the Bible argument that the penalty against Adam and the race could not be lifted except someone should pay it in their stead—give himself a Ransom. (Z. '06-198; R.3801)

HIS SERVANTS — Those who already have been justified through faith in Christ and made a thorough consecration of themselves to the Lord and become thus His servants entrusted with his goods. (Z. '06-198; R.3801; Z. '10-234; R.4650)

18:24 — These officers entrusted with the collection of taxes.

TEN THOUSAND TALENTS — \$9,375,000 about. This would represent a steward (Christian) who had come greatly short in his use of opportunities, time talents.

18:25 — Justice laid hold upon the debtor and was about to execute the penalty. So it would be with us if we did not have our Advocate.

18:26 — LORD, HAVE PATIENCE WITH ME, AND I WILL PAY THEE ALL — This would signify that if any of the Lord's people come short they have a throne of grace and mercy to come to and "obtain mercy and grace to help in time of need." (Heb. 4:16) (*Z. '06-198; R.3802*)

18:27 — FORGAVE HIM THE DEBT — This does not refer to original sin. It was not and cannot be cancelled on account of prayer, but must be satisfied not by the prayer of saints, but by the precious blood of Christ. (*Z. '10-234; R.4650*) That he might do what he could toward the payment of the debt. (*Z. '00-218; R.2667*) This suggestion to us that our sins are not blotted out, but merely covered. (Psa. 31:1, 2) Our sins are covered from the Lord's sight, and we were treated as though we owed him nothing, by his grace exercised through Christ and his imputed merit, atoning sacrifice; This reckoned forgiveness will be made actual by and by and the debt cancelled entirely, if according to our Covenant of Sacrifice we have made with the Lord, we shall prove faithful in cultivating his Spirit of Love and become copies of Jesus, forgiving others as we would be forgiven by the Lord, loving, sympathizing, helpful to others, as we have been treated by the Lord. (*Z. '00-218; R.2667*) The generosity of the king represents God's generosity toward us through Christ.

18:28 — AN HUNDRED PENCE — A very trifling amount, as compared to his own debt to the king. Literally about \$15.00, but proportionately to our time and money not more than \$100. (Penny = a day's wage.)

TOOK HIM BY THE THROAT, SAYING, PAY ME THAT THOU OWEST — He went forth from the King's presence with his kind words ringing in his ears and in the exercise of his unmerited freedom, and used these harsh methods with a fellow servant. (*Z. '06-198; R.3802*)

18:29 — HAVE PATIENCE WITH ME, AND I WILL PAY THEE ALL — The fellowservant used the very same words he had used to the King and this should have reminded him of his own debt and his Lord's mercy.

18:30 — CAST HIM INTO PRISON — He was hard hearted, not at all after the likeness of his King.

18:31 — HIS FELLOWSERVANTS . . . TOLD UNTO THEIR LORD ALL THAT WAS DONE — Even his fellow servants recognized the evil. They

felt a pity for the unfortunate one. They knew well enough the king's generous disposition to be sure that he would not favor such an intemperate exercise of Justice.

18:32 — WICKED SERVANT — This forgiven but unforgiving servant, “wicked,” not fit to be the King's servant.

I FORGAVE THEE ALL THAT DEBT, BECAUSE THOU DESIREDST ME — The attitude of God toward his servants now. (See notes on 1 John 2:1; Luke 17:3,4)

18:33 — EVEN AS I HAD PITY ON THEE? — The question was left without an answer, the answer was clearly enough implied. He who had received so great mercy should have had compassion toward a fellow servant in a small affair. (*Z. '06-199; R.3802*)

18:34 — HIS LORD WAS WROTH — He had proven himself unworthy of the mercy bestowed upon him. Nor was it too late yet to punish him, for his debt had merely been set aside, and not blotted out. Thus it is with all the Lord's people; we are dealt with on the basis of faith. God is in earnest if we are in earnest. Our blemishes and shortcomings will not be permitted to stand between us and the glorious things to which we have been called; if we are faithful to the extent of our ability. But if we have not the Spirit of Christ, we are none of his. (*Z. '06-199; R.3802*)

TORMENTORS — So was the custom in those days; not that the Lord had sympathy with such barbarous customs, but he was speaking to the disciples from the standpoint of custom which they would understand. The Scriptures assure us that any who are the true servants of the Lord, and who fail to come into accord with his spirit willingly, will be turned over to Satan, to tribulation, hard experiences that by these they may be profited and learn to appreciate things from the Lord's standpoint. (1 Cor. 5:4,6; 1 Tim. 1:20) The “great tribulation” of the Great Company (Rev. 7:14) corresponds to the torments here of this parable; also the weeping, wailing, and gnashing of teeth in Matt. 25:30. (*Z. '06-199; R.3802*) This might mean financial difficulties or losses, physical ailments, disease or what not. Not infrequently, we believe the Lord sometimes uses these agencies to teach his servants important lessons respecting their own weaknesses and introduces and develops in them patience with others and more of his own Holy Spirit—meekness, patience, gentleness, brotherly kindness, love. (*Z. '98-126; R.2295*) If the debt be understood as representing the whole or in part the obligations of his servant as a New Creature, then the penalty on him for failure to develop and manifest his characteristics of the New Creature during the time of trial [or the failure to use properly the opportunities and talents entrusted to his care, his abuse or misuse of them; for the servant seems to have used for his own benefit (serve the flesh or

ambition, etc.) the things which belonged to his King]. May mean that such an one would be required to comply with the full details of his consecration vow, by going into the great time of trouble and there meeting the full demands of his covenant, and learning effectually the lesson of love and sympathy and appreciate the grace of God in the forgiveness of sins, as he never before appreciated it. (Z. '00-219; R.2667)

TILL HE SHOULD PAY ALL THAT WAS DUE UNTO HIM — Until he should pay all that he had vowed in consecration to the Father, the destruction of the flesh. Those who will not learn to exercise mercy and forgiveness will suffer the Second Death. (Z. '00-219; R.2667; Z. '10-234; R.4650) How solemn these words! How clear cut! and how unmistakable their import! In no uncertain terms they assure us that whatever our faith, whatever our works, they all amount to nothing if we do not attain to that spirit of love which is merciful, generous, patient, long-suffering toward those who do injury to us; whether they be brethren of whom we might expect the more, or enemies of the world, of whom we expect less consideration. Mercy is an element of love, (1 Cor. 13:4-8) and love is the fulfilling of the whole Law of God. The propriety of the Lord's dealing thus is evident. He is seeking a special class for the kingdom—to be Jesus' associates in the great work of ruling and blessing the world. Only those who possess the divine character of patience, forbearance, sympathy, compassion, mercy, love could possibly be suited to the divine purpose in respect to the great work of blessing all the families of the earth. We are accepted in Christ because of our profession that we love these qualities in him and desire to be copies of God's dear Son. If we fail to improve the various lessons and opportunities afforded by the Lord to cultivate this character, then in the same proportion we fail to make our calling and election sure. (Z. '06-199; R.3802)

There is a general tendency to require others to measure up to our standard of justice, by some sort of penancy, before we forgive them. It is against this very spirit that our Lord was teaching and to counteract which he gave this parable. We are to remember that the Lord will require us to live up to the standard we set for others. If our standard in dealing with others be exact justice we may expect no mercy of the Lord. (James 2:13) And what would this mean as to the sins that are past through the forbearance of God, and what it means as to the obligations upon us every day and hour to whose full requirements we are unable to measure? As we cannot come to the Lord ourselves on the score of Justice so we are not to exact it of others. As we must ask of the Lord mercy, grace, forgiveness, so we must be willing to extend to others the same when they trespass against us; and as heartily, quickly and freely as we hope for ourselves. (See Luke 17:3, 4)

God has not laid down this rule in an arbitrary fashion, as simply saying if you do not forgive others, I will not forgive you. There is a deeper reason.

He wishes to develop in us his own spirit, his own character, a likeness or copy of which was exhibited to us in the person and life of his dear Son, our Lord Jesus. It is absolutely essential therefore, that we shall have the character he desires, or else we can never attain to the joint-heirship in the Kingdom which he is pleased to extend. Hence we are to understand that this requirement and command is with a view to develop us as copies of his dear Son, in order that He may bestow upon us, in due time, all the riches of his grace, contained in the exceeding great and precious promises of his Word. (Z. '00-219; R.2667)

If we do not forgive our fellow creatures and that not merely in word, but in deed and from the heart, neither will our Heavenly Father forgive our trespasses, and though he has covered them generously from his sight and treated us as justified by faith, yet he would remember our trespasses against him and thus our justification would lapse. (Z. '00-219; R.2667)

18:35 — IF YE FROM YOUR HEARTS FORGIVE NOT EVERY ONE HIS BROTHER THEIR TRESPASSES — From a heart filled with malice, hatred, strife and the spirit of selfishness, merely topped off with a coat of benevolence and generosity, one could not dip much of the spirit of forgiveness without dipping out some of the bitterness and hatred. But a heart emptied of these, and filled with brotherly kindness we may dip a cup of forgiveness on every occasion and as often as applied for and it will be without a mixture of evil, bitterness, sarcasm, etc. But this Holy Spirit did not at first abound richly in our hearts, it gradually displaced a wrong spirit as the Holy Spirit increased in our hearts. So those who are able from their hearts to dip the cup of forgiveness repeatedly and without mixture of evil, thereby give evidence that they have been with Jesus and learned of him, drunk deeply of his spirit, purged out the old leaven of malice, and are being sanctified by the truth and being made meet for the inheritance of the Saints in light. But this is a gradual work, requiring patience and perseverance in well doing, mortifying the old nature and its evil disposition, so that our minds may be renewed under the transforming influence of the truth and its spirit in which we are to grow daily. (Z. '00-216; R.2666)

The formal outward forgiveness with smooth words is only lip-deep, and means that a wrangling of an evil, unforgiving spirit is within, and that it will only be a matter of time till the pent up force of malice and hatred will break forth in words of slander. (Z. '98-125; R.2295)

It is not that God wishes to retaliate saying, "If you are mean toward others I will be mean toward you." But rather the lesson is—"I am kind to the unthankful. I have been very gracious to you in the forgiveness of your original sins, and in accepting your consecration to be my servant, and in bringing you into my family, but I have called you to this position for a

special purpose and you will not be fit nor prepared for the service I desire of you unless you learn the lesson of forgiveness and generosity. For your sake I make the rule that I will be no more generous to you and your imperfection than you are generous toward your brethren in their imperfections. I do this to teach you a great lesson that you cannot learn so well in any other way. I seek in you as my servant, perfection in my character likeness. Because I desire you progress in this character-likeness and so come to the position where I can use you in my service more abundantly." (Z.'10-234; R.4650)

The Christian is to have the loving, generous disposition of heart, a copy of the heavenly Father's disposition. In trivial affairs he is to have so much sympathy and love that will take no notice, just as God for Christ's sake deals with us, and does not impute sin to us, except as it represents knowledge and willfulness. With such a rule operating among Christians, a determination not to recognize as an offence anything that is not purposely done, or intended as an offence, would be a great blessing to all, and the proper God-like course. The disposition to forgive should be with us always and manifested at all times. Our loving generosity and kindness and desire to think no evil, or as little evil as possible, should be manifest by all the words and acts of life. Our hearts should be full of this loving disposition toward forgiveness that our faces would not have a hard look nor our words a bitter sting. We will be longing and anxious to exercise the forgiveness outwardly and express it to the repentant ones. (Z.'98-126; R.2295)

If a brother trespass against us it should be our first thought that this wrong done us is not by the brother, the New Creature in Christ, but by his mortal flesh, which for the moment has gotten the upper hand with him, or to some extent blinded. Accordingly, instead of feeling angry with the brother, our hearts should go out to him in sympathy, and our desire be strong to do him good and help him overcome the weakness of his earthly vessel. (Z.'00-216; R.2666) Also see Z.'12-67; R.4976.

19:22 — HE HAD GREAT POSSESSIONS — Some of his money, time, talent might have been expended at once for the Lord and his apostles, and thus the young man might at once have had a share in the Harvest work. Were our Lord and his apostles in need? No. The Father saw to it that sufficient means were provided for the work, and so always. God is not dependent upon human generosity. While he is pleased to use it, and thus to grant a blessing to those who seek to render service to his cause, yet his cause would not be left destitute if no one appreciated the privilege.

19:24 — In olden times the city was enclosed by a wall with gates, which were shut at sun-down for fear of robbers, etc. In the city gate was a small door called the needle's eye. When the gates were closed the Watchman guarded merely the needle's eye, and admission to it was designedly tedious to

prevent the intrusion of enemies. It was said to be possible for a camel to squeeze its way through on its knees, if its load be first removed. (Z. '18-89; See Luke 18:25)

19:28 — IN THE REGENERATION — The times of Restitution (Acts 3:19-21) and of resurrection by judgment. (John 5:29—*R.V.*) The time when the second Adam and Eve (Jesus and the Church, glorified) will regenerate (give life anew) the race of man. (1 Cor. 15:22, 47)

SIT IN THE THRONE OF HIS GLORY — The throne of the Millennial Kingdom.

JUDGING THE TWELVE TRIBES OF ISRAEL — This shows that the human race will be grouped under Israel's twelve tribes (see Acts 17:26; Deut. 32:8) "Know ye not that the Saints shall judge the world?" (1 Cor. 6:2; Dan. 7:22) (Z. '10-54; R.4556)

20:21 — SIT . . . ON THY RIGHT HAND . . . THE LEFT — It would not surprise us to find the Apostle Paul in one of these.

20:22 — ARE YE ABLE TO DRINK OF THE CUP — Are you able to lay down your lives completely, even though this shall mean to you injustice in the taking away of your lives? There will be disgrace and ignominy connected with it all. Are ye willing to share with Me in this, My Cup? They were willing. This we see is the same cup represented in the Communion service. The bread represented the body and the wine the blood of our Lord. The Cup specially represented the shame and ignominy connected with his death, and the two disciples said they were willing to share his cup—they had no hesitance. At any cost they would be faithful, comply with any conditions he should make. They did not, of course, yet know the full import of the word "Baptism," or of the word "Cup." These were things all His disciples were feeling after. When Pentecost would come these things Jesus had spoken to them would come to their remembrance as he had foretold. But they were willing and anxious. Jesus guaranteed that, being willing, they should have these experiences; that continuing willing, continuing to suffer with him here, they should reign with him in His Throne. But as to the particular place for each in the Throne, that was not for him to say, but for the Father. The courage, the fortitude of our dear Redeemer in walking the narrow way fills us with admiration. How strong and brave was His character! He had no thought of looking back; His whole being was intent upon accomplishing the will of his Father in Heaven, upon sacrificing himself in the interest of the world. What a noble example was set before the Apostles! Greatness in humility, victory through entire self-surrender! The drinking of our Lord's cup by the Church represents our participation in the sufferings of Christ in the present

time. All must drink, and the entire cup must be drained during this age. (Z. '14-85: R.5421) See Note on Mark 14:36.

BE BAPTIZED WITH THE BAPTISM THAT I AM BAPTIZED

WITH? — We also are desirous of sharing the Kingdom with our Lord, not from a desire to have exaltation above others, but from a desire to have this evidence that we please our Heavenly Father, to have this closeness of relationship to Him and to participate with our dear Redeemer in the work of blessing of all the families of the earth. It is well to have in mind our Lord's answer, and know that unless we partake of his cup and are immersed into his death, we can have no share in his glorious kingdom. Let us count all else as loss and dross to obtain this necessary experience. As it comes to us, let us not be fearful, not think strange of the fiery trials that shall try us, as though some strange thing happened unto us. (1 Pet. 2:21) On the contrary, even hereunto were we called, that now we might suffer with our Lord and soon be glorified with him.

20:23 — YE SHALL DRINK INDEED OF MY CUP — This cup is sweet and precious in many senses of the word, to be privileged to participate in the sufferings of the Christ, in any sacrifice or services for the Lord and His cause. The sweet mingles freely with the bitter. But the Lord promises that in the future the cup of new wine in the Kingdom will more than compensate for any bitterness of the present time. (Z. '14-91; R.5426)

PREPARED OF MY FATHER — The placing of the members in the Body of is in the Father's hands. Not that God arbitrarily appoints them, but that the Father's prearranged plan is that each of the followers of Jesus shall have places of honor in the Kingdom proportionate to their zeal of faithfulness in the present time. (See Luke 19:12-26)

20:28 — THE SON OF MAN CAME NOT TO BE MINISTERED UNTO, BUT TO MINISTER — Before coming into the world our Savior had perceived man's need of a Savior, and no doubt this had to do with his gladly accepting the Divine arrangement. He saw something of the Father's purpose, and when during his earthly life he saw these poor creatures in sin, degradation and weakness, he did not try to make them slaves. He did not try to use his power, his intelligence selfishly, for his own comfort; but he laid down his life unselfishly. He set himself to work out the plan which the Father had arranged. He did not come into the world to have servants and to get all that he could in return for the expenditure a small amount of his own energy. He came not from any selfish motive whatever, but to serve others, to do good. "Greater love hath no man than this that he lay down his life for his friends." Not that Jesus refused to have anyone serve him, but his purpose in coming was not to be served but to render a service, and to carry out his purpose he had to become a servant. Had there been no need for that service, we cannot think the Lord would have humbled himself, taken a

bondman's form and undergone the severe trials of his earthly life. But he came to render a service that was necessary to the well-being and happiness, yea the very life of the entire human family. According to the Divine plan and Law there must be a Ransom price for the first perfect man, who had sinned. The only begotten was willing to meet this necessity; He rejoiced to be the servant of God for this purpose; to do this work, because of the need of the service, because it would bring blessings to others. This is the Spirit which should activate every one of us. We should desire to incorporate into our character this principle of service. We should not serve merely because we like to work, like to be busy, but because we perceive there is a work necessary, and we are glad to lay down our lives in this blessed service. (Z.'14-6; R.5375) (See Mark 10:43 notes)

21:1 — THEY DREW NIGH UNTO JERUSALEM — This was Sunday morning. The Sabbath (Saturday) had been spent in Bethany. (N-3-20-10)

21:9 — THE MULTITUDES . . . CRIED, SAYING — On previous occasions, when they sought to make Jesus a king, after witnessing his marvellous works, he withdrew himself from them to wait for their ardor to cool, knowing that the Father's time was not yet due. But now he knew that his hour was come, and hence instead of hindering he helped on the enthusiasm by sending for the ass. (N-3-20-10)

21:16 — YEA; HAVE YE NEVER READ, OUT OF THE MOUTH OF BABES AND SUCKLINGS THOU HAST PERFECTED PRAISE? — Indeed everywhere we find that earthly wisdom is apt to misinterpret divine purposes. Very frequently therefore, the Lord makes use of the weak, the poor, the meek, the ignorant instead. (Z.'06-283; R.3852)

21:19 — HE CAME TO IT, AND FOUND NOTHING THEREON, BUT LEAVES ONLY — Mark points out that this was not the season for figs. Winter figs remain on from the autumn and ripen early the next season, and these would have been ripe at this time, the "first ripe figs," not the summer fruit, but the winter crop. These first ripe or early figs are not as luscious as the later crop but are edible and good food to the hungry. The fact that there were not even winter figs on it showed the tree to be barren. Jesus used this tree as a type of the Jewish nation. This time was the 11th of Nisan. (See *Dean Alford*, and *Diag.*)

21:22 — ASK IN PRAYER, BELIEVING, YE SHALL RECEIVE — As Jesus was addressing his consecrated disciples it must of course be understood that all their petitions would be subject to Divine Wisdom, and hence the answer to their prayers, though always sure, might not always be in the way expected, but they would always be considered and answered in some way for their highest good. (Z.'10-140; R.4603)

21:28 — A CERTAIN MAN — Representing Jehovah.

HAD TWO SONS — The Jewish nation who were called of God and professed to be his people, willing to do his bidding. God treated them not like slaves but more like sons. They were divided into two classes. This and verse 32 defines the two classes.

21:29 — BUT AFTERWARD HE REPENTED, AND WENT — The other class were making no pretence of serving God, and were branded as publicans and sinners (practicers of sin willingly) by the first class. But when Jesus came and John's message went forth, followed by the teachings of Jesus and the Apostles, these same publicans were the ones ready to receive him.

21:30 — AND HE ANSWERED AND SAID, I GO SIR: AND WENT NOT — These were the outwardly pious and religious Scribes and Pharisees, who said—"Yes, we will serve God," but really they sought not the divine service, but the service of their parties, sects, and their own personal aims, honor, fame. These finding that Jesus' message was in conflict with their teachings, repudiated Jesus, refused to do work in the vineyard, in any but their own way.

21:32 — REPENTED NOT AFTERWARD, THAT YE MIGHT BELIEVE HIM — One of the charges against Jesus was that he received and ate with publicans and sinners. (Matt. 9:10; 11:18; Luke 7:33-35) (*Z. '10-285; R. 4678*) Matthew was a publican. (Chap. 10:3; 9:9)

21:33 — HOUSEHOLDER — Jehovah.

WHICH PLANTED A VINEYARD — The vineyard of the Lord of hosts is the house of Israel. (Isa. 5:1-7; Jer. 2:21; John 15)

AND HEDGED IT ROUND ABOUT — With his protecting power and his promises and special supervision. (Isa. 5:4) This may be also the "middle wall of partition" Eph. 2:14 at the gate of which the Lazarus class sat. See Isa. 5.

DIGGED A WINEPRESS IN IT — Something to bring out the sweetness of the ripe fruits of character, his arrangements of worship and instruction and blessings for good and punishments for evil.

AND BUILT A TOWER — A place for watchers, the prophets. (Jer. 25:3, 4; 35:14, 15; 7:13, 25; 11:7, 8; 6:17) @SECOND PAR = **AND LET IT OUT TO HUSBANDMEN** — The prominent religionists, "the scribes and Pharisees sit in Moses' seat, etc." (Matt. 23:2, 3) Their duty was to care for

the vines and fruitage and render to the owner the results, except a small portion which they kept for themselves.

WENT INTO A FAR COUNTRY — Signifying that a long time would elapse between the making of these Law arrangements until the time when full fruitage and the harvest would be required.

21:34 — TIME FOR THE FRUIT DREW NEAR — When the Lord had a right to expect some fruitage, and when there should have been if his lessons and teachings had been rightly received. (see notes Matt. 23:32-35)

21:35 — TOOK HIS SERVANTS — The prophets. See Heb. 11:36, 37.

21:36 — HE SENT OTHER SERVANTS MORE THAN THE FIRST — Perhaps the later prophets during and after the captivity down to John.

21:37 — HE SENT UNTO THEM HIS SON — At the time of the harvest. All the previous prophets should have received the kindest treatment and abundance of fruitage of meekness, gentleness, patience, etc. and the Son should have been joyfully received as such.

21:38 — THIS IS THE HEIR — “Whom he hath appointed heir of all things.” (Heb. 1:2)

LET US KILL HIM, AND LET US SEIZE ON HIS INHERITANCE — They somehow got the impression that they could Lord it over God’s heritage, that they were divinely appointed to do so (John 7:45-49) and that anyone reproving them or showing their hypocrisies or liberating the people from subservience to them, whoever he might be, even the heir, they were at liberty to kill. (Z.’10-285; R.4678)

21:41 — WHICH SHALL RENDER HIM THE FRUITS IN THEIR SEASONS — The Scribes and Pharisees and Law Doctors, who were using God’s promises and blessings and their opportunities selfishly and in disregard of the Almighty—were dispossessed. Their government was destroyed (by Titus in A.D. 70) and the divine favor and privileges as God’s mouthpieces, which they once enjoyed were taken from them (A.D. 33-1/2 “House left desolate”) and given to others, the Apostles and their associates (A.D. 33 Pentecost) all down the Gospel age. (Z.’10-285; R.4678) See Mark 12:1-12; Luke 20:9-18 (Z.’14-221; R.5504)

21:43 — TO A NATION BRINGING FORTH THE FRUITS THEREOF — So now the kingdom of God will be taken away from the unfaithful husbandmen and given to Jesus and the Church glorified, taken from the earth entirely, to the heavenly plane and power and glory. (Z.’10-285; R.4678)

21:44 — STONE SHALL BE BROKEN — Stumble over it, while as the headstone of the great pyramid (God's Kingdom) it is not yet in place. (Zech. 4:7) The building is not fully set up, before He is made manifest as the head overall; hence during the Jewish Harvest and Gospel ages. Such a one who stumbles will suffer loss in the sense of being broken but not beyond repair. (Z. '10-285; R.4678)

IT WILL GRIND HIM TO POWDER — In the Millennial Age when He shall rule and execute judgment. Grind to Powder means the Second Death. (Z. '10-285; R.4678; Z. '14-223; R.5505) See Luke 10:9-18.

22:2 — THE KINGDOM OF HEAVEN — In its embryotic condition.

A CERTAIN KING — Jehovah.

MADE A MARRIAGE FOR HIS SON — Jesus Christ, the marriage of the Lamb.

22:3 — SENT FORTH HIS SERVANTS — During the 3-1/2 years of Jesus ministry. (Luke 9:60; 21:31; Matt. 10:7)

TO CALL THEM THAT WERE BIDDEN — The Jewish people, children of Abraham, had been invited to this high honor since the giving of the Law Covenant at Sinai. Century after century they waited for the announcement to be made to them, that the nuptial feast was ready. Finally when Jesus came the announcement went to them "All things are now ready come to the feast!" (Z. '10-286; R.2678)

AND THEY WOULD NOT COME — They were too busy going about to establish their own righteousness. (Rom. 10:1-3) Too busy with own affairs to bother about the Kingdom. This was the attitude of the rulers overcharged with cares of this life—business, politics, and religious schemes of own concocting.

22:4 — I HAVE PREPARED MY DINNER — During the 3-1/2 years after the death of Christ up to the conversion of Cornelius. This corresponds with Luke 14:21. The call was still confined to the Jews, till the 70 weeks were up.

MY OXEN AND MY FATLINGS ARE KILLED — The Ransom is paid. Jesus was the bullock slain. The dinner was the feast of good things pertaining to the spiritual phase of the kingdom.

22:5 — BUT THEY MADE LIGHT OF IT — Their eyes were blinded by pride so that they could not see "in Him anything such as they would desire" and "they hid their faces from Him." (Rom. 11:7-10)

ANOTHER TO HIS MERCHANDISE — Their heads bowed down, seeing only the earthly things.

22:6 — AND THE REMNANT — The Jews who would not accept Christ as did Paul before he was converted.

22:7 — AND BURNED UP THEIR CITY — With Titus' army in A.D. 70. City represents government. Murderers—they were murderers of Jesus and His disciples "His blood be upon our head and the heads of our children" (Matt. 27:25) and they had the spirit of murderers.

22:9 — GO YE THEREFORE INTO THE HIGHWAYS — Among the nations, Gentiles, outside the city of Israel, to those who previously were "strangers from the Covenants of Promise and aliens, from the Commonwealth of Israel." (Eph. 2:12)

22:10 — BOTH BAD AND GOOD — Both genuine Christians and imitation Christians, or some from both bad people and good people. See Matt. 13:47, 48.

AND THE WEDDING WAS FURNISHED WITH GUESTS — Ultimately, by 1881. The call has attracted some naturally very fallen as well as some better favored by nature. But the arrangements of the great king provides the "wedding garment" to cover all the blemishes of the most imperfect as well as those of the least imperfect. (Z. '10-286; R.2678)

22:11 — WHEN THE KING CAME IN — A.D. 1878 the parallel of Jesus' ride to Jerusalem and presenting Himself as King in A.D. 33. This shows an inspection of each individual which shall reject some and accept others. (C198)

WHICH HAD NOT ON A WEDDING GARMENT — The imputed righteousness of Christ, provided by our host, Jehovah (Rom. 8:30-34) imputed to everyone believing and trusting in Him and consecrated, without which no one is acceptable at the marriage of the Lamb, and without which no guest is admitted. The invitation and wedding robe are both necessary and the parable shows that only those so clothed will be admitted to the antechamber of special preparation (into the light of present truth where the bride makes herself finally ready.) (Rev. 19:7) These guests spend the short time previous to the Marriage feast (the harvest time) in adjusting their robes and giving to themselves and each other the finishing touches of preparation and meanwhile are feasting already by faith on the prospect before them. The Bridegroom, the grand future work, the glorious inheritance, and the present work of preparation are the special and constant themes of their thoughts and conversation. (C199) For the rest see Luke 14:15.

22:12 — NOT HAVING A WEDDING GARMENT? — A gentle but forcible reminder that the wearing of the robe was the very condition of his admission to the favors enjoyed. That he had on the robe when he came in, or else he could not have come in, and that he must have taken it off afterwards.

AND HE WAS SPEECHLESS — He could not answer without condemning himself. Such cannot deny that it was while wearing the robe that they were admitted and they do not like to acknowledge it. (C203)

22:13 — THEN SAID THE KING TO THE SERVANTS — The servants who are directed to do the binding are those who have the truth on the subject, and who can bind the influence of such with scriptural testimonies on the value and necessities of the precious blood and its applied merit (the robe). These bound ones are restrained from making any further progress toward the truth, and from deceiving others of those in the truth. See *Barbour*. (Zech. 11:17)

BIND HIM HAND AND FOOT — The binding or restraining makes an example of such before the consecrated and helps all the truly loyal ones to see most clearly the necessity and value of the robe in the King's estimation.

CAST HIM INTO OUTER DARKNESS — The outer darkness is the darkness of the worldly wise, the darkness of human reasoning undirected by God's word and unsquared by His revealed plan of the ransom and restitution. In struggling against these arguments of Scripture, the disrobed ones are forced by their own arguments and efforts to justify themselves, out of the light into outer darkness. Their appreciation of present Truth—the Lord's presence and present and future work—begins to grow more and more dim and borne along by false reasonings upon false premises, they gradually or rapidly according to temperament drift toward worldly views of things, outer darkness. (C205) The light that was in them is become darkness. (Matt. 6:22, 23)

WEeping AND GNASHING OF TEETH — See Matt. 13:42 and notes.

22:14 — MANY ARE CALLED, BUT FEW ARE CHOSEN — The text might imply that many are called to the divine nature, but few make their calling and election sure. But also justified believers are called to this high calling by God. If we assume that throughout the age all the justified were granted that privilege in order that they might be ready, it would show the force of the declaration here, for few accept the call. The Scriptures show a wide distinction between merely a position of tentative justification and one of acceptance with God. (Rom. 8:28) Only such called ones as accept the call by making a full consecration of themselves belong to this "chosen" class. (Z. '07-315; R.4077)

These chosen ones are begotten of the holy Spirit and adopted as Spirit begotten sons of God and are now in the school of Christ to develop in grace, knowledge, love, etc., and to test the thoroughness of their consecration. (Z. '07-315; R.4077)

22:37 — THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART . . . SOUL . . . MIND — Our Covenant with the Lord is to love Him with all our heart, mind, soul, and strength, and our neighbor as ourselves. We are to live up to this standard in the spirit of our minds so far as we are able by Divine assistance, true to the merit of the precious blood to cover our unavoidable deficiencies. Yea, we are to lay down our lives for the brethren. The temptation comes to love other things more, to love self more than we love God, and the brethren. The Lord permits these trials and temptations and difficulties to come to us. The way we meet these we think will have much to do in deciding whether we shall be worthy of the highest crown of life. Those who do not love the Lord with all their hearts in whom self or some other idol has first place, will be seduced by the world, the flesh, or the Devil into some form of rebellion against the divine Word or divine providences. They will have schemes, theories, plans, or desires which they will prefer to the Lord's Plan and way; and their own theories, plans, and ways will be found when analyzed to be based on selfishness and ambition or an evil spirit of hatred, jealousy, or pride. (Z. '15-150; R.5687)

22:40 — THESE TWO COMMANDMENTS HANG ALL THE LAW AND THE PROPHETS — The Law of Love, of the Spirit of life, as the Law of the New Creation, fulfills nine out of ten of these Commandments.

- (1) Thou shalt have no other gods before me. (John 4:24) Our heart must bow to Him intelligently if we offer acceptable worship. Also Mark 12:30. If we love Him with all our heart, soul, mind, strength, we could not have any other gods before Him.
- (2) Thou shalt not make unto thee any graven image, any likeness, idol. (1 John 5:20, 21)
- (3) Thou shalt not take the name of the Lord thy God in vain. (James 5:12; Matt. 5:33-37)
- (5) Honor thy father and thy mother. (Eph. 6:1)
- (6) (7) (8) (9) (10) (Rom. 13:8-10)

As to the fourth Commandment, the Sabbath, we are released from its literal observation, (Col. 2:16, 17 q.v.) (Bro. Hollister)

23:15 — HELL — Fit for destruction. (Gehenna, second death.)

THAN YOURSELVES — Here the proselyte was originally a Gentile, already under condemnation because he did not live up to his conscience light. (Rom. 2:14, 15; 3:9-12; *A101*) Then when he became a Jew he was under the Law and condemned because he could not keep it. (Jas. 2:10; Rom. 3:20) And when he became like the Pharisees, hypocrites, there was a worse condemnation added. Besides this hypocrisy might be carried to a still worse extent of licentiousness by the proselyte (*C178*) Similar case to (Matt. 12:43-45)

STRAIN AT A GNAT — An allusion to the custom of the Jews (also Greeks and Romans) of passing their wines through a strainer. The Jews did it from religious scruples, but the Gentiles from cleanliness. (*Diag.*)

23:32 — FILL YE UP THEN THE MEASURE OF YOUR FATHERS —

“Fill up the cup of iniquity which your fathers began,” until it is full and then retribution will be poured upon you. “The sins of the fathers visited on the children unto the third and fourth generation,” and each generation adding its own iniquity to its fathers, the cup was heaped and filled to the brim. Truth and light had been given from time to time through prophets, etc., to the ancestors of the Jews. If this light had been heeded it would have made the Jews ready by Christ’s time, to receive Him with open arms. God had evidently arranged to send Jesus at about 4000 years after the fall, and evidently saw to it that enough light and truth and even time prophecy were given to make it possible, if it were rightly received, for man (the Jewish people) to receive Christ in full. Yet He knew beforehand the result. At the time set, Jesus came, at the time of reckoning, when the light given should have ripened fruit. But the light had ever been rejected, the prophets slain, and each generation had added its quota of iniquity, until the condition of heart was reached (as the logical result, and by God’s Law of cause and effect the only, inevitable result) which slew the Son of God, who always did good, and whose every act was love. Just it was, therefore, that retribution should be poured out on that generation, for its cup of iniquity was full, the last great finale being the murder, the crucifixion of Christ, and at their hand was required the blood of all that had been slain of God’s messengers (the general penalty was demanded of them), for they had developed the spirit of murder and hatred which their fathers’ had shown and completed it. They had filled up the measure of their Fathers. (See Gen. 15:16) As the Jewish nation was a type of Christendom—see Rev. 18:24; Jer. 51:49 for the parallel—this was the wrath to the uttermost which came upon Jerusalem and that seems to have squared up the account so far as the past was concerned (for the Jews). (*Z. ’10-235; R.4651*)

23:35 — THAT UPON YOU MAY COME ALL THE RIGHTEOUS

BLOOD SHED UPON THE EARTH — Murder is evidently one of the most serious of crimes from the divine standpoint, whether it be murder actually or only hatred of another, which Jesus said was indicative of a

murderous heart. “Precious in the sight of the Lord is the death of His saints.” (Psa. 116:15) This means that He takes special note of their death. Justice cries for vengeance. The merit of Christ, ultimately to be applied as the redemption price for the sins of the world, would not, apparently, cover such transgression to the full (not the willful part of it). It would cover such portion as belonged to Adamic weakness or heredity, but a certain portion would be uncovered. Hence we may suppose that a certain amount of obligation would attach to those individuals who committed the murders, and more or less retribution due them for their misdeeds. But apparently the Lord has purposed that since some needed to suffer, he would allow a certain liquidation of this murder account, to be visited upon the Jews at the end of the Jewish Age. (Z. '10-235; R.4651)

THE BLOOD OF ZACHARIAS — Jesus here spoke prophetically of that Zacharias who was massacred “in the middle of the holy place” three years before the final destruction of Jerusalem. Josephus says he was a just man. (*Diag.* note) See 2 Chron. 24:20. Possibly refers to Zechariah, son of Jehoiacha, as a particularly flagrant case. The objection here is that this leaves the Jews innocent of the blood shed during 900 years of the most scandalous period of their history. Others think it was the Zacharias mentioned above. Thus a prophecy. Abel the first, and Zecharias the last. A Greek verb is in first Aorist tense, but looking into future. (*Diag.*) Luke 11:49 does not give the name of the father.

24:1 — WENT OUT — “Being come out.”

DEPARTED — “Was going”

CAME TO — “Came in front of him”

SHEW HIM — “To point out”

24:2 — SAID — “Said, spoke” Aorist from another word meaning “just a speech or statement.”

SEE YE — “Notice, see particularly; more definite than “*opaw*” meaning see in its widest sense”

SAY — I declare, lay out before you—from root meaning to lay, derived — to recount, tell, relate; hence-speak, say (*Liddell and Scott*) lay out.

THROW DOWN — It is said the heat of the burning melted the silver and gold and the Romans pried the stones apart to get the treasure.

24:3 — PRIVATELY — Came in front of him. Privately—when he was alone, the public gone away.

SAYING — Speaking earnestly.

TELL US — Tell.

WHEN — When.

COMING — Presence.

END — Ending together, completing together.

WORLD — Age.

24:4 — TAKE HEED — Look carefully, not believe everything you hear. This prophecy is given so the church may know.

24:5 — IN MY NAME, SAYING, I AM CHRIST — “I am the anointed one” not necessarily claiming to be the Messiah, but possibly so. Those not carefully discerning would be led astray.

24:6 — TROUBLED — Do not get excited or over anxious or fearful, for these things are part of the development, incidents, but do not indicate the end, must occur.

24:8 — BEGINNING OF SORROWS — Beginning of birth pangs.

24:9 — This refers to papal persecutions, the Inquisition.

24:10 — This is through fear of torture. (Rev. 6:8; 13:1-8)

24:12 — BECAUSE INIQUITY SHALL ABOUND . . . LOVE OF MANY SHALL WAX COLD — The Sardis condition. The true church grow few in number.

24:13 — SHALL ENDURE . . . SAME SHALL BE SAVED — Hold on to the Truth.

24:14 — THIS GOSPEL OF THE KINGDOM — The Bible, at least the Gospels was translated into the language of every nation by 1850 according to the report of British and Foreign Bible Society. But may refer to the radio message. (Rev. 16:17) The first section of this chapter ends here. It is a view of the whole Gospel Age.

24:15-28 — These emphasize the urgency of the situation and severity (growing) of the time of trouble incident to the fall of Babylon and breaking up of the religious restraints and law and order in the world. Dark night settles down on the world.

24:15 — SHALL SEE — Not when it takes place, but when some recognize and understand that it is Papacy's doctrine of the mass, which takes away the continual sacrifice and substitutes another offering, replace the sprinkling of the blood for us.

STAND — Having stood, looking back.

LET HIM UNDERSTAND — This shows the real reference is not to Antiochus Epiphanes but to a spiritual event. It was still future when Jesus spoke.

24:16 — FLEE INTO THE MOUNTAINS — Not refer to destruction of Jerusalem as in Luke 21:20-22, but to their antitype. Flee to the two phases Kingdom of God. Come out of Babylon. (Rev. 18:4)

24:17 — ON THE ROOFTOP — The watchers, rooftop saints, who see the conditions and hear the call, not try to keep or save this world's goods.

24:18 — HIM WHICH IS IN THE FIELD — Those who have come into the Truth out of the world, not try to save his possessions nor bring with him any worldly ideas.

24:19 — THEM THAT ARE WITH CHILD — Trouble and perplexity upon church workers trying to save souls and also difficulty in bringing up literal children, because of prevalence of evil.

24:20 — YOUR FLIGHT — Flight from world and Babylon. From systems of false theology and evil practice (vs. 16), some in Babylon (vs. 17), some in the world (vs. 18).

NOT IN WINTER — In severity of dark night of trouble, flee as soon as you see the Truth, not go back into Babylon.

NEITHER ON THE SABBATH DAY — Gates shut on sabbath, greater difficulty to get out. Babylon tries to hold them. "Go to church" movements. (Jer. 51:58) (Sabbath day, Kingdom day), late in the harvest time.

24:21 — GREAT TRIBULATION — Distress.

24:22 — DAYS SHALL BE SHORTENED — Shortened by Jesus and Church stepping in and taking control, "because of the elect."

24:24 — VERY ELECT — This does not mean that the very elect will have superior mental ability, by which they will be able to discuss the various subtleties of the adversary in this evil day, nor that they will have obtained

perfection in the control of their earthen vessel so they cannot err—but that to those who abide in Christ, grace sufficient, wisdom sufficient, aid sufficient will be granted for their time of need! What a consolation, what a confidence this gives us! (*F192*) Not the specially elect, but even the elect themselves.

24:26 — BELIEVE IT NOT — Because he will not come that way. He will be invisible.

24:27 — THE LIGHTNING — Bright shining

COMETH OUT OF THE EAST — The Sun, the only bright shining one that always comes out of the east. In Palestine the lightning comes from the west, the Mediterranean.

COMING — Presence.

24:28 — CARCASE — The food, the Truth.

EAGLES — The Lord's people, the Spirit begotten ones.

24:29 — If we accept this as referring to the dire events of the time of trouble (vs. 21) this sign would be for the world. They see the break up of religious systems and law and order, perplexity and despair and fear (see Amos 6:9,10; Ezek. 7:15; Isa. 24:17,18,19) and this would be the revealing or uncovering to the world. The saints have the advance knowledge that they do not share in this deepest trouble. (Luke 21:34-26) But this may be 1260 years Papacy, trouble. (*D585*)

24:31 — The harvest work and message. The seventh trumpet—the proclamation of the harvest message, gathers the elect from all over the earth. Not necessarily after verse 29.

24:32 — The winter time, the blight time of the nation of Israel and of the world is at an end. One of the signs of the new dispensation would be the sprouting or indications of life, hope, promise among the Jews. See Isa. 40:12; Ezek. 37:11; Gal. 4:22-31. (*Z.'14-219; R.5503*)

24:34 — THIS GENERATION — This generation, that seeth these signs. Psal. 90:10—70 years after 1878 = 1948 when Israel became a nation.

24:39 — KNEW NOT — Noah knew but none of the world. So now at the 2nd advent, the church will know, and the world be in darkness. So also Lot was warned sufficiently in advance of the destruction of Sodom to escape. (Luke 17:28-30) (*Z.'10-347; R.4706*)

24:45 — FAITHFUL AND WISE SERVANT — Jesus has now girded himself and has come forth to serve us all. C.T. Russell is made the ruler (overseer) over the goods (vs. 47) and household. We get meat in due season. There is far more on the table now than we can possibly assimilate (Mal. 3:10) even if we give our whole time to it. This is evidence that the Servant has been faithful. He lays down his life, in not robbing God's family. (Mal. 3:8) But some are very unthankful, and say the Servant is not faithful, and leaving the table, go to the pantry and help themselves to food not yet due (not prepared yet). Thus they lose valuable time, and do not get nourishment enough to get strength to endure. Very soon they are apt to get sick (have spiritual indigestion) and may throw up all they have previously received and go out of the truth. They dig unduly into improper things. Let us be satisfied and content and eat what the Lord gives us. Do we want anybody walking about this table, who has left his own seat to place on our plate something different from the food on the table?

24:51 — WEEPING AND GNASHING OF TEETH — The Great Company will have their portion in this also though they are not hypocrites, yet their portion will be with the hypocrites. (*Z.'10-245; R.4654*)

25:1 — THEN — At the time of the events of the last verses 29-51 of the last chapter. In the "time of the end." This shows that the parable did not apply in Jesus' day, nor during the whole Gospel age, but only at a specified time. (*C91*)

KINGDOM OF HEAVEN — The Kingdom class, the consecrated, not the world at all. In its embryo condition represented by living members of the church at the time. (*C91*)

LIKENED UNTO — Be somewhat similar to, represented by.

VIRGIN — The word Virgin = pure, and so these represented in the parable, both the wise and foolish virgins represent holy people. In fact no lovers of the bridegroom, longing to meet him, can be lovers of sin, even though many of them are foolish. The entire ten virgins are the Kingdom of Heaven, the church, see verse 10.

LAMP — God's word. (Psa. 110) They took their Bibles.

WENT FORTH TO MEET THE BRIDEGROOM — The parable teaches a movement among the heirs of the Kingdom, in expectation of meeting the bridegroom (Jesus). A movement in which two classes would be manifested (but not at the first stage so plainly as at the second). This was the "Miller movement," corresponding exactly to it. (*C91*)—This was begun about 1829 (*C84-91*) and culminated in 1844, just thirty years before our Lord's second presence in 1874 and this was typified by the fact that

“all men were in expectation of Christ” at the time of his birth in B.C.2, Oct. (Luke 3:15; Matt. 2:1, 2) This was led mainly by William Miller in America and the celebrated Missionary movement of Mr. Wolff in Asia, Prof. Bengel in Tubingen, Germany. In both cases (1844, B.C. 2) there was a disappointment and a waiting time of 30 years (*B240; C84*)

“That movement though begun by a Baptist was an undenominational one, joined in by the most devout and faithful of all denominations. Accounts of those times, show great fervency and zeal. Such a trimming of lamps by all classes of Christians probably never before took place. Money was poured out like water in printing tracts and papers in various languages and sending them the world over. It is said that in the churches of all denominations a revival spirit spread and that in some congregations where all were under the influence of these teachings, those who had money to spare piled it upon a table in front of the pulpit, where it was free to all needing it, and the sincerity and zeal of believers at that time were such, that it is said that the money thus consecrated to the Lord, needed no guarding, as those who did not need it would not touch it. (*C91,92*)

This brought an individual blessing to the holy people who participated in it. It led to a careful searching of the Scriptures and to confidence in God’s word above the traditions of men. It warmed and fed and united the hearts of God’s children in unsectarian fellowship, for those interested were of all denominations, though principally Baptists. (*C85*)

Mr. Miller was an earnest and esteemed member of the Baptist Church; and being a careful student, the Scriptures began to open up before him. After becoming thoroughly convinced himself, as to the correctness of his applications, he began to disseminate his views among ministers, chiefly Baptists at first, but later among all classes and all denominations. As the work spread, he and many co-laborers travelled and preached extensively. Elder Fuller of the Baptist Church at Poultney, Vt., was the first minister convert to preach his views in public. (*C87*)

The center of this work was America, where social, political and religious conditions have favored more than elsewhere, independence in Bible Study as well as in other matters; just as at the first advent the movement was confined to Judea, though all the devout Israelites everywhere heard of it. (Judea would now correspond to Christendom) (*C85*)

We recognize that movement as being of God’s order, as doing a very important work in the separating and purifying and refining and thus making ready a waiting people prepared for the Lord. Not only did it do a purifying and testing work in its own day, but by casting reproach upon the study of prophecy and upon the doctrine of the second advent, it has ever since served to test and prove the consecrated. The very mention of the

subject of prophecy, the Lord's coming, and the Millennial Kingdom now excites the contempt of the worldly wise, especially of the nominal church. This was undoubtedly of the Lord's providence and for a purpose very similar to the sending of Jesus (the infant) for a time to Nazareth, "that he might be called a Nazarene" though really born in the honorable city of Bethlehem. This evidently was in order that the truth might separate the Israelites indeed from the chaff of God's chosen nation. The chaff was driven off by the statement that our Lord was a Nazarene, for they reasoned—"Can any good thing come out of Nazareth?" Just so some now contemptuously inquire—"Can anything good come out of Adventism?" and dismiss unconsidered the testimony of the Lord, apostles, and prophets. But the humble, holy, wise ones in God's sight, though foolish in the world's estimation, take no such attitude. This was the beginning of a correct understanding of the visions of Daniel, and at the right time to fit the prophecy.

25:10 — SHUT — A part of the Church is thus shut out when the door is closed. Not only the world, but the foolish virgins are shut out, they however are not to be counted with the world because they are still virgins. They have been associated with the wise virgins, and for a time without any distinction being apparent, but who in the testing time are not found worthy to be of the Bride class. (*Z. '10-244; R.4654*)

25:12 — I KNOW YOU NOT — "I do not recognize you (you have not the likeness of God's dear Son). I recognize only one bride. My Bride class has already entered in, and I cannot recognize others as the Bride." (*Z. '10-245; R.4654*) But these are still virgins (Psa. 45); they are not shown as having become corrupt at all, or lovers of sin. They were drowsy, overcharged with the cares of this life, and did not show proper spirit or alertness in connection with the interests of their master, the bridegroom. Hence they did not at the time have the proper oil in their vessels, nor in their lamps and hence were not ready, nor of the finally accepted elect class. (*Z. '07-316; R.4078*)

25:24 — AND I WAS AFRAID — His language intimates that he had a bad theology, that his heart toward the Lord was full of fear instead of love, who thought of his Lord as unjust, unmerciful, unloving, exacting.

HID THY TALENT IN THE EARTH — This implies that the talent and opportunities consecrated to the Lord are being buried in earthly interests, earthly affairs, business, or pleasure, family, society or what-not to the neglect of his stewardship, and hence repudiating to that extent, his consecration.

25:26 — THOU WICKED AND SLOTHFUL SERVANT — The Lord does not deny him the honor of being a servant, does not charge him with

becoming an enemy; the entire parable shows no such attitude toward the reproved. He is counted slothful and wicked because, having undertaken certain responsibilities as a servant, having certain talents committed to his care as a steward, he had failed to manifest the proper spirit of earnest devotion which he had professed at the time of his acceptance when the talent was entrusted to him. (Z.'07-216; R.4028)

25:28 — TAKE THEREFORE THE TALENT FROM HIM — The first part of the punishment is the loss of the talent (opportunities), loss of the privilege of service as a co-laborer with the Lord. This implies that the unfaithful one can have no part in the kingdom, cannot be accepted as a member of the body of Christ in glory. His failure to use his consecrated talent signifies his failure to make his calling and election sure.

25:30 — CAST YE THE UNPROFITABLE SERVANT INTO OUTER DARKNESS — The second feature of the punishment is to be an outcast from the light and privilege of those who are the Lord's faithful ones, to be thrust into the outer darkness of the world, to lose what light and privilege, and appreciation of matters spiritual that had previously been enjoyed.

THERE SHALL BE WEEPING AND GNASHING OF TEETH — The third feature of the punishment is that such a servant shall share in the great time of trouble with which this age will end, the time of anarchy and confusion which the faithful of the Lord's people shall be accounted worthy to escape. (*Sermon. C.T.R. Buffalo, 6/23/07*) For the further course of some of this class see (Rev. 7:9, 10, 14-17)

25:31 — SON OF MAN SHALL COME IN HIS GLORY — In the glory of His Kingdom, take His great power to reign. This means His second advent, for He came in humiliation at the first advent. See Z.'14-266; R.5530.

AND ALL THE HOLY ANGELS WITH HIM — "The Lord cometh with myriads of His saints." (Jude 14, 15)

THEN SHALL HE SIT UPON THE THRONE OF HIS GLORY — The Church will be with Him in this throne. (Col. 3:4; Rev. 3:21; 1 Cor. 6:2; Rev. 20:4) These have passed their trial for life or death everlasting in the present time, and all the faithful ones will share His throne with Him; the worthy ones, with characters formed pleasing and acceptable to God will be quite ready to be Messiah's Bride class. (Z.'14-267; R.5530)

25:32 — BEFORE HIM SHALL BE GATHERED ALL NATIONS — This means all the people of the world outside of the Lord's holy nation, His peculiar people, the Church. Everybody except the Church will be before this great white throne of justice, mercy, and love, that will be their judgment time. (Z.'14-267; R.5530) See Rev. 20:11-15 for the same scene.

DIVIDETH HIS SHEEP FROM THE GOATS — This separating work will require all the Millennial Age. The gathering before the Throne will be the result of knowledge. The time of trouble will lead on to great enlightenment, in which all the blind eyes shall be opened, deaf ears unstopped, and the knowledge of God's glorious character fill the whole earth. Some will resist this knowledge, decline to accept Christ and will not come into this judgement, but after 100 years of resistance will be destroyed (Isa. 65:20; Isa. 26:9, 10, 11; Acts 3:23) Those in the parable are such as have accepted Christ's terms and desire to be on judgment or trial, for everlasting life. This will include all in their graves, who will come forth not all at once but every man in his own order (1 Cor. 15:20-22) Messiah's Kingdom will exercise its power and spread the knowledge of God and of righteousness to encourage, help, uplift all the willing and obedient. All such may rise more and more out of sin and death conditions, out of imperfections of mind and body, out of immoral conduct to the full image of God, as possessed by Adam in the beginning, Right will then rule and whoever will sin will suffer promptly. Hence all nations will be avoiding sin. See meaning of camp class. (*Z. '14-267; R.5530*)

25:36 — IN PRISON — The prison referred to is undoubtedly the great prison house of death, into which approximately 20,000,000,000 already have gone. All these are to come forth, every man in his own order, not all at once. During the Millennium the awakening from the sleep of death will come about by Divine Power of course, but we believe in answer to prayer. Each family circle as it can prepare for another and another member, will be glad to do so and will make request for his return. Thus the race will come out of the "prison house" in reverse order to that in which they entered, and will be acquainted with, identified by, and prepared for by their friends, their relatives.

(Visited in Prison—praying for their return to life) While the blessing of the Lord will provide an abundance for all, yet we may safely assume that the provision will be in the hands of their fellows. It will be the "sheep" class that will be specially interested in, praying for, and preparing for those who are in the great prison house of death. And by so engaging their time and energy these sheep will be manifesting a purpose and will in harmony with that of their Creator. God has willed that all who are in their graves shall come forth at the command of Jesus (John 5:28, 29) and those in sympathy with God and Christ will be co-laborers with God in accomplishing this work for which Christ died. Any not interested in that work will be lacking in God's Spirit—and that is exactly what is charged against the goat class. He who sits upon the Throne having redeemed the world of mankind and having provided for the resurrection of the redeemed ones, counts them as in a certain sense representing Himself.

25:38 — Who are these respecting whom there will be a test upon both the sheep and the goat classes? Will there be people sick, hungry and in prison in the Millennium? We have supposed that sickness, poverty, hunger, and prisons will then be gone forever. What does it all mean? The meaning is plain. During the Millennial Kingdom all who come into harmony with it will have the great privilege of doing something to help others. The world is blind and starved now for lack of spiritual food and the anointing eye salve of the Truth. While the Millennial blessings will be showered upon those who accept the Lord's terms, there will be others who will need assistance. Those who have the spirit of God, and of Love will be glad to carry the heavenly message of reconciliation to all humanity; glad to apply the eye-salve to the blind, glad to unstop the ears of the deaf, glad to help the sin sick back to harmony with God—to the blessings of Messiah's Kingdom, to the way in which these may be obtained. They will help them to cover their nakedness with the merit of Christ. All who delight in this work will thus be manifesting that they have God's spirit and will thus be co-laborers with Him. All these will be the sheep. On the other hand those who will be careless in respect to their vow, and merely enjoy the blessings themselves will be of the goat class and will thus be marking themselves as goats, and correspondingly will be out of favor with the Great King of Kings, their judge, the Lord of glory.

25:41 — EVERLASTING FIRE — The eternal fire is the fire of God's jealousy or anger which burns against and destroys everything antagonistic to His righteousness. (Zeph. 1:18; 3:8) It is merely a figurative expression representing complete destruction. (*Z. '14-268; R.5531*)

25:45 — “You were not interested in the things of God. Your interest was merely personal, a selfish one. You have enjoyed the blessings of these glorious thousand years, and that is all that God has provided for you. You are not of the kind to whom He is pleased to grant everlasting life. You will therefore die. You have more or less of the selfish spirit, which is the spirit of Satan, and as God's provision for all who will not be in fellowship with Him in spirit is destruction, this is to be your portion—the second death.” (*Z. '14-268; R.5531*)

25:46 — EVERLASTING PUNISHMENT — Cutting off (Punishment), that is, in the fire of vs. 41. The common version and many modern ones render everlasting punishment, conveying the idea as generally interpreted, of torment. In its various forms it occurs only in three other places in the New Testament. (Acts 4:21; 2 Pet. 2:9; 1 John 4:18) It is derived from a word meaning: 1) To cut off; as lopping off branches of trees, to prune. 2) To restrain, to repress. The Greeks write, “The charioteer restrains his fiery steeds.” 3) To chastise, to punish. To cut off an individual from life, or society, or even to restrain is esteemed as punishment. Hence has arisen this third metaphorical use of the word. The primary significance has been

adopted, because it agrees better with the second member of the sentence, thus preserving the force and beauty of the antithesis. The righteous go to life, the wicked to the cutting off from life, or death. See 2 Thess. 1:9; *Diag.* note.

26:6 — SIMON THE LEPER — Simon is not mentioned in connection with the narrative, and it is quite probable that he was then dead.

A VERY PRECIOUS OINTMENT — Mary had either purchased the vase and made the perfume herself, at great expense of time, etc., or had spent for its purchase a considerable sum of money. The heart of each truly consecrated child of God is like the alabaster vase—a receptacle for the Holy Spirit, the Spirit of love, the choicest perfume and most precious to the Lord and to men. It is expensive because it cannot be gathered rapidly, but requires patient perseverance in well doing to be “filled with all the fullness of God.” Again it is like Mary’s vase in that it gives forth its odor not before but after the seal is broken and the contents poured forth. It differs from hers in the fact that it may be continually poured out and yet its fullness all the while increase. (*Z. ’00-378; R.2744*)

AND POURED IT ON HIS HEAD — Our hearts and holy love are like Mary’s vase in that they should be poured upon the Lord Himself, upon the head first but subsequently upon the members of His body, even the humblest, the lowliest, the feet. (See John 12:1-9) And this should be our service, even though it be unappreciated by others, who instead would think that we should pour out our love and devotion to sinners, or upon the poor heathen world. They realize not what abundant opportunities there will be for blessing the poor heathen world in the Millennial age, which God has set apart for their blessing, and in which His disciples will have abundant opportunity for co-working with Him in the general uplifting of mankind. Those who upbraid us for pouring out our heart-treasures upon the members of Christ, the Church, do so through ignorance, and if at times it has caused discouragement to us, let us hearken to the words of the Master, declaring that such is a noble course that has His approval, and that it is proper as a prelude to the burial of the entire Church, the body; that it will be appropriate that this shall be done to the Church rather than for the poor world, up to the time when the Church shall have finished the earthly pilgrimage up to the time when, the suffering of Christ having been fulfilled, there shall be no longer opportunity to bless and refresh and comfort the body of Christ, respecting whom our Lord declares that what is done to them is done to Him. (*Z. ’00-378; R.2744*)

As no alabaster vase could pour forth perfumes upon others without itself being involved thoroughly in the perfume, so our hearts, as they pour forth upon others of the members of the body, will be sure to bring a blessing to

ourselves even in the present life — our Lord's approval and benediction now and everlastingly. (Z. '00-378; R.2744)

26:8 — TO WHAT PURPOSE IS THIS WASTE? — Judas as their mouth-piece, incited the fault-finding spirit among them, whose disappointment was great that the value of this ointment did not find its way into his money-bag and thus a part of it at least into his own private use, for "he was a thief and carried the bag." His objection seems to favor the thought that Mary may have prepared the perfume herself, for he does not object to its having been purchased for a large sum, but that it might have been sold for 300 pence. (Mark 14:5) (Z. '00-378; R.2744)

26:9 — SOLD . . . AND GIVEN TO THE POOR — Fellow-disciples tell us we should not be handing the meat in due season to the household of faith, but to sinners; that we should not be seeking to anoint the saints with the sweet perfume of present truth, but should, on the contrary, be going to the outcasts of society, engaged in slum work, or in foreign mission work. The real difficulty with the Judas class, however, is that they fear that the circulation of the truth among the Lord's people would cut off the revenue which otherwise might flow into their coffers; they fear the loss of numbers and influence in sectarianism. (Z. '00-379; R.2744)

26:11 — BUT ME YE HAVE NOT ALWAYS — See note on vs. 7.

26:12 — SHE DID IT FOR MY BURIAL — Some of the methods employed in present endeavor to anoint the members of the Lord's body for burial, call down the condemnation of fellow disciples, as for instance the volunteer work, which is bitterly opposed by those of the Judas stripe, for the expenditure of time, energy, money therein. Yet realizing the Lord's approval we have quite sufficient to make our cup overflow. (Also see note on vs. 9)

26:13 — WHERESOEVER THIS GOSPEL SHALL BE PREACHED — This gospel is preached in more than 350 languages, to every important nation in the world. But evidently it was not merely Mary that our Lord wished to memorialize, but specially her deed. He wished that all who should know the good tidings should know also of his appreciation of such devotion to him, to his body, and that the more it costs us the more he appreciates it. (Z. '00-379; R.2744)

26:14 — JUDAS ISCARIOT, WENT UNTO THE CHIEF PRIESTS — The devotion of one seemed not to impress the other favorably, but rather the reverse, to have aroused the opposite spirit in Judas.

26:15 — WHAT WILL YE GIVE ME, AND I WILL DELIVER HIM UNTO YOU — Here is exemplified the wide difference between love and

selfishness. Mary, full of burning devotion, was willing to sacrifice much to honor, comfort, and please her Lord. Judas not only was unwilling to sacrifice on his behalf, but on the contrary was willing to sell him to his enemies for thirty shekels—the price of a slave. (Z. '00-379; R.2744)

THIRTY PIECES OF SILVER — It would appear from the Greek text, and its rendering in the *R.V.*, that Judas received the money for his work in advance—“They weighed unto him 30 pieces of silver.” (Z. '00-379; R.2744)

26:16 — AND FROM THAT TIME HE SOUGHT OPPORTUNITY TO BETRAY HIM — No doubt he had a way of reasoning the matter to himself which made his crime appear less heinous to him than to us. He was fully conversant with the Lord's power, indeed he had received it so abundantly that he himself had been enabled to heal the sick and cast out devils. (Z. '00-279; R.2745)

These climaxes of character are not reached suddenly. Mary's love had been growing from the first; it was greatly strengthened by her course in sitting at the Master's feet, and receiving from him spiritual nourishment, which our Lord declared to be a still better part or course than that pursued by her sister, though the latter was not disapproved. Mary's faith and love had been still further increased as she witnessed the Lord's power in various ways, and especially at her brother's awakening from the tomb. She had cultivated this love and appreciation for the Lord until it filled her entire heart, and found its expression in the costly libation which she had just poured upon his head and feet. Judas on the other hand had long been permitting the spirit of selfishness to more and more intrude upon his heart; he had permitted himself to think of what money would do and had given his thought largely toward its accumulation. It had fettered his soul, so that he was unable to appreciate the Lord's character, even though he knew him intimately, from daily association, so that he was unable to measure anything except from a monetary standpoint. And these bands of selfishness grew gradually so hard and tight about his heart, that they squeezed out everything of character, of love, devotion and friendship, and thus gradually he became the representative of, and his name the synonym for, the grossest of ingratitude and meanness, selfishness, and treachery. One lesson for us here is to cultivate love and the appreciation of whatsoever things are just, good, lovely and pure; and to fight down and eradicate so far as is possible (especially in our own hearts and lives) everything selfish, mean, ignoble, dishonorable. (Z. '00-380; R.2745)

26:25 — THOU HAST SAID — Formula of affirmation among Jews, Greeks and Romans.

26:26 — AND AS THEY WERE EATING — The company at table might not usually be less than ten persons, generally ten to twenty. The rites of the

feast were regulated by the succession of the cups filled with red wine commonly mixed with water. The head of the house uttered the thanksgiving over the wine and the feast drinking the first cup. They then ate the bitter herbs dipped in vinegar or salt water, in remembrance of the sorrows which their fathers underwent in Egypt. Meanwhile the Paschal dishes were brought in—the well seasoned broth (charoseth) the unleavened loaves, festal offerings and the lamb. All these were then explained, saying the first part of the Hallel or song of praise (Psa. 113, 114) and the second cup was drunk. Then began the feast proper at which they reclined (vs. 20—see *Lange*), the householder took two loaves, broke one in two, laid it upon the whole loaf, gave thanks for it, wrapped it with bitter herbs, dipped it, ate of it, and handed it round, with the words “This is the bread of affliction which our Fathers ate in Egypt.” He then gave thanks for the Paschal lamb, and ate of it. The festal offerings were eaten with the bread dipped in the broth, and finally the lamb. The thanksgiving for the meal followed the blessing and the third cup was drunk. This third cup was the one used by Jesus and passed around. Then usually the remainder of the Hallel was sung (Psa. 115-118) and the fourth cup was drunk. Sometimes a fifth cup was added and Psa. 120-127 sung, but no more. The first cup was thus devoted to the announcement of the feast. The second was devoted to the interpretation of the feast. (See *Lange’s Commentary*) See Luke 22.

26:29 — DRINK IT NEW WITH YOU — The New Wine, red wine of Isa. 27:2. The joys and grand blessings of the kingdom, we now are getting a taste of this new wine, grand spiritual truths opening up on God’s plan. Jesus now had girded himself and is serving us this new wine. (Rev. 3)

26:31 — THE FLOCK SHALL BE SCATTERED ABROAD — The hour of temptation for the apostles drew nigh, and Jesus’ interest in and efforts for the apostles increased. The 14-17th chapters of John were intended to strengthen them. Also in the end of this Gospel age cometh the hour of temptation that shall try the whole world, in which a thousand will fall to one who will stand. As Peter had a special favor of prayer, so we now have his intercessions and the warnings of Scripture. (*Z.’08-140; R.4167*)

26:37 — PETER AND THE TWO SONS OF ZEBEDEE . . . BEGAN TO BE SORROWFUL AND VERY HEAVY — His great hour of trial was upon him; he realized it to the full. It meant not only that his faithfulness past, present, and the day following would decide respecting his loyalty to the Father and his right to obtain the high reward of glory, honor, and immortality, but additionally that the interests of the whole world of mankind were in the balance. Victory would mean eventually the deliverance of all the prisoners in bondage to sin and death. Failure would mean the loss of everything. No wonder his feelings were intense!

26:39 — LET THIS CUP PASS FROM ME — We are not to suppose that he meant the cup of death, for he had already explained to the Apostles that his death was necessary, and that he had come for this very purpose. (John 12:27) Quite probably he referred to the particular ignominy of his death—his crucifixion as a blasphemer against God, and between two thieves. (Psa. 22:1-21; Isa. 50:6; Psa. 41:9) (*Z. '08-142; R.4168*)

26:41 — THE SPIRIT — In us the Spirit - New will, New Creature.

BUT THE FLESH — Old nature, mental and physical. (*Z. '07-135; R.3985*)

26:45 — SLEEP ON NOW, AND TAKE YOUR REST — Your opportunity of watching with me and speaking a word of comfort has passed. God has comforted me. He gave you the opportunity but you missed it, were too sleepy. Your opportunities of waking your own minds and hearts to prayer as a safeguard against coming trials, has passed.

27:14 — GOVERNOR MARVELLED GREATLY — Pilate marvelled at his quietness, self-position, and non-resistance, even though he was a person manifestly able to plead his own cause.

27:51 — THE VEIL OF THE TEMPLE — 2nd veil. Showing the way into the holiest of all was opened up by Jesus' death. (Heb. 10:20) Way, to heaven not opened up before. (John 3:13; Heb. 2:3)

TOP TO THE BOTTOM — Showing it was done by the Lord. If man had done it, it would be rent from bottom to top. Power from above.

QUAKE — Aorist passive, was shaken, from a word meaning vibrate, shake to and fro.

RENT — Aorist passive meaning to split, rend. By the earthquake.

27:52 — AND THE GRAVES WERE OPENED — This line is in *Vat. MS.* and in *Alford*, although spurious in some.

GRAVES — Plural of tomb, grave, sepulchre.

OPENED — Aorist passive of open up.

SLEPT — Put to sleep, pass. to slumber.

AROSE — Singular, should be plural. Aorist passive of waken or rouse from sleep, hence "were raised."

27:53 — CAME OUT — Aorist participle of come forth; hence, coming forth.

APPEARED — Aorist passive of were seen by many, appeared to many, that is, the bodies were seen by many who came into the city after his resurrection. (Gates of the city were closed on the Sabbath day.)

UNTO MANY — The persons mentioned could not have been the Ancient Worthies, perfected. “For they without us shall not be made perfect.” (Heb. 11:39, 40) (1) Their resurrection will not be due till after the church’s resurrection is complete. (2) They cannot have been the saints of the Gospel Church, because the church had not been selected, even the beginning of its acceptance with God had not yet taken place, and did not occur till Pentecost, nearly fifty days later. (3) The record seems to imply that the earthquake which occurred at the time of Jesus’ death, opened these graves but that the awakened ones tarried, and did not show themselves in Jerusalem until after Jesus’ resurrection. At very most it was an awakening such as Lazarus received, to die again later on. For (1 Cor. 15:20) Jesus was to be the first that should rise from the dead to perfection of being. These persons could have been no more than aroused from the sleep of death, temporarily and for some purpose of which we have no knowledge. A portion, at least, of the verse appears in the oldest Greek manuscript yet discovered. (*Z. ’01-156; R.2811*) (See Acts 26:23)

MARK

1:9 — AND WAS BAPTIZED OF JOHN IN JORDAN — Notice the quiet, meek, unostentatious manner in which our Lord began his ministry. Quietly he presented himself to John for baptism and after receiving the anointing of the Holy Spirit went into absolute seclusion in the wilderness for more than a month.

1:12 — THE SPIRIT DRIVETH HIM INTO THE WILDERNESS — Here he studied for forty days what the divine plan had arranged to be his course. True he did not have the Bible, but he had a perfect memory and for thirty years had heard the reading of the Law in the Synagogues and was thoroughly familiar with them. He had the entire matter before his mind, and under the illumination of the Holy Spirit he weighed the various declarations of the Law and the prophets and noted the course of sacrifice which these meant. His temptation lying in the suggestion that easier, less sacrificing courses presented themselves as feasible. Our Lord triumphed over all the Adversary’s allurements and determined not to do Satan’s will nor to follow even his own judgment but strictly to obey the outlined program which the Father had outlined in His word.

1:19, 20 — AND WENT AFTER HIM — See Luke 5:8-11. We need not suppose that these four left the vicinity that same day. There may have been time needed to make proper arrangements for the fish and for dissolving the partnership. They did not leave their boats and nets instantly without disposing of them or making provision for their proper care. The important thing decided then and there positively was to accept Jesus' invitation, to serve the Father with him and to leave all else. All the consecrated are not called in the same way but some are left in the avocation wherein they were called. (1 Cor. 7:20-22) (Z. '06-46; R.3720)

1:21 — ON THE SABBATH — On the Sabbath immediately after the miraculous draft of fishes.

ENTERED INTO THE SYNAGOGUE — Jewish synagogues were very liberally governed, and afforded an opportunity for nearly everyone of reverent manner to present his view respecting the Law and the prophets. Jesus availed himself of this opportunity and taught the people. (Z. '06-57; R.3726)

1:22 — AND THEY WERE ASTONISHED AT HIS DOCTRINE — The people were accustomed to hear the Scribes and Pharisees haggle over the Scriptures, guessing and confusing their meaning, and generally mystifying them; but Jesus taught as a Master who thoroughly understood his subject — as one having authority. (Z. '06-57; R.3726)

1:24 — I KNOW THEE WHO THOU ART — The demon here seems to have thought that at the coming of Messiah all evil was to be abolished and destroyed. See Matt. 8:29.

1:26 — HE CAME OUT OF HIM — Thus and in every way the malignity of these evil spirits was shown. There are no such obsessions or possessions by holy spirits. God recognizes the individuality of each member of the race, and does not intrude upon it, nor do the holiest angels thus intrude. God through his holy Spirit operates not as do the demons—to the overthrow of reason and the subjugation of the will; but operates only in accord with the reason and the will. The fully consecrated may receive the holy Spirit more abundantly as they come into greater harmony with him. But any neglect of God's word and teaching in the exercise of self-will in opposition to the will of God, is sure to that extent to quench the holy Spirit, which is in no wise forced, but must be entertained, held onto, be desired, if it would be retained and increased. (Z. '06-58; R.3727)

1:31 — AND IMMEDIATELY THE FEVER LEFT HER — She was not weak and enervated, as fever patients usually are when the fever is stopped. She had her wonted strength and was able to minister to the guests of the home.

1:32 — AND AT EVEN — Not only because it was the end of the day but because according to the Jewish custom, the sabbath ending at sunset made it in the eyes of the people the more proper time.

1:34 — AND HE HEALED MANY — He expended in this service his own vitality. This is intimated in the apostle's declaration that "himself bore our infirmities and carried our sorrow." (Matt. 8:17; Isa. 53:4) But it is directly stated that "Virtue" (vitality, power, strength) "went out of him and healed them all." (Luke 6:19) Thus our Lord continued laying down his life for others, using his strength in assisting others, fulfilling his consecration. (Z. '06-59; R.3727)

NOT THE DEVILS TO SPEAK, BECAUSE THEY KNEW HIM — How evident from this and from Paul's rebuke of the spirit of divination (Acts 16:17,18) that the Lord does not desire the testimony of demons respecting himself or his plan. The same is true of all the unregenerate (Psa. 50:18) (Z. '06-59; R.3727) That privilege is reserved for those in harmony with God, who have his spirit. For only those having God's spirit and in harmony with his will can understand and see things from God's standpoint, and can declare matters rightly. All others would do more harm than good, and then also it would be possible for the Adversary to say, "It was because of my help that God's plan succeeded, he could not have done so well had not I helped him!"

1:38 — THAT I MAY PREACH — Evidently our Lord's purpose was to give only such evidences of divine power and favor as would convince all the "Israelites indeed" respecting his true character, as the Messiah; then leaving so that those not in a proper condition of heart might cool their ardor, while only the "Israelites indeed," waiting for the consolation of God promised through the Law and the prophets, would continue to watch and hope and pray and wait for the Kingdom he had announced. (Z. '06-59; R.3727) His mission was first to preach the gospel and give himself a ransom, healing being a means used to accomplish this.

2:14 — AS THE RECEIPT OF CUSTOM — Hence, a Customs House officer.

AND HE AROSE AND FOLLOWED HIM — Perhaps the quality of independence and humble mindedness which influenced Matthew to become a tax-collector and to brave the scorn of his fellow countrymen, were qualities which really favored him in respect to the divine invitation to become a disciple of Jesus. (Z. '12-84; R.4986) He was in the heart condition to forsake all his goods and become a follower of Jesus. We cannot suppose that the Master would call to discipleship any but a noble character, and we cannot suppose that any others would accept the call as did Matthew. (Z. '12-84; R.4986)

2:16 — PUBLICANS — The Roman Senate found it convenient as early as the Second Punic War to farm the Vectigalia (direct taxes) and the Portoria (customs) to capitalists who undertook to pay a given sum into the treasury (in publicum) and so received the name Publicani. Contracts of the kind fell naturally into the hands of the richest of the Romans (equites). Sometimes a joint stock company (societas) was formed with a managing director (magister). This officer usually resided at Rome, transacting the business of the company, paying the profits to the partners; and under these were Sub-magistri, living in the province; and under them, doing the work were the “Portitores,” commonly natives. The name was popularly used of the Portitores. These agents were encouraged in the most vexatious or fraudulent exactions and they overcharged whenever they had an opportunity (Luke 3:13); brought false charges of smuggling in hope of extorting hush money. (Luke 19:8) They detained and opened letters on mere suspicion. It was the basest of all livelihoods, and enough to bring the class in ill favor anywhere. It brought out all the besetting vices of the Jewish character. The strong feeling of many Jews as to the absolute unlawfulness of paying tribute at all made matters worse. (*S.B.D.*)

HOW IS IT THAT HE EATETH AND DRINKETH WITH PUBLICANS AND SINNERS?

— The Pharisees would tolerate and eat with the Sadducees, though the latter were practically unbelievers, because they were of the wealthier and therefore more respectable class; but they entirely ignored and would not eat with their less particular brethren, whom they in general styled sinners, regardless of their having true moral status. (*Z. '12-84; R.4986*)

2:17 — I CAME NOT TO CALL THE RIGHTEOUS, BUT SINNERS —

This gave Jesus the opportunity to teach a great lesson in a few words. It is the key to much of the misunderstanding of the Gospel in that day and this. The first lesson all must learn is that all sin is condemned of God—the little and the large—and that all unrighteousness is sin, and that there is none righteous no not one. (Rom. 3:26) There were none righteous to call, and those who thought themselves righteous had a barrier before them which hindered their coming to the Lord under the call of this age. (*Z. '12-85; R.4987*)

2:20 — AND THEN SHALL THEY FAST IN THOSE DAYS — In the long period after he would be gone and while waiting for this return, as in the Jewish marriage, a year between the betrothal and marriage. (*Z. '12-85; R.4987*)

2:21 — AND THE RENT IS MADE WORSE — So the Gospel is not a patch on the Jewish Law Covenant but is a new proposition. (*N-1-17-12*) The shrinking of the new piece would pull away from the old.

2:22 — NEW WINE INTO OLD BOTTLES — From which all the elasticity has gone.

ELSE THE NEW WINE DOTHT BURST THE BOTTLES — By its fermentation. The new wine (doctrine) of the Gospel age must be put into new wineskins which will be able to stand the stress of the fermentation sure to come. Our Lord did not attempt to engraft his teachings upon the Judaism, but call out of Judaism a special class, New Creatures in Christ. It is to these that the New Wine of the Gospel message is committed and these must experience the fermentation in preparing for the Kingdom. (*N-1-17-12; Z. '12-85; R.4987*)

2:24 — WHY DO THEY ON THE SABBATH DAY THAT WHICH IS NOT LAWFUL? — The Pharisees appreciated merely the shell rather than the meat of the divine Law. They thought they saw here an opportunity of showing off their religious devotion by calling attention to Jesus' disciples as Law breakers, and Jesus himself as no better in that he as their teacher did not reprove them. We frequently see this same spirit in our day. Some today would be scrupulously careful not to ride in a street car on a Sabbath, who would think nothing of allowing their minds to rove not only on worldly things but even on evil subjects, or perhaps meditate how they could take advantage of their neighbor the day following. This is hypocrisy, one of the worst sins from the divine standpoint. (*Z. '06-107; R.3753*)

2:27 — THE SABBATH — The Sabbath was made for man for his physical, mental, and moral recuperation and rest and strengthening. The pharisees viewed the day as though God specially desired to have the Sabbath day observed and had created man for that particular purpose. (*Z. '04-42; R.3316*) It was not made to hinder any good or necessary work but to benefit the people. According to those Doctors of the Law to search for a biting flea on the Sabbath Day would be a sin, for it would be "hunting." Thus in various ways they made the reasonable Law of God to appear very unreasonable to the people; and while thus particular in trifles they ignored the weightier matters of the Law, which pertained to justice, love, mercy. (*Z. '14-56; R.5405*)

2:28 — THE SON OF MAN IS LORD ALSO OF THE SABBATH — The only way Jesus could abolish the Law was by fulfilling it. (2 Cor. 3:13; Eph. 2:15) "Christ is the end (completion, fulfillment, consummation of its purpose) of the Law for righteousness to every one that believeth." (Rom. 10:4) To those who believe his merit is imputed, so that they are accounted as fulfilling the righteousness of the Law by faith in Christ. (*Z. '06-105,106; R.3753*) Jesus according to the flesh was a Jew and hence bound by all the Commandments of the Jewish Law, and it follows that he could do nothing contrary to that Law. He could not set it aside nor was it proper for him to explain to the Jews the real meaning of the Law—All that instruction would

come later under the holy Spirit after Pentecost. But he could and did correct certain misapprehensions of the Law which had crept in through the teachings of the Rabbis. (Z. '14-57; R.5405)

3:2 — HEAL HIM ON THE SABBATH DAY — Quite probably Jesus did so many of his miracles on the Sabbath day as a type of the great Sabbath Day or Millennium. (Z. '10-134; R.4599)

3:6 — TOOK COUNSEL — The evil heart is not amendable to reason. The very fact that he proved his teachings to be superior to theirs excited the Pharisees to envy, malice and the very spirit of murder. Thus they lacked the quality of mercy, love, which God would specially approve in his children, and without which we cannot be his children. "If any man have not the spirit of Christ he is none of his." (Z. '10-134; R.4599)

4:2 — PARABLES — These different parable pictures represent the same subject from different standpoints, just as we take a photograph of a building from the north, south, east, west, internally and externally. (Z. '10-204; R.4634)

AND SAID UNTO THEM IN HIS DOCTRINE — The prophet foretold that Jesus would speak in parables and dark sayings. (Psa. 78:2)

4:3 — HEARKEN — This implies that an important lesson is contained in the parable. Nevertheless the world gives little heed, and even his professed followers rarely give the Master's words that deeper, attentive thought necessary to their appreciation, and only he that seeketh findeth the true meaning, the true lessons. (R.3763)

BEHOLD, THERE WENT OUT A SOWER — Our Lord was the great sower of this good seed of the Kingdom, and after him came the apostles. Since then he has used all of his faithful people more or less in this seed sowing.

TO SOW — The fact that most of the seed of the divine message seems wasted is no proof that the message is not good and desirable. The parable shows that the real fault lies in the heart—the soil. If all hearts were right the messenger or seed would bring forth much fruit everywhere. (Z. '10-202; R4634) This parable might more accurately perhaps be described as the parable of the four kinds of soil, representing the four kinds of human hearts. (Z. '06-123; R3763)

4:4 — WAY SIDE — The fields of that land are not fenced and the paths of travel frequently cross them.

FOWLS OF THE AIR CAME AND DEVoured IT UP — The birds of Syria, including Palestine, are much more numerous, seemingly, than elsewhere, probably on account of the climate; they are said to be one of the special pests of the farmer of that region.

4:5 — STONY GROUND — Palestine abounds with limestone, which renders the soil very rich but when shallow, very hot.

4:7 — FELL AMONG THORNS — Thorns abound in Palestine, a writer says there are no less than 50 genera and 200 species of plants in Syria and Palestine furnished with thorns and prickles. There is probably no country on earth of the same extent which has so many. Thistles grow to a height of 10 to 15 feet.

4:8 — SOME AN HUNDRED — This is not an exaggerated statement. One writer says that at Geneva in 1855 he got from the field a single ear of barley containing 276 grains. (*Z. '06-123,124; R.3763*)

4:9 — HE THAT HATH EARS TO HEAR, LET HIM HEAR — Hearts in which sensuality dominate have no ear whatever for the kingdom message and are not mentioned in this parable. The majority of the multitude heard, wondered at the gracious words, thought of him as a wonderful teacher sent from God, but took no deeper interest. They had not ears to hear, they were not hungry for the truth, their hearts were not prepared. But there were some there who had hearing ears, the twelve and a considerable number of disciples. They had ears not only for the story but for its meaning, the lesson, they desired to know the will of God that they might do it, they were consecrated to know and do the Father's will. (*Z. '06-124; R.3763*)

4:10 See comment on verse 9.

4:13 — AND HOW THEN WILL YE KNOW ALL PARABLES? — i.e. It is proper for you to know this parable as it will prove a key valuable in the interpretation of all parables. (*Z. '06-125; R.3764*)

4:14 — THE SOWER SOWETH THE WORD — The seed is the Word of God (Luke 8:11)—the entire Revelation God has made to us, the Bible, includes (1) the word spoken by angels (God's direct messages in the past to Abraham, Isaac, Jacob, Moses, etc. including the giving of the Law.) Those angels represented God as his mouthpieces. (2) The messages sent through the prophets. (3) The teachings of Jesus and the apostles. (Heb. 1:2; Matt. 10:40) This is the only proper seed. Other writings are good seed only as they are thoroughly loyal to the divine word. To whatever extent they present human philosophy instead of or mixed with the Divine plan and philosophy, to that extent they are not the good seed. Nearly all the theological works outside the Bible are so mixed as to be untrue,

misleading. How careful then we should be respecting the seed which we receive into our own hearts from day to day, and also of that we give out to others. (Z.'06-125; R.3764)

4:31 — GRAIN OF MUSTARD SEED — This illustrates how the Gospel of the Kingdom would from a small beginning attain to a considerable size.

4:32 — GREATER THAN ALL HERBS — Not great among the trees, but great among bushes or herbage, largest of its class.

AND SHOOTETH OUT GREAT BRANCHES — Branches of the Church, and denominations.

SO THAT THE FOWLS OF THE AIR — According to our Lord's interpretation of the previous parable (vss. 4,15) "Fowls of the air" represent Satan and the servants of Satan. (Rev. 18:2)

MAY LODGE UNDER THE SHADOW OF IT — The message of Christ, received at first only by the poor and few of Israel has finally grown to such important dimensions that the fowls of the air like to gather in its branches. The church was so unimportant in the world at one time that it was a shame and dishonor to belong to it, but that ultimately it would become honorable and great and the Adversary's servants would have pleasure in its shade. The fowls came in, not for the benefit of the shrub, but for their own convenience, (Z.'00-153; R.2634) They have been lodging there these many centuries (until now they claim it is their tree) and are still to be found in it, a defiling element. This development the Scriptures declare Babylon, and that as a whole, with its various branches and denominations the nominal church of Christ is Babylonish. The intimation is that there is a large outward development of the church, which is not to her advantage and glory, but contrariwise. Nevertheless, this is nominally, the church of Christ, and however his spirit may have been represented and an improper development existed, ultimately he will bring order out of chaos and glorify and use his "elect." (Z.'10-204, 205; R.4636; Z.'00-153; R.2634; Z.'14-58; R.5406)

4:37 — THERE AROSE A GREAT STORM OF WIND — This must have been a remarkably severe storm. Some of the disciples were experienced fishermen, accustomed to the sudden squalls from which that sea is noted. For such courageous men as Peter, James and John to appeal to Jesus for super-human aid implies that the conditions were critical. The sea of Galilee is subject to such sudden wind storms. To understand the causes of these sudden tempests; the lake lies low—600 feet below sea level. The vast and naked plateaus of the Jaulan rise to a great height, spreading backward to the wilds of Hauran and upward to snowy Mt. Hermon. The watercourses have cut out deep ravines and wide gorges converging to the head of the

Lake, and these act like gigantic funnels to draw down the cold winds from the mountains. It is probable that Satan had something to do in the development of this storm, that it had more than natural causes, though the latter might have assisted, or even been sufficient. We remember that the Adversary had already endeavored to induce our Lord to leap from the pinnacle of the temple, but had failed. Apparently now he would drown him in the sea. Again it is peculiar that the Greek word used for "Be Still" in this text is the same as used by our Lord to the demon in Mark 1:25. This corroborates the thought that the storm was the work of the Adversary. This miracle shows that storms should not be accredited as they are frequently, to divine malevolence; for if the Father had caused the storm the Son would not have interfered with it. We do not wish to intimate, either, that every storm is of Satanic origin; we do not dispute that many of them arise from natural causes; but we do hold that some of them are supernatural and of the Adversary. Note the whirlwind raised up by Satan which smote the house in which Job's children were feasting. (Job 1:13, 19) But the Lord who declares himself able to make the wrath of man to praise him, caused the wrath of Satan or the wildness of the storm, to praise him, to show forth his mighty power. (Z. '04-59; R.3324)

AND THE WAVES BEAT INTO THE SHIP, SO THAT IT WAS

NOW FULL — This prefigures the experiences of the Church. For 1800 years his dear ones have been tempest tossed by the Adversary, persecuted, afflicted, buffeted—all through this dark night in which the only light has been God's Word. (Z. '04-60; R.3325) Evidences are thickening all about us that the severest and darkest hour, the most stormy period of her entire career is just ahead of her—just upon her. The sea, the world, is all about her seeking to enter into her, seeking to swamp her, seeking to swallow her up and many cry out in their fear, cry out in terror: "Master, carest thou not that we perish? Seest thou not how agnosticism under the new name of Higher Criticism, is seeking to capsize us, to overwhelm us, to break the cable of faith by which we are anchored to the sure promises of thy Word! Master, seest thou not that the very mention of thy precious blood as the ransom price for sinners, the purchase price of our release from sin and death, is reviled, belittled, esteemed a common thing by those who name thy name! Master, carest thou not that thy Word has been so misrepresented during the dark ages of the past that today the intellectuals of the world disdain it as the teaching of doctrines unworthy of a noble intellect! Master, carest thou not that these have no reverence for thy book and for thine own holy name? Master, carest thou not that thy people, thy saintly ones, are perishing in infidelity, in agnosticism; that they are losing their faith in the precious blood and in all the wonderful promises of thy Word, because they see not, neither do they understand the height and depth, the length and breadth of the love of God which passeth all understanding! Master, thy church is about to be swallowed up in the overwhelming tide of worldliness,

of sin, superstition, and ignorance and deceptions of evil spirits! Master, save or we perish!" (N-6-6-09)

4:38 — HE WAS...ASLEEP ON A PILLOW — Probably from exhaustion—speaking to so large multitudes and the labors of his journey. But it is possible that our Lord feigned sleep for the very purpose of permitting his disciples to reach the point of extremity which led them to call for his aid, because man's extremity is God's opportunity. (N-6-6-09)

CAREST THOU NOT THAT WE PERISH? — The slightly different accounts of the event given by Matthew, Mark and Luke are all correct, some disciple cried one way and others in different words. (Matt. 8:23-27; Luke 8:22-25) One has put it thus: "Little faith prayed 'Save us;' Much fear cries 'We perish.' Distrust urges 'Carest thou not?' More faith said 'Lord;' Discipleship cried out 'Teacher;' Faint hope cried out 'Master, thou with authority.'" (Z.'04-59; R.3324)

4:39 — PEACE, BE STILL. — See note on verse 37.

AND THE WIND CEASED, AND THERE WAS A GREAT CALM — Someone might claim that a storm which came up suddenly might happen to stop with equal suddenness, but this would not account for the calming of the sea. Waters thus lashed to a fury could not be calmed quickly except by superhuman power. (Z.'04-59; R.3324) We of today represent the Lord's cause in the midst of the raging elements of human passions. The storms may seem to come from the world but behind the world is Satan and we are not ignorant of his devices. The raging sea here pictures the raging masses of men in the time of trouble. (See Psa. 46:2, 3; 107:25-27) Those in the boat, the Lord's people. Our Lord's words typify his speaking peace to the people at the end of the time of trouble when he will take full control and Satan shall be bound. (Psa. 46:10; 1 Kings 19:12) The great calm pictures the great rest from the evil one for a 1000 years, for the whole world. Then also will come the eternal rest of heart to all those now in the boat with the Lord (see 1 Peter 3:20) and then will come the opportunities for all these to be collaborators with him in uplifting and blessing the world. (Z.'04-60; R.3325)

4:40 — HOW IS IT THAT YE HAVE NO FAITH? — We believe that Jesus was not specially condemning the apostles for fearing the storm and awakening him to quell it. Indeed their action indicates that they had faith; that they believed that the Master had the power which could save them. The Lord would have them exercise a still broader faith than this. He would have them realize the Father's care, as illustrated by the sparrows. (Matt. 10:29-31) Such experiences are tests of our faith as this was to the apostles. If our faith be strong enough under such circumstances, we would keep on with our proper endeavors to adjust matters, corresponding to the bailing of

the boat and working of the oars; but meantime with an implicit faith in the Lord's promise that all things shall work together for our good and thus we will be able to sing and rejoice. (Z. '04-60; R.3325) The message this lesson brings to us is that he who is able to control the storms and the sea is likewise able to govern all the affairs of life in the interests of his consecrated followers. To become terrified implies a doubt in God's promises, or a lack of faith. (N-6-6-09)

Each experience of this kind should be helpful to us. If at first we were fearful and cried aloud, by and by we received succor, with perhaps the reprimand "O, thou of little faith;" but as lesson after lesson has come to us, the Master will expect and we should expect of ourselves, greater faith, greater trust, greater peace, greater joy in the Lord, greater confidence in his presence with us, and his care over us, in his power to deliver us from Satan and from every evil thing, and bring us safely to the port we seek, the heavenly kingdom. (Z. '04-60; R.3325)

5:2 — IMMEDIATELY — He must have seen the boat crossing the lake and heading for the coast where he was, for he met Jesus immediately on landing.

UNCLEAN SPIRIT — The Scriptures clearly set forth a Prince of Devils, Satan, and his subordinates, distinctly referred to as individuals possessing intelligence and reason. We are aware of the subtle arguments by which those who do not believe in spirit beings invisible to men, deny intelligences that cannot be recognized by the five human senses. But surely they find it hard to deal honestly with the word of God and yet hold to their positions on the subject.

5:7 — WHAT HAVE I TO DO WITH THEE — Or "What have we in common?" (You go your way and we go ours.) Truly there is nothing in common between the Son of God and the Demons, and between his mission and their work. Therefore all Christian people who recognize the work of these demons through spirit mediums, theosophy, hypnotism, mental-science, Christian Science, should be on guard and have nothing whatever to do with them. To do so would be to neglect the divine counsel and jeopardize one's peace of mind and the best interests of the New Creature.

I ADJURE THEE BY GOD, THAT THOU TORMENT ME NOT — See Matt. 8:29. Apparently the demons understood that God had a time appointed which would mark the limit of their opportunities to torment mankind by obsession. The false reasoning exhibited is this expression in peculiar—this implication that an interference with their tormenting mankind would be an injury to their rights and liberties. Yet we know that there are many among men who have similar perverted notions of what

constitute their liberties, their rights—to impose upon the rights of others, to defraud, and mislead others to their injury. It is common today for men to claim that their rights and liberties are interfered with when they are stopped from pillaging and variously injuring their fellow creatures. When great corporations affecting to be public servants and chartered by the commonwealth use their opportunities to the public injury, they also cry out “Let us alone, you are interfering with our vested rights.”

5:9 — FOR WE ARE MANY — We may suppose, not unreasonably, that our Lord knew the man was possessed of a great number of fallen spirits and took this method of bringing out the answer for the sake of his disciples and others gathered around. Everything we know on the subject convinces us that the evil spirits have no special pleasure in their own company and therefore are specially desirous of being in contact with human beings whom they may use as their agents and through whom they may operate and come in contact with others, being debarred from intercourse with the holy angels. It seems that these demons so little like their own company, that if they could not fellowship with human beings they would rather have the swine than their own company. Jesus evidently knew what the result would be and as swine were forbidden food to the Jew, Jesus let them go.

5:13 — AND WERE CHOKED IN THE SEA — If there were demons enough to craze 2000 swine, it is no wonder the demoniac was so wild and insane, acted upon by the contrary suggestions of such a host. The demons by the drowning of the swine lost obsession of even them. They gave a public example of their own destructiveness.

5:17 — TO DEPART OUT OF THEIR COASTS — Of all the people in that country the healed man alone appreciated our Lord Jesus. The rest urged him to depart; but this poor man entreated that he might go with our Lord, become one of his disciples, the man may have been fearful of being left behind lest the demons should again take possession of him, or he may have been ashamed of his previous course in life and of his old associates and may have thought to find new ones. More probably he desired to be a witness of the blessings he had received.

5:20 — AND ALL MEN DID MARVEL — See notes Luke 8:37-39.

5:22 — RULERS OF THE SYNAGOGUE — In the custom of that time this meant a man of considerable influence in his community; also a number of the local court which tried petty offenses, preserved general order, convened the assembly; etc. He had in charge the Synagogue's affairs, invited its readers and speakers, managed the schools in connection with it—looked after its general welfare. Jairus was doubtless acquainted with the nobleman whose son our Lord had previously healed. (John 4:46-53) Possibly his knowledge of that case helped to increase his own faith in the Lord.

5:24 — AND JESUS WENT WITH HIM — Evidently Jesus was at the home of Matthew Levi, the publican. (Matt. 8:9-18)

5:35 — WHY TROUBLEST THOU THE MASTER ANY FURTHER? —

What a test this delay was to the faith of Jairus. While the miracle added to his faith respecting our Lord's power, at the same time it tested his faith about the recovery of his child. The test became even more severe on the arrival of messengers saying the child was dead. Similar our Lord's dealings with many of his people. Through various providences he gives us ground for faith. Then, as we exercise the faith by acting in harmony with it he gives fresh corroboration, meanwhile testing it by permitting various difficulties, contrary suggestions, doubts and fears, not only such as would arise in our minds, but such as would be brought to us through others, sometimes those nearest to us. Yet in all such trials the Lord has been ready to speak comfort and full assurance to our hearts if we would but listen to his words.

5:36 — BE NOT AFRAID, ONLY BELIEVE — O! how much there is in faith. God desires his people shall walk by faith, not by sight.

5:38 — THE TUMULT — The hired mourners, whom Matthew calls minstrels, were already there; and the usual unseemly tumult of the time was in progress.

5:39 — SLEEPETH — The use of the word "sleep" for "death" is very frequent in the Scriptures. (1 Kings 2:10; Acts 7:60; 1 Thess. 4:14; 1 Cor. 15:51) The Jewish Talmud so uses it. Our word "cemetery" means literally "sleeping place." Dr. Trench, a noted scholar, says of this word "sleep"; "Thereby the reality of death is not denied but only the fact implicitly assumed that the death will be followed by a resurrection, as sleep is followed by an awakening."

5:41 — TALITHA CUMI — These words are in the Aramaic language spoken by the common people of that time. In the ordinary dialect of the people "talitha" is a term of endearment to a young girl, so the words are equivalent to "arise, my child."

DAMSEL, I SAY UNTO THEE, ARISE — Such an awakening of the life forces temporarily suspended is of the nature of a resurrection, but is not a resurrection. To have resurrected her would mean to have lifted her completely out of death in every sense of the word. Out of mental, moral and physical degradation up to the grand heights of perfection of mind and body represented in the person of father Adam before he fell. He merely awakened her, leaving her on the same plane of death where she had been born and lived for twelve years. The maiden will still have her opportunity of sharing in the general "resurrection by judgment" in the Millennial age;

unless later she accepted the Gospel and became of his followers, a member of the church of this gospel age, in which case she would, if faithful have a part in the first resurrection.

6:2 — HE BEGAN TO TEACH IN THE SYNAGOGUE — It is a great tribute to the spirit of liberty which prevailed among the Jews that our Lord could preach the Gospel of the Kingdom from city to city in their synagogues without molestation. In contrast we may be sure that if he were to attempt to teach in any of the churches of today of any denomination, he would be refused the privilege, no matter how faithfully he should adhere to the Scriptural declarations. Indeed the more explicit his teachings, the more unsatisfactory would they be to those now in charge; for they have a theory of their own respecting the Kingdom which will not stand investigation, and the weakness of which they would not wish to have exposed. This loss of liberty among Christians is to their injury and makes it much more difficult for them to hear the joyful sound of the present harvest message.

6:7 — AND BEGAN TO SEND THEM FORTH — In order to prepare the disciples for this he suggested that they pray; the harvest was plenteous, but the laborers few and they should offer prayer on the subject. The substance of the prayer would be—"Lord send me forth as a reaper." Evidently the Apostles quickly caught his thought and spirit respecting the increase of the harvest workers.

GAVE THEM POWER OVER UNCLEAN SPIRITS — As the curing of disease caused vitality to go out of the Lord Jesus to effect the cure, and thus every cure meant the robbing of himself of his own life powers, vitality, so in this case we would understand that the power for healing the sick, was Jesus own power, that the disciples did not use their own vitality, but his which he communicated to them and authorized them to use saying—"freely ye have received, freely give." They were giving what cost them nothing but what was costing Jesus much every day and every hour. It is when we get this thought of our Lord's yielding up his life daily in doing good to others that we can best appreciate how his perfect life was so thoroughly used up in the short space of 3-1/2 years.

6:13 — ANOINTED WITH OIL — The healing of the sick and casting out of devils was but a part of the mission of the Apostles. They were to preach the good news that the Kingdom of God was at hand. The influence of the miracles should properly attract attention to the message, and make people ready, anxious for the Kingdom. But as far as the records show the people were anxious for the miracles, the healing, but indifferent yet to the Kingdom. Although they would take the cures from our Lord and His disciples, yet when they wanted information about how and when the Kingdom would come, they would follow their blind guides as usual. However the influence of this mission work throughout Israel was not

entirely lost, but was manifest after our Lord's crucifixion and after Pentecost. After Pentecost the Apostles preached the kingdom from a different standpoint, and then many who previously heard the Gospel and witnessed the miracles were thus much better prepared to enter the embryotic kingdom through consecration. Our Lord and John the Baptist had different missions, and each fulfilled his own according to divine arrangement. John's mission was preeminently that of a reprover and reformer and as a prophet he was supernaturally guided in respect to the various features of the course he took. We who are called to be of the Body of Christ are called to be copies of God's dear Son, not of John the Baptist. We are not sent forth as was John, to live and dress uncouthly and to criticize and denounce everything and everybody. Some of the Lord's dear people fail to notice that such commissions are very rare, and sometimes in following the wrong copy they undesignedly bring reproach upon the Lord's cause. We are not to try to stir up strife by minding other peoples business, nor to seek to govern all the affairs of this world by reproving kings, etc. but on the contrary we are exhorted by the apostles to remember that what God sees fit to permit we can see fit to endure. (Matt. 5:9; Rom. 12:18) (*Z. '12-68; R.4978*)

6:26 — FOR HIS OATH'S SAKE, AND FOR THEIR SAKES WHICH SAT WITH HIM, HE WOULD NOT REJECT HER — See Matt. 14. Under the pressure of profiteering, financiers, merchants and manufacturers the politicians surrendered to the demands of the clergy and did what had never before been attempted in America, interfered in religious worship and suppressed religious books and periodicals, forbidding religious worship and imprisoning people for religious views. (*Golden Age. #48 p.638*)

6:31 — FOR THERE WERE MANY COMING AND GOING — At this particular season many had made arrangements to go up to Jerusalem to the feast (of the Passover—John 6:4) and therefore were on a holiday journey. On such occasions there was an unusual concourse on all the roads leading to Jerusalem, and now the people excited by Herod's conduct, bewildered and wondering as to the Messiah, turned aside from their journey to hear more from the lips of this great prophet, Jesus of Nazareth, and to see for themselves whether he possessed the qualifications for Messiahship for the deliverance of their nation and for the establishment of the Kingdom of God.

AND THEY HAD NO LEISURE SO MUCH AS TO EAT — Jesus was departing from Galilee at this time for several reasons. His disciples had returned, whom he had sent forth two by two, and he doubtless desired for them a time of privacy and rest and measure of quiet, in which he could hear their reports and instruct them about their work. Then the news had just reached them that Herod had beheaded John the Baptist, and that Herod's army had been defeated by Aretas. Unquestionably the news had stirred the people, aroused their apprehensions for the future and to some extent

unfitted them for further hearing our Lord's message. Still another reason was to give occasions for this miracle. (Then he would also soon be going up to keep the Passover.)

6:33 — AND THE PEOPLE SAW THEM DEPARTING...AND RAN

AFOOT THITHER — Was the Master angry that his endeavor for privacy and rest should thus be intruded upon? by people for whom he had done so much? No indeed! His great loving heart was full of sympathy, too full to entertain any such anger. Although desiring rest our Lord could not forbear to teach the people. He was the true shepherd and ready at all times to fulfill his mission, lay down his life for the sheep, not merely at calvary, but hourly during the years of his ministry while he was approaching the grand climax of his ministry and sacrifice. This must be the spirit of all who are the Lord's true disciples, increasingly so as they become partakers of the Master's holy spirit by feeding on his Word, by following his directions and growing in grace and knowledge and love.

AND CAME TOGETHER UNTO HIM — The Master was sitting on the mountainside when the people came unto him. It is quite probable that he and the apostles taught the people some time before the miracle of feeding was performed. (John 6:3) The sail across the sea brought our Lord and his apostles to a quiet, secluded place, where they probably spent a day or two in rest and comparative privacy. Thus to camp out of doors, without tents, etc. seems to have been not unusual in that climate then. Even today one may find the Arabs in Palestine sleeping along the roadside at night, wrapped in their outer coats or garments, like Jacob, with a stone for a pillow.

6:34 — AND WAS MOVED WITH COMPASSION TOWARD THEM —

This gives us a deeper appreciation of his kindness, his love and mercy. When we think of our Lord as still possessed of the same compassion it gives us fresh confidence that notwithstanding our imperfections and those of the whole world, "the groaning creation," not only has He the same compassion upon His people, but in due time He will have compassion on all the families of the earth, and grant all a full opportunity to return to perfection, mental, moral, and physical from the blight of sin. Compassion will be an exercised element of our Lord's character as long as there are any who need help and desire it.

BECAUSE THEY WERE AS SHEEP NOT HAVING A SHEPHERD

— So now many of the Lord's people in Babylon, are in a similar condition, easily persuaded we are living in remarkable times and some great dispensational change is at hand. They note the terrible world war and long for information and guidance as to the proper course. They are like sheep without a shepherd. True there are many shepherds in Babylon, but as the people note that these are leading toward infidelity, destructive criticism of

the Bible and toward evolutionary theories, they fear such leadings and have no confidence in it. They know not to whom to look. The most satisfying portion that reaches their ears is the message of the kingdom, as we proclaim it. Yet in the face of the denunciations of their shepherds they fear to accept this message. They are largely controlled through superstition, priestcraft, and fear. Every member of the Body of Christ should remember that he is privileged to proclaim the tidings of great joy which shall be unto all people and help lead the people in the right way to the true shepherd.

6:37 — GIVE YE THEM TO EAT — Our Lord had in view a purpose. They knew not, one of the greatest miracles of his ministry. However instead of telling them of it, he permitted the matter to come about in the most natural way possible, suggesting to his disciples that they should seat the multitude and he would assist them to feed the multitude.

6:38 — FIVE, AND TWO FISHES — The greatest miracles are of a quiet and unostentatious kind. In nature we see these miracles in the growing grain which under divine providence supplies our needs in response to our labor. The increase of the five barley loaves and two fishes we may be sure was not more of a miracle than what is constantly going on in nature. It is merely of a different kind to which we are now accustomed. But as he used the loaves and fishes so he uses the seed wheat as the basis for the miracle crop which is gathered in the time of harvest. In other words, He always uses means to an end. And the fact that we may see and understand the means does not make the miracle either greater or less. A proper view connects the Lord with all the affairs of this life as well as of that to come.

6:39 — SIT DOWN BY COMPANIES UPON THE GREEN GRASS — The disciples had learned to be obedient to whatever the Master proposed. Hence we find no objection offered to our Lord's command, each to prepare for a meal when apparently no food could be obtained for so great a number. They were beginning to learn that he who could fill their nets with fish, who could restore withered hands, heal by a word, and awaken from the sleep of death, was so different from themselves as to be beyond judgment or criticism.

6:41 — WHEN HE HAD TAKEN THE FIVE LOAVES — So Jesus illustrated a feature of his dealings with the people of God, and with the world. He takes our time and talents, little and unworthy as these are, and blessing them, uses them in His service for the accomplishment of his purposes. He thus associates His people with Himself, and blesses them through these experiences and lessons even more than He blesses those to whom His people are sent.

AND BLESSED — John says "He gave thanks." If it was appropriate for the only begotten of the Father to render thanks for that frugal meal, it is

certainly becoming that those who profess to be his followers should copy His example here as well as in other things. Recognizing our food as of God's bounty and provision how can we partake of it without returning thanks? We feel sure that all who render thanks receive a special blessing with their food and upon it, and a special wisdom in respecting the use of it which others fail to get. The very peace and rest which come as a result of looking to the Lord in gratitude and accepting his provision with thankfulness insures by a natural law, a tranquility favorable to digestion. Undoubtedly, food eaten in a pleasant, thankful attitude of mind is more nourishing, more refreshing, than the same food would be if eaten in unthankfulness or anger or dissatisfaction. The food was not served on elegant ware, it was not fine food, but plain barley bread and dried fish. Plainness and simplicity of food would be more helpful for us, and would leave more time for spiritual refreshment and the service of the Truth to others. Of course it would be inappropriate to manifest openly our thanks to the Lord when at public places, hotels, etc. While we might be pleased thus to acknowledge the Lord, yet we might well refrain if our conduct would be misunderstood as Phariseism. But the heart should always render thanks.

AND THE TWO FISHES DIVIDED HE AMONG THEM ALL —

These apparently grew as they were broken, like the widows cruse of oil. As the oil flowed incessantly till the pots were filled, so the food under the Lord's blessing, increased till all the multitude were satisfied, filled and wanted no more.

6:46 — HE DEPARTED INTO A MOUNTAIN TO PRAY — Nearly all, of the Lord's prayers that are recorded are simple and brief; whenever he wished to make long prayers he went to the Father alone by himself. This would be a good example for us. Long prayers are frequently a weariness to the flesh and so far as we can discern are likely to contain many vain repetitions, or attempts to instruct the Lord. (*Z. '12-281; R.5096*)

6:50 — BE OF GOOD CHEER: IT IS I: BE NOT AFRAID — Doubtless in after years the disciples felt themselves alone in the midst of a contrary people and found progress difficult and all their experiences stormy. No doubt it helped them to look back on this occasion and remember the Master's ability to come to them on the troubles seas, and how his coming brought peace and quiet. (*Z. '12-281; R.5095*) See comments on Matt. 14:22, 23.

6:56 — AND AS MANY AS TOUCHED HIM WERE MADE WHOLE —

There was a great strain continually upon the great teacher and healer, for he was continually expending his vitality in both directions at once. In healing the sick vitality went out of him; and all his public teaching cost considerable vitality, especially when he addressed large multitudes. "Himself took on infirmities." So God's consecrated people have through

the past 18 centuries realized a spiritual blessing as Jesus passed their way—as they came to a knowledge of Him, as by faith they reached out and touched the hem of his garment, realizing him to be the Son of the Highest, the Redeemer of the world. (Z. '12-282; R.5096)

7:2 — WITH UNWASHED, HANDS, THEY FOUND FAULT — We may be sure Jesus set his followers no example of filthiness or impurity. Indeed the Truth has a cleansing and purifying effect on entire life, mental, moral and physical. What the Pharisees meant was a ceremonial washing whether the hands were clean or unclean, to make a formal washing a part of their religion. This Jesus objected to. He could not so teach for it would have been ceremonial hypocrisy. (Z. '12-282; R.5096)

7:3 — HOLDING THE TRADITION OF THE ELDERS — Jesus suited no class of his time. To the impure he was too pure. To those of loud hypocritical profession he was too sincere. To the worldly wise, he was too frank, too truthful. (Z. '12-282; R.5096)

7:11 — CORBAN — An offering to God of any sort, bloody or bloodless, but particularly in fulfilment of a vow. The Law laid down rules for vows. (1, affirmative; 2, negative—Lev. 27; Num. 30) Upon these rules the traditionists enlarged, and laid down that a man might interdict himself by a vow, not only from using for him some particular object, whether of food or any other kind whatsoever. The thing thus interdicted was considered as Corban. A person might thus exempt himself from any inconvenient obligation under plea of Corban. It was practices of this sort which our Lord condemned. (Matt. 15:5; Mark 7:11) as annulling the Spirit of the Law. (S.B.D.)

MIGHTEST BE PROFITED BY ME — See *Diag.* Matt. 15:5, and note in Mark 7:11. Matt.—“An offering is that by which thou mightest derive assistance from me.” Thus any man might be free from his parents by consecrating himself and his substance to God, and religious uses. (Z. '12-283; R.5096)

8:27 — TOWNS OF CAESAREA PHILIPPI — This was Jesus' most northerly journey in Palestine just at the headwaters of the Jordan where it issues in great volume from a cave.

WHOM DO MEN SAY THAT I AM? — Although Jesus had frequently referred to himself as the Son of Man, a title recognized among the Jews as appropriate to the Messiah, and applied to him by Daniel, our Lord had never positively stated that he was the Messiah. He had permitted his works to testify of him. (Matt. 11:1-6) If his character and works would not testify to the hearts of his disciples any words on the subject would be vain, empty and powerless.

8:29 — BUT WHOM SAY YE THAT I AM? — What view of me do you, my followers have, you who know me most intimately, who have heard my daily teachings and seen my daily life?

THOU ART THE CHRIST — Matthew puts it “Thou art the Christ, the Son of the living God.” It should be noticed that the Scriptures are everywhere consistent with themselves, that nowhere is Jesus spoken of as his own Father, the Almighty God, Jehovah, but appropriately as the Son of God, offspring of the Almighty as God manifest in the flesh, the best possible manifestation of the Father among men. “Thou art the Messiah” means, Thou art the one in whom center all the promises to the Fathers, who as the seed of Abraham is to bless all the families of the earth. How we wish that all the Lord’s people might clearly discern what is implied by Peter’s good confession! It implies faith in Jesus, not merely as the Savior of the Church, his Body, his Bride, but as the Savior of the world—through whom all the families of the earth shall be blest with gracious opportunities for escape from the thralldom of sin and death unto the liberties of the Sons of God. (Rom. 8:19-23) What think ye of Christ? This question which came to the Apostles has been rung down through the ages from that time till no wherever the knowledge of the Lord has come. It is a question which each one must answer for himself. It has come to each of us who have been the Lord’s followers, and like Peter and the other Apostles, we have accepted Jesus as our Savior, realizing that he bought us with his precious blood, and that we have peace with God through a consciousness that the divine sentence has been met and that God can now justly accept us to himself, forgiving our sins, accepting satisfaction through our surety and his precious sacrifice for sins. On the strength of this faith that our Savior is the Son of God and died for our sins, we accepted him as the Great King whose Millennial reign will bless the world by establishing a rule of righteousness by binding Satan and all the powers of evil; by causing the knowledge of the glory of God to fill the whole earth and by establishing in the world a great reign of righteousness, judgment, justice, under which every righteous deed will receive a just reward and every good endeavor receive encouragement and blessing, and bring a corresponding uplift, mental, moral and physical. (Rom. 2:6-11; Acts. 3:21) By faith we believe that those who hear in advance of the world have a special call to joint-heirship with their Redeemer in his glorious kingdom and share with him his grand work of blessing and restoring all the willing and obedient of mankind. What joy follows in the wake of this knowledge and good confession only the elect can fully appreciate. As they confess their faith it grows, as do the blessings and privileges; and gradually their joys become full to overflowing of their earthly vessels and to their preparing the more for the glorious fulness of joy into which they will enter in their resurrection change.

8:30 — TELL NO MAN OF HIM — This measure of secrecy was enjoined because it was not yet due time for it to be generally known. Its publication by Jesus and his disciples would have stirred up the public mind and interfered, hastening or hindering his crucifixion.

8:31, 32 — The noble Peter had scored a great success in his faithful and prompt acknowledgement of the Master, and as a result received special favors and blessings and promises.

Perhaps somewhat intoxicated with the honors received, he undertook to be the teacher, and did not hold the head in proper reverence. Alas how many today treat the Lord's Word in the same manner, ignoring his own statements and distorting his works in a manner which they are pleased to consider better than his, more honoring to him and the Father. Let us always remember that we are to listen to his words and not attempt to correct them, or substitute ideas of our own as better than his or as good. If we consider him worthy of the Father's honor and confidence, let us consider him also worthy to be our teacher, and let us take carefully, seriously, implicitly.

Though Peter did not so intend the matter, his efforts were in the direction of turning the Master aside from his covenant. So it is with some now who do not give sufficient heed to the Master's teachings; at times their influence upon their brethren and the church is rather to hinder than to help the sacrificing in the good way. They are stumbling blocks instead of stepping stones, and it is the duty of all who would be faithful footstep followers of Jesus, to treat kindly but emphatically the advice of such, as did our Master—to ignore it and press along the lines according to our covenant. Peter was an adversary, a hinderer of the work for the time. We see how those who are good and well intentioned may unwisely become hinderers of that which they desire to assist.

Happy would Peter have been had he taken this lesson very thoroughly to heart; but through failure to do so was unprepared for the later testing, when he denied the Lord and brought upon himself bitter weeping.

8:34-38 Discipleship meant the very reverse of what the disciples had naturally expected. Now the disciples were learning what the attainment of their desires meant, severe disciplines, testings, trials, to demonstrate their worthiness or unworthiness of a place in the Kingdom. Self-love and earthly loves, outweighing devotion to the Lord, would mean unfitness for a share with the Lord in the Kingdom. But such a love for the Lord, the Truth, and for the privileges of service, as would lead to self-denials, earthly sacrifices, even unto death, would imply the possession of the character which Jesus sought in those whom he would make joint heirs in the Kingdom.

A selfish love of life under present sinful conditions would signify the loss of life eternal and ultimately the second death. This in the present time applies to the Church. Yes! it is a case of losing our earthly lives and gaining the heavenly, and no amount of earthly gain can compensate for the loss of life eternally. Somewhat similar principles will apply to the world in the Millennial age. They also will be required to break away from sin and cultivate righteousness if they would attain to life. And those who will not forego the sins and battle against the weaknesses will never attain to restitution perfection and everlasting life.

8:38 — SHALL BE ASHAMED OF ME — The most humble, zealous and faithful are granted the clearest visions of the glories of the kingdom and these reveal them to others.

9:3 — WHITE AS SNOW — The heavenly glory fairly shining in his entire person. He was not actually changed. That change from human to divine, beginning at his baptism did indeed develop, change him from glory to glory, shining out in all the conduct of life; but this actual change did not occur till three days after Calvary. Paul saw Christ after his glorification, an intense brightness, above that of the noon day sun. In Acts 26:16 he called it a vision. Something of this brightness and grandeur were pictured before the three apostles in the holy mount, and no wonder that they fell on their faces with fear in the presence of such glorious grandeur. (*Z.'06-183; R.3793*) So far as the apostles were concerned, everything appeared so real, actual, that they at the time supposed it to be real. Paul says that in one of his visions, all was so real that he could not tell whether he was in the body or out of it, whether he was still on earth having a vision or actually had been carried away for a time.

9:4 — ELIAS WITH MOSES — These were not actually there, but merely “appeared” to be, represented. We know this not only from Jesus’ statement that it was a vision, but also from “no man hath ascended up to heaven.” (John 3:13; Acts 2:34) Although they could not have been there because they are not yet resurrected from the dead, because our Lord Jesus was the first born from the dead. (Acts 26:23; 1 Cor. 15:20; Col. 1:18) And Paul in Hebrews mentions Moses and the prophets (which would include Elijah) and their faithfulness and acceptance with God. But he points out that they have not yet received their reward, and will not until after the Gospel Church have received theirs with Christ in the Kingdom. (Heb. 11:39, 40)

9:5 — AND PETER ANSWERED — Peter was bewildered, confused, but in harmony with his natural temperament he wished to say something. The voice from heaven, however, seemed to say: “Be still, hearken rather to the words of my beloved Son.” Now a few need to learn the lesson of quietness, to hear and learn and be taught of God, before they have much to say. Peter evidently, as we may judge from his after conduct, learned to be slower to

speak and swifter to hear (Jas. 1:19)—an important lesson to all who would be servants of the Lord. We must learn that of ourselves we can know or do nothing aright—a lesson of humility and patience; of our own nothingness and that our sufficiency is of God. Those who reach this condition become apt students in the school of Christ—not forgetful hearers, but doers of the word (Jas. 1:21-25; Matt. 7:21) and only such are prepared to teach the truth to others. Those who are too forward and ready to teach, before they have received instruction from the Lord, are very apt not to know what they say, as was Peter's case (vs. 6; Luke 9:33); and if such be true hearted and worthy of being used of the Lord as his servants, they are very apt to receive numerous reproofs from time to time. The first lesson for us to learn is "The reverence of the Lord is the beginning of wisdom." Thus Peter's rash expression, found a reproof in the voice from heaven "Hear ye Him." And fear fell upon the disciples. (Z. '98-112; R.2289) See also note Luke 9:27 and 2 Pet. 1:16-18.

9:6 — FOR THEY WERE SORE AFRAID — It is well that we realize our own littleness and unworthiness, and to see that the whole matter is of the divine arrangement. (Z. '06-184; R.3793)

9:7 — THIS IS MY BELOVED SON: HEAR HIM — The essence of the entire vision was to impress on the minds of the apostles that Jesus was the Messiah, that he was worthy of being heard, that he was the mouthpiece of God, he that honored him honored the Father also. This is God's testimony. If we would be pleasing to the Father as was the beloved Son, we must give very earnest heed to his words (John 15:5, 7, 9, 10, 12) and live them, then we shall please Him. (Heb. 13:15,16) (Z. '06-184; R.3793) We cannot build tabernacles on the mountain heights of faith and hope, and expect to dwell there in enraptured vision always. We must remember that the duties and trials of present experiences in conflict with sin and self and the Devil are essential to our development and part of our covenant, but like our Master we should frequently seek the Father's blessing in prayer, and in proportion as we use this privilege will our hearts and faces shine and proportionately we will be enabled to show forth the praises of him who hath called us out of darkness into his marvelous light. (2 Cor. 4:6)

9:9 — AND AS THEY CAME DOWN FROM THE MOUNTAIN — Jesus and his disciples descended from the mount to engage in the duties of life—to complete the lessons of faith and obedience, battling against the world, flesh and devil. Yet the influence of the vision continued with the Apostles through coming days, as it still encourages us today. (Z. '00-204,205; R.2659)

9:17 — WHICH HATH A DUMB SPIRIT — While this vision was taking place, or near its end, the disciples at the foot of the mountain were contending with the Adversary, seeking to cast out the demon from a young

man. Thus the Lord's people of the present time are still in the valley of conflict, still contending with the will of the flesh and the devil; yet their eyes of faith behold at the top of the mountain the glorious Lord with all power in heaven and in earth, their friend and teacher, soon to be their deliverer, who will cause them to share in the glories of the Kingdom, into which we soon shall enter. (Z. '00-204; R.2659; Z. '12-344; R.5130) See Luke 9.

9:25 — AND ENTER NO MORE INTO HIM — Many claim that this was merely an epileptic. It is a common saying today that what Jesus and the Apostles mistook for demon possession was merely insanity, epilepsy. However, we have more confidence in the wisdom of the Lord and his chosen Apostles and mouthpieces than we have in all the doctors of theology and doctors of medicine in the whole earth. We therefore accept this narrative just as it reads—that Jesus rebuked the “demon” and cast him out and the boy was healed from that hour.

9:28 — WHY COULD NOT WE CAST HIM OUT? — Matt. 17:20 says “because of your unbelief” (little faith). They surely exercised considerable faith in making the attempt to cast him out. Faith deep and strong was needed, enduring faith. Faith as a grain of mustard seed is faith such as is illustrated in the course of the mustard seed. (See Matt. 13:32; Mark 4:31; also Matt. 21:21; Mark 11:23; Luke 17:6.) It is one of the least of seeds, yet it does not stop in doubt that it can grow up to take its place among the herbs of the field; does not question its creator's power, nor get discouraged and stop growing because it is small and seems of little account, and because it is not great and powerful; but in full confidence it absorbs the moisture and warmth and the nourishment of the soil and by obedience to the will of God it becomes the greatest of herbs. So we, even if we are little among men and lowly in position, may by faith and trust and obedience become great in the Lord's vineyard, in the Kingdom.

Remove mountains—We are not to suppose that our Lord meant that his followers should try to remove mountains as a diversion nor as a proof of their faith (for show, Jesus would not do so, he would not give the people a sign, or do miracles to please them, but only as God pleased—Luke 4:23) for by so doing they would seriously interfere with the rights and interests of others who would be more satisfied to have the mount remain. This they would have no right to do. We assume therefore, that the thought must be that if in the fulfilment of the divine command it should be necessary to have a mountain removed and if the commission had been given to one of the Lord's followers to remove the mount, and if he could exercise the faith to obey the command, the result would correspond to the faith exercised. (Z. '10-233; R.4650) Mark 11:23,24; John 15:7; 14:21; 1 Tim. 2:8 show that these words are true of only those who are fully consecrated, spirit begotten, and up to the mark of perfect love, having God's character written in their

new wills, deep in a faith that is strong and enduring, obedient. Only these would God trust with such commissions. This fact shows that Mark 16:17, 18 is not genuine; also it shows untrue those senseless and foolish miracles attributed by legend to Jesus in his boyhood.

9:29 — BUT BY PRAYER AND FASTING — The lesson to the Apostles was that their greatest power would result from their living very close to God, living lives of self-denial and prayer. Fasting to be seen of men is not here indicated, not do we suggest that the works of penance on the part of disciples would make them more efficient in the understanding of the Lord's mystery, but rather the thought is, the nearer one lives to God the more of the divine power may be exercised by and through him. (*Z. '10-233; R.4650*) So God's people have many times asked why cannot we do more in the way of opposing Satan and sin and their reign of evil? The answer of Jesus applies here—doubtless God's people could accomplish much more in their own conflicts with sin and Satan, and in helping others to get free from its power if we would always exercise full faith in the Lord, and if we would continually live more in the spirit and less according to the flesh. This would mean fasting (self-denial) and prayer (fellowship with God). (*Z. '12-345; R.5129*)

9:37 — CHILDREN IN MY NAME — The special characteristics of a little child are simplicity of heart, meekness, truthfulness, freedom from rivalry and ambition, faith, confiding trust, love, obedience, teachableness, indifference to social distinctions and popular opinions, and guilelessness. The maintenance of such a spirit after the dominant powers of childhood have expanded and brought the world with all its attractions, allurements, ambitions, hopes, etc. within the mental grasp of the man, after the intellect has been quickened by the pulsations of life until he begins to realize that he is the peer of his fellows and that he has advanced in the acquirement of knowledge and in the development of skill and ability even beyond many other men—the maintenance of the childlike spirit is indeed the evidence of that self-control and self-discipline which invariably bespeak a noble character. The possession of such a spirit indicates: 1) That the man is not overestimating himself. Although in comparison to the ignorance of his childhood he may have made considerable progress in the acquirement of knowledge and development of his faculties, perhaps beyond the majority of his fellow men, yet he sensibly considers that he is still on the shore of a boundless sea of truth, and if he has outstripped some of his fellows it is merely because of some superior advantages of birth or of education of which his benevolent soul would gladly see all partake. He views himself as God sees him, a very imperfect man, striving in such weakness to measure up to the standard of a perfect man, but realizing that his best efforts still leave him far short of the mark of perfection. So he is humbled in consideration of his failures rather than puffed up by comparing himself with those of still lower attainments. 2) A tender consideration and love for

other men which cannot vaunt itself nor behave unseemly toward them. It regards inferior learning and lack of intellectual development with that gracious sympathy and helpfulness, which seek to supplement what the illiterate have to conceal their lack or deformity rather than expose their ignorance while it cheerfully recognizes moral and intellectual equals, and pays due reverence to superior attainments. See Matt. 18:1-5 notes.

10:18 — THERE IS NONE GOOD BUT ONE, THAT IS, GOD —

Paraphrased this answer would mean: “Is this merely a mark of courtesy? Or do you recognize the fact that there is only one standard of goodness, which is represented by God the Father, and that therefore in calling me good you are recognizing not only this divine standard but me as a teacher whom God approves.” Doubtless our Lord’s words were calculated to set the young man thinking—“This teacher claims to be of God, his claim is either true or false; he is therefore a true prophet or a false one. I have called him Good Master. If I have been sincere, if this is the result of my previous investigation of his teachings, I ought to be willing to accept whatever answer he gives me as of divine direction, and obey promptly.”

10:19 — THOU KNOWEST THE COMMANDMENTS —

Not waiting for a reply to his question, but content to leave the suggestion before the young man’s mind. @SECOND PAR = **DEFRAUD NOT, HONOUR THY FATHER AND MOTHER** — Matthew adds (Matt. 19:19) “Thou shalt love thy neighbor as thyself.” Some may wonder why Jesus did not say as we would today—“Believe on the Lord Jesus Christ. Confess your inability to keep the Divine Law perfectly, and believe on the Lord Jesus as the one who has redeemed you and whose robe of righteousness you may receive by faith and become thus acceptable to the Father and then consecrate your life to the Lord.” Such a statement was not then due to be given out for Jesus had not yet finished his sacrifice, and hence it was not yet possible for any to have access to the Father through Him. Before any could come to God thus, it was necessary for Jesus to finish his sacrifice and ascend on high and appear in the presence of God for us. The Law Covenant was still in force for our Lord had not yet nailed it to his cross. (Col. 2:14) Our Lord’s answer must therefore be in line with the Law, so he directed the young man’s attention to the Law and its promise. (Lev. 18:5; Rom. 10:5)

10:20 — MASTER, ALL THESE HAVE I OBSERVED FROM MY

YOUTH — Quite probably he felt satisfied fairly; but perceiving the deep spirituality of the teachings of Jesus and he thought he would like to have the confirmation of the great teacher, our Lord’s assurance that the keeping of the Law was all sufficient and his obedience to it was claimed guaranteed life everlasting. But he seems to have felt that something was lacking in his life as Matthew adds “What lack I yet?” He knew he was not perfect, and something was the matter.

10:21 — THEN JESUS BEHOLDING HIM LOVED HIM — He was a model young man, one such as all lovers of truth and righteousness delight in. Our Lord loved him, loved his endeavors to keep the Law, loved his humility and earnestness manifested in coming in a public manner to ask the way to life eternal. (Evidently the young ruler had his misgivings whether he was up to the Divine standards, even though outwardly obeying the requirements of the Law.)

ONE THING THOU LACKEST — Our Lord, always gentle towards those who manifested a right attitude of heart, sincerely inquiring the way to eternal life, did not rudely call attention to his defects. Jesus realized that selfishness had become ingrained in fallen human nature, and this young man was really far above the average in nobility of character, and his desire to be just towards his fellows.

TAKE UP THE CROSS, AND FOLLOW ME — *Sinaitic and Vatican (1209) MSS* omit the words “Take up the cross.” Here was the crucial test. Every Jew ready and willing to sacrifice his earthly belongings and become a follower of Jesus would be accounted worthy of a transfer from the house of servants under Moses to the house of sons under Christ. The actual transfer of all such took place at Pentecost (Dan. 9:24; Matt. 2:11,12) when the Father acknowledged them as no longer of the house of servants under the Law, but of the body of Christ, Sons, begotten of the Holy Spirit to life eternal and heavenly life. During the past 1800 years the same test has proven many good, honorable, wise people to be unfit for the Kingdom. The tests for joint heirship in the Messianic Kingdom, are so exacting that the majority of mankind, even among the most moral, the most enlightened, the most reverent fall under the test and miss the prize.

10:22 — FOR HE HAD GREAT POSSESSIONS — The Great Teacher, whom he had acknowledged to be the Good Master or teacher had showed him in a few words from the Law just where he stood, and had showed him the utter futility of trying to justify himself under the terms of the Law Covenant. What he needed to know but did not stop to inquire was how he could do this. Had he asked, our Lord would probably have told him not to sell all his possessions immediately, but begin by doing all the good he could find to do using time, intelligence, judgment, to find the best ways of dispensing the wealth he had consecrated to God. (See Matt. 19:16-26)

10:32 — THEY WERE AMAZED: AND AS THEY FOLLOWED, THEY WERE AFRAID — They could not grasp the meaning of his words, for the thoughts he presented were so different from what they had expected.

10:37 — AND THE OTHER ON THY LEFT HAND IN THY GLORY — Our Lord did not reprove the two, for doubtless he read in their hearts a great love and loyalty toward himself. Their desire for the positions

indicated not a mere desire for the honors and authority implied but especially an eagerness to be near him. Had the Master seen in their hearts an evil form of ambition, doubtless he would have reproved it on the spot. His answer was so framed as to impress these brothers with what is implied in joint-heirship with him in the kingdom.

10:38 — CAN YE DRINK — How heart searching was this question. It meant “Are ye willing?” They said—God helping us we will sacrifice everything to walk in thy footsteps. We will count nothing dear to us.

OF THE CUP — This is the Lord’s communion cup. It is offered not to the world, but to his disciples. They will “drink all of it,” and it must all be drunk before the world can get their share of the intended blessings. (N-2-20-10) This cup is not the memorial cup but the experiences it symbolized, even as he did not refer to water baptism but to the baptism into death which it symbolized. He wished his disciples to see clearly that the Father had poured for him a special cup of experiences and required a special baptism into death as conditions precedent to his glory and kingdom; and whoever would become his associates in the Kingdom must also become his associates in the sufferings of the present time, in the ignominy and in whatever experiences the Father might see best to permit as tests of faith, devotion and character.

10:43 — SHALL BE YOUR MINISTER — What a beauty there is in the Divine order of things! How thoroughly all who are right minded can sympathize with the principles here laid down. How reasonable they are and how contrary to the spirit of the world! Truly the Lord’s followers will be a peculiar people in their zeal for good works, serving one another and doing good to all men as they have opportunity.

10:46 — BLIND BARTIMAEUS — There were many blind men in Palestine, yet only comparatively few received such blessings. Undoubtedly because few had the requisite faith. Note the evidence of Bartimaeus’ faith as soon as he heard, the persistency which belongs to true faith. He was also sincere of heart, for after receiving his sight he followed Jesus glorifying God. He might have said to himself “Yes I have heard a great deal about modern salves and about a prophet who could speak the word and restore the sight. But in my opinion all these are deceptions. In any case they are not for me. I suppose that if I were rich and influential this prophet of Nazareth would be pleased to heal me, if I paid him a good fee. Israel has been looking for a long time for the Messiah, anyway. It is not at all probable that he will come in my day, or that he will pass by just while I am sitting here, and it would hardly be of any use for me to cry out for mercy to him.” Had he reasoned thus, without faith, the procession would probably have passed by and left him blind. (Z. ’06-278; R.3848)

11:1 — TWO OF HIS DISCIPLES — This was the first time Jesus had formally put himself forward. Previously he had withdrawn himself realizing that the time had not yet come, when they sought to take him by force and make him King. Now so far from withdrawing, he was taking the active part, sending for the colt, preparing for the triumphal ride to the capital of the nation as its king. (Z. '14-205; R.5494)

11:6 — AND THEY LET THEM GO — By the time the colt arrived, a considerable multitude had gathered, people of the village of Bethany and others who had come from Jerusalem, about two miles distant, to see Jesus and Lazarus, upon whom such a notable miracle had been wrought. It had long been the custom of the kings of Israel to ride to their coronation upon an ass. And the multitudes seemed to enter into the spirit of the occasion and to realize what it meant. Jesus was about to ride into Jerusalem on this colt. It meant that finally he was ready to assume the office of King. For some time the disciples had recognized him as the Messiah, the glories of whose reign they were to share; and the multitude in general had learned to so regard him. "When Messiah cometh will he do greater works than this man?" We may be sure that the hearts of the Apostles thrilled with excitement as they thought of the nearness of their Messiah's glory and of their own share in it; for as yet they did not realize the full import of his words, that he must be crucified and depart to a far country to receive his Kingdom. (Z. '14-205; R.5494)

11:9 — BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD — The people were familiar with the prophecy relating to Messiah's coming. (Zech. 9) They were familiar with the shout the prophets had foretold and the responses as in the texts. (Z. '14-205; R.5494)

11:13 — THE TIME OF FIGS WAS NOT YET — See Matt. 21:19 note. That some ripe figs might be expected on fig trees at this time of year will appear from the following considerations says *Pearce*: "Jesus went up to this fig tree on Nisan 11, i.e. three days before the Passover (on the 14th). On the morrow after the Sabbath which followed the Passover the first fruits were to be offered to God in the Temple." (Lev. 23:11) The leaves indicated that summer was nigh (Matt. 24:32) and fruit might be expected, especially as the fig tree shoots forth its fruit before the leaves. (*Diag.* note.)

11:14 — NO MAN EAT FRUIT OF THEE HEREAFTER FOR EVER — "*Eistor aiwra*" to the age. This blight upon the tree because of its barrenness corresponded exactly with the blight pronounced on the Jewish nation the day before because of its unfruitfulness, that it should be blighted to the end of the age ("*aiwr*"). One of the signs of the New Dispensation would be the putting forth of leaves by the fig tree. (See Matt. 24:32,33) (Z. '14-219; R.5503)

11:15 — AND THE SEATS OF THEM THAT SOLD DOVES — Every Jew was privileged to enforce the divine law as to blasphemy or any sacrilege. Parents were even required by divine law to stone their own children to death for blasphemy. Jesus therefore did only what every Jew had a right to do, in upsetting the trading apparatus of those who were defiling the temple of the Lord, doing violence to its sanctity. [We now are doing the same overthrowing the creeds, images, and striking against the suppers, grab bags.] As much of their Scribes and Pharisees desired to find occasion against Jesus they made no objection to this high-handed proceeding. Jesus was within his rights. He was championing the cause and how or of God and his Temple, as he had a perfect right to do. John 2:15 says Jesus made a scourge of small cords. (Z. '14-220; R.5503)

11:17 — BUT YE HAVE MADE IT A DEN OF THIEVES — Jesus intimated that the responsibility for this condition rested on those in authority—the Scribes and Pharisees. For graft and other considerations they had permitted the specially consecrated House of God to become a place of merchandise. It is claimed by some that the temple was frequently used on a larger scale as a place for barter; here money-sharks found opportunity for meeting people in distress who came to the temple for prayer. Such were referred to by Jesus as those who robbed widows' houses while for pretense they made long prayers. He judged that some in his day made a cloak or pretense of their religion in order to take advantage and reap a money benefit. Hence the Temple had become a "den of thieves." Loan-sharks infected the temple, pretending sympathy for those in trouble and loaned money on exacting terms which finally devoured the property of the widow and orphan in a legal manner. We fear the same is true today, that religion is still used as a cloak to cover selfishness. People who do not think of literally committing theft or robbery often succumb to the arguments of warped consciences. The Master who was specially indignant at such misuse of the House of God of old, holds the same views today. It is in vain that any claim to be His followers who at the same time use religion hypocritically. (Z. '14-220; R.5503) See notes in Matt. 21; Luke 19; and John 2. It was because the Temple at Jerusalem was such a beautiful picture of that glorious Temple of perfection that all business of every kind done in it was a profanation—was spoiling the beautiful perfection of the type—was misrepresenting the future, the reality—God's intention in giving it. (Z. '14-220; R. 5503)

11:25, 26 See notes on Luke 17:3 and 4.

TRESPASSES — These trespasses do not refer to the one original sin, for which condemnation came upon the whole race and on which account Jesus died so that the curse may ultimately be rolled from every member of the race. (Rev. 22:3) But these are our own individual shortcomings and blemishes which we have inherited and which the Lord is very willing to overlook and excuse for those who will comply with the conditions of their

covenant and be followers of the Lord Jesus, filled with his spirit and striving to walk in his steps. (Z. '06-200; R.3803)

12:7 — AND THE INHERITANCE SHALL BE OURS — (From Luke 20) out of human tradition which made void the Word of God should all fade away. To them it seemed that to surrender their plans to Jesus and for him to carry out the plans he preached would mean the ruin of the vineyard. They did not realize that they were taking the very course which would lead to the destruction of the typical vineyard and kingdom. (Z. '14-222; R.5505)

12:9 — WILL GIVE THE VINEYARD UNTO OTHERS — There is a parallel to this now. Some in high official position as representatives of God using their positions to entrench themselves, to hold power over the people and carry out their own schemes. Such are inclined to speak harshly, yea to murder (ostracize, kill their character and reputation) those who come amongst them meekly, in the name of the Lord. As in the Jewish harvest, so now “the things that I have given them shall pass away from them.” (Jer. 8:13) Matters soon will no longer be trusted to any but the tried, proven, faithful. (Z. '10-285; R.4678)

OTHERS — The twelve apostles. Moreover he started a new vineyard and put in it only the true vine, inspired with faith and loyalty toward God. These faithful servants though they long ago fell asleep continue teaching through their words to influence, guard, and keep the true vine of the Lord, the Church. (John 15) The vine has been growing and bringing forth fruits, and ere long this fruitage will be gathered and transplanted to the heavenly condition. Meantime the same spirit shown by the vine dressers of Jewish age has manifested itself again. Other vineyards have been started. (Cant. 1:6) In numbers, wealth, and influence these quite outrank and outshine the Lord's vineyard, which alone bears the precious fruits he desires. One is the “true vine of my Father's right hand and planting,” the others compose the “vine of the earth.” The fruitage of one is the character likeness of Christ; of the other is boastfulness, pride, show, form of godliness without the power. (Thorns and briers. The vine of the earth will be gathered and its fruit pressed out in the winepress of the wrath of God.) (Z. '14-222; R.5505)

12:10 — HEAD OF THE CORNER — The Church of Christ is represented by a pyramid, having five corner stones, the chief being the top stone, a perfect pyramid in itself, the lines of which control the entire structure. Jesus, rejected and crucified by the Jews is the chief corner stone of this great Temple. During this age his footstep followers are being shaped and in harmony with his likeness of character, will be prepared to be united with Him in glory. He is a stone of stumbling to many of both houses of Israel. By stumbling over him they injure themselves, but if he should fall on them in the sense of condemning them it would mean their utter destruction in the Second Death. (Z. '14-222; R.5505)

12:14 — IS IT LAWFUL TO GIVE TRIBUTE TO CAESAR, OR NOT? —

The Pharisees in a general way thought the Jews as God's people were to be the rulers of all other people and should never pay tribute to other rulers. Their teachings on this line were privately given for fear of being apprehended as traitors to Rome. The Herodians were Jews who took sides with Herod, and stood firmly and publicly for the suzerainty of the Roman Empire, claiming that it was to the advantage of the people of Israel to be under the Roman power and the payment of tribute was right. The common people were understood to favor the view held by the Pharisees and oppose that of the Herodians. Representatives of these two classes came to Jesus in public where he was teaching and where the common people could note his answer. They hoped our Lord would do one of two things: either declare with the Herodians that the tax was right and proper, and thus break his influence with the common people, denounce the tax as improper, and hence declare that under no conditions then prevailing could the instigation of insurrection among the Jews in opposition to the tribute be construed as traitorous. They fully believed his answer would convict him of treason. (Z.'06-285; R.3853)

12:17 — RENDER TO CAESAR THE THINGS THAT ARE CAESAR'S —

This was not an evasive answer, but an answer in a full sense, probably far beyond their comprehension—"If Caesar has some just claims upon you, render to him accordingly. This will not interfere with God's just claims upon you which you should be equally ready to meet." They did understand that they had failed to entrap him. (Z.'06-285; R.3853)

12:18 — SADDUCEES — These were a class of well educated Jews, intelligent, but utterly lacking in any faith respecting a future life. (Z.'06-285; R.3853)

12:24 — DO YE NOT THEREFORE ERR, BECAUSE YE KNOW NOT THE SCRIPTURES, NEITHER THE POWER OF GOD? — If you sufficiently appreciated his power, you would know that he who was able to raise the dead is also able to order and direct all the incidents connected with the resurrection. If you had a proper appreciation of God's character you would not stumble over so trivial a matter as this. (Z.'06-285; R.3853)

12:26 — THE DEAD, THAT THEY RISE — Notice that he does not say "that these men are alive," but that "They are dead, but will rise." See Matt. 22, Luke 20.

AND THE GOD OF JACOB? — They had reasoned that the Old Testament had said very little about the resurrection. Jesus showed them that various features of the scriptures indirectly taught the resurrection without mentioning it in so many words. (Z.'06-285; R.3853)

12:27 — HE IS NOT THE GOD OF THE DEAD — Abraham, Isaac and Jacob had long been dead and for God thus to speak of them meant they were not extinct. (Z. '06-285; R.3853)

12:30 — THIS IS THE FIRST COMMANDMENT — Those who do not love the Lord with all their hearts, in whom self or some other idol has first place, will be seduced by the world, the flesh, or the Devil into some form of rebellion against the Divine word or the Divine providences. They will have schemes and theories and desires, which they will prefer to the Lord's plan and way, and their schemes when analyzed will usually be found based either upon selfishness or ambition or an evil spirit of envy, hatred, jealousy. (Z. '14-215; R.5499) The Lord's leading and the Lord's words lose their attractions to such as they lose their interest correspondingly and "walk no more with Him."

12:34 — THOU ART NOT FAR FROM THE KINGDOM OF GOD — One sincerely recognizing the Truths just stated must surely have been of honest heart and hence of the kind whom the Lord would be pleased to have enter the kingdom class, by a full consecration of their every power and talent to his service. This would be the practical outworking of this great commandment, fulness of love for God would lead to endeavors to serve and please him in every possible manner, and love for their fellow men would delight in telling the great tidings of great joy which shall be unto all people. (Z. '06-302; R.3862)

AND NO MAN AFTER THAT DURST ASK HIM ANY QUESTION

— Probably all classes of religious opponents feared to attempt further questioning, which could only result disastrously for themselves, showing their own deficiencies, and making him the more prominent as a teacher. (Z. '06-302; R.3862)

13:25 — AND THE POWERS THAT ARE IN HEAVEN SHALL BE SHAKEN — Many of these are already fallen from influence, and hence cease to be light bearers, and the number falling increase daily. The public no longer regard the ministers of Christ as unselfishly sacrificing their time and energy in order to carry blessings to the minds and hearts of the people, they now regard them as laborers, striving like men of other professions, for the emoluments and honors of their profession. Proportionately their influence and power are far from what they once were, they are shaken. (N-4-12-08)

13:27 — SEND HIS ANGELS — Messengers—the pilgrims and colporteurs. (Z. '10-5; R.4541) See note Matt. 13:41.

14:3 — THERE CAME A WOMAN — At first Mary recognized Jesus as the most wonderful of men, speaking as never man spake. Later she had come

to understand that he was a great teacher specially sent of God at a special time. Finally, through the awakening of Lazarus, her brother, from the dead, she had evidence that the power of God was in Jesus, and he was none other than the Son of God, and she did him reverence due his exalted station. (Z.'05-104; R.3535)

HAVING AN ALABASTER BOX...VERY PRECIOUS — The use of such costly perfumes was very rare indeed. Even emperors used them sparingly. It is said that Nero was the first of the emperors to use costly perfumes for his anointing. How much more worthy of tribute, homage, and anointing with sweet perfume was the prince of the kings of the earth! There was nearly a pint of the perfume, a Roman pound being about 12 ounces. Nor need we question the possibility of perfumes being so expensive, for even today we have a counterpart in value in the Attar of Roses made in the far East. It is claimed that 400,000 full grown roses are used to produce 1 oz. of this perfume, which in its purity sells as high as \$100 per oz., or \$1200 for the quantity used by Mary. (John 12:3)

AND SHE BRAKE THE BOX, AND POURED IT ON HIS HEAD — Mary could not put our Lord on the throne of earth but she could show that she was his devoted servant forever; she could not glorify him before all the people, but she could glorify and honor him in her own heart; she could not sing his praises and tell his worth publicly, but she could make melody in her own heart, and pour upon him a perfume which not only filled her home with its sweet savor, but has yielded a tender fragrance to the honor of womanhood in general, from that time to this. A sweet memorial has it been of a beautiful character and a loving heart. Considered in the light of the fragrance, blessing and refreshment which it has shed upon all the Lord's people throughout this Gospel age, Mary's costly alabaster jar of perfume has proved to be extremely cheap. (Z.'05-104; R.3535)

14:6 — SHE HATH WROUGHT A GOOD WORK ON ME — Woman's intuition had guided Mary in doing the proper thing at the proper time. She realized that she owed the Master a debt which she could never pay, and this costly offering of perfume would be a small tribute, a small expression of her gratitude. (Z.'05-104; R.3535)

14:7 — BUT ME YE HAVE NOT ALWAYS — He who is economical and penurious in his dealing with the Lord is sure to be the loser thereby. (Prov. 11:24, 25) It is a different matter for us to learn to be economical in our own affairs, but to be liberal to extravagant in the Lord's. We sometimes sing: "Thou art coming to a King, large petitions with thee bring." But whoever brings large petitions should be sure also to bring a large alabaster box of perfume for the Lord, not hoping thereby to merit divine favor or perfume his requests but as a mark of appreciation and thankfulness for blessings already received. Those who bring alabaster boxes of perfume of praise and

thankfulness have very little to ask generally. Rather they realize they are debtors already to such an extent that they can never show properly their appreciation of divine favor. They recognize that daily they are receiving more than they could ask or think, and that in the spiritual blessings alone they find satisfaction for their longings as in nothing else. Asking nothing, but giving thanks for all things, they receive from the Master such an outpour of blessing, that they are not able to receive it. Those who view the matter rightly must certainly feel that none of us have anything worthy to present to our Lord, that our very best is not worthy of him, even our most costly gifts and sacrifices, and but feeble express the real sentiments of our hearts. How glad we are when our humble efforts are accepted by the Lord, and how we hope that ultimately we shall hear the same sweet voice saying "He (or she) hath done what she could." (Z. '05-104; R.3535)

14:8 — SHE IS COME AFOREHAND TO ANOINT MY BODY TO THE BURYING — It was appropriate she should spend a great sum on the Lord—that the head upon which fell the slanders and anathemas of the chief priests and doctors of divinity of that day, and on which shortly the crown of thorns would be placed should now be honored by one among the few who realized his true worth, grandeur, kingship, who recognized he was the son of God. Also that those feet which had trodden the valleys and hillsides of Palestine, which were so weary at times, and which so soon would be pierced with nails on the cross, should now be highly honored by one who appreciated, loved, trusted, and who was seeking to walk in the Master's footsteps. (Z. '05-104; R.3535)

14:15 — UPPER ROOM — This upper room is supposed to be the one in which the apostles and others were gathered to await the Pentecostal blessing.

14:20 — IT IS ONE OF THE TWELVE, THAT DIPPETH WITH ME IN THE DISH — The eating of a meal together was a pledge of faithfulness and goodwill and this shows the despicable character and deceit of Judas. We can imagine the look of our Lord's eye as he gave Judas the sop, a mark of favor, saying in word and look; "Why do you resist my lovingkindnesses? You have professed to be my disciple, a friend; I surely have done the part of a friend to you." That look and that sop should have overwhelmed the selfish Judas, but as the mercy of the Lord in taking away the plagues from Pharaoh, had so much the more hardened Pharaoh's heart, so every additional manifestation of our Lord's humility and kindness, seems to have hardened the heart of Judas. So far from repenting he was more embittered, more determined to carry out his program. It shone in his eye. Our Lord read his thoughts and said; "That thou doest do quickly." (John 15:27)

14:21 — GOOD WERE IT FOR THAT MAN IF HE HAD NEVER BEEN BORN — This would seem to show that Judas' sin was unto second death, that there is no hope for him. (See Matt. 26:21-25; Mark 14:18-21; John 13:21-30)

14:36 — NEVERTHELESS NOT WHAT I WILL, BUT WHAT THOU WILT — In the matter of our Lord's baptism into death, there was no hesitation on his part. From the very beginning he voluntarily participated in it. The ignominious death was the thing which he prayed might pass, if it were possible. But this he learned was the Father's will for Him and he was content to have it so. There was nothing in the Law upon which our Lord could be executed as a blasphemer of the divine Law. Yet blasphemy was the charge preferred against him. (Matt. 26:63-65; Mark 14:61-64) Apparently then the thing which was weighing on his mind and from which he would have liked to be relieved, was the ignominy and shame of being crucified as a criminal, as a blasphemer of the Father he loved so well. Jesus knew he had come into the world to die and that he must suffer. But this part of his experience he had not fully understood. Evidently he knew that "As Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up" for comparatively early in his ministry he had stated this in his conversation with Nicodemus. (John 3:14) But as he came down nearer to the time of his humiliation, his degradation, and realized all that it meant, he felt a great shrinking from it, and poured out his heart in the cry—"If it be possible let this cup pass from me." But immediately, proving that his words at the time of his consecration: "Lo I come to do thy will, O, God" were not empty words—He added: "Nevertheless, not as I will, but as thou wilt." (Matt. 26:39) We are not to suppose that he prayed for the cup of death to pass away; but he wondered whether or not the ignominious experiences of the crucifixion might pass. Yet we find that he did not murmur nor rebel. (Z. '14-85; R.5421)

14:52 — AND FLED FROM THEM NAKED — Supposedly John Mark, the writer of this Gospel, and that he lived on the premises of which the Gethsemane Garden was a part. (Z. '08-142; R.4168)

16:9-20 The *Vatican* (#1209) and the *Sinaitic MSS.* (written about 350 A.D.) omit all verses from 9-20 inclusive. *Alex. MS.* contains them.

16:18 — AND THEY SHALL RECOVER — That our Lord ever spoke in unknown tongues is not stated. But it is recorded that he did cast out demons, raise the dead, heal the sick, and also he sent out his disciples clothed with power and authority to do the same. We should notice, however, that though Jesus did many wonderful works, they are expressly stated to have been for signs—"These things did Jesus and manifested forth his glory"—the glorious work of the Millennium. We are not then to understand that it was God's will in Jesus' day that all sick should be cured

by divine power, all demons cast out, etc., but that just a sufficiency of this kind of work was to be done to give evidence of the change of dispensation—to testify of Jesus and his Apostles—to authenticate their teachings and ministry as divine. Nor were these healings merely performed on those who were converts to the Lord, his disciples. On the contrary many of the miracles recorded were done, not to disciples but to pronounced sinners, as illustrated see John 5:2-9 and note.

As an evidence of witness to the baptism of the Spirit at Pentecost, but not a part of it, were gifts similar to those Jesus had, and these were generally distributed amongst all believers at that time, as we read that a measure of the Spirit was granted to every man to profit withal—for the general advantage of the cause with which all were identified—the establishment of the Church. In writing to the Corinthians (1 Cor. 12:4-11) Paul shows that the Holy Spirit thus operated in the early church. But some will say that as our Lord gave much of his time to working miracles, and comparatively little of it to doctrinal teachings, we should follow his example rather than that of the Apostles. But not so—“Of the people there was none with Him.” (Isa. 63:3) The Lord was begotten of the Holy Spirit at the time of his baptism, but no others were so begotten till Pentecost. Hence neither the Jews nor even the Lord’s favorite followers and disciples could enter into or properly sympathize with him, because they were not like him begotten of the Holy Spirit. He could not therefore teach them spiritual things, as would have been his preference (1 Cor. 2:14), and he so stated in John 16:13,12. As he said to Nicodemus, “If I have told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things.” (John 3:12) Therefore he gave his time and attentions to such things as could be appreciated by natural men to some extent, and to parables and dark sayings and typical miracles which would be understood by his apostles and followers after the descent of the Holy Spirit at Pentecost. Hence it is since Pentecost that enlightenment has come to the Church, opening the eyes of our understanding and causing us more and more to appreciate the greatness of God’s love. (N-2-4-07)

LUKE

1:11 — ANGEL OF THE LORD STANDING ON THE RIGHT SIDE OF THE ALTAR OF INCENSE — It was necessary that two children should be born in Israel, one to be the precursor of the other. Exactly on time (foretold by Daniel) the angel Gabriel appeared to Zecharias.

1:72 — HOLY COVENANT — Here it is stated that God's oath to Abraham was his holy Covenant. (Acts 3:25; Heb. 6:13-20)

2:2 — CYRENIUS — Cyrenius, the literal English in the A.V. of the Greek name which itself is the Greek form of the Roman "*Quirinius*." (*Publius Sulpicius Quirinius*) He was Consul A.U.C. 742; B.C.12, and made Governor of Syria after the banishment of Archilans in A.D. 6. He was sent to make an enrollment of property in Syria, and made accordingly both there and in Judea a census. But this census (vs. 2) seems to be identified with one that took place at the birth of Christ when Sentius Saturninus was governor of Syria. Hence a considerable difficulty has arisen which has been variously solved, either by supposing some corruption in Luke's text, or by an unusual sense to his words. But A. W. Zunipt of Berlin, has shown it to be probable that Quirinius was twice governor of Syria and by arguments long, but very striking and satisfactory, fixes the time of his first governorship at from B.C. 4 to B.C. 1 when he was succeeded by M. Lollius. (*S.B.D.*)

2:14 — AND ON EARTH PEACE, GOOD WILL TOWARD MEN — The song which the angels sung has been seized upon and misapplied by some who do not see the Plan of God for the salvation of the world. Becoming discouraged by the seemingly poor prospect for the world's conversion these have put forth a version of this passage more in harmony with their own doubts and misconceptions. *R.V.*: "Peace on earth among men of Good will." *A.R.V.*: "Peace on earth among men in whom he is well pleased," we do not believe to be the thought of the original. Such a translation eliminates the thought of God's eventual good will toward all the world and greatly minimizes the scope of the glorious song. It implies that merely men who have a feeling of good will are or will be at peace among themselves. How utterly barren of hope for all men would such an expression be! But this song was a prophecy of God's purpose to bring about through the newly born child the abrogation of the curse and the establishment of peace and sinlessness among mankind, in which God and man would become at one. It was an expression of God's good will. His good purpose to bring man back to the image and likeness of himself in which Adam was created. When this

shall have been accomplished then peace will dwell in all the earth, for the causes of inharmony will have been eliminated. (Z. '14-342; R.5575)

3:2 — JOHN — John the Baptist had the great distinction of being the first of God's witnesses among men regarding the only begotten Son of God. John as a grand character from whatever standpoint we view him, and all of God's people now seeking to witness faithfully may draw some valuable lessons from his course. Additionally he was a type of all the faithful witnesses of the Gospel age. Although he was not an example to us in his manner of speech or dress or general methods, yet his peculiarities in these things specially adapted him to the witnessing the Lord designed him to do. Living in a time of increase of wealth and luxury, John was all the more attractive as the conventionalities of his time, and of the evidences which these gave of his complete separation from the world, and complete devotion to his special ministry. The people of Israel, as our Lord said, carefully cherished the memories of their great prophets and garnished their sepulchres, although they were not sufficiently careful to heed the teachings of these prophets. Among the ancient prophets Elijah was one of the most revered and the fact that John simulated him in dress and general demeanor and in forceful teaching attracted the people much more than would have been the case. (Z. '04-380; R.3477)

3:8 — REPENTANCE — John called on the people to repent because the kingdom of God was about to be established, and urging them that they would not be fit for a share in it unless their hearts were fully turned to the Lord and away from sin. (Z. '04-380; R.3477) Elijah (from John 1:21) as John was the forerunner of one greater than himself, a more important witness composed of many members preparing the way for Messiah's kingdom and announcing it to all who have ears to hear. John introduced Jesus in the flesh, but the greater than John, the Elijah of many members will introduce the greater, the glorious Christ of many members. The real Elijah, who for 1900 years has been fulfilling the predictions of the prophet Malachi, has been composed of many members, witnesses for Christ throughout this Gospel age. (Z. '04-380; R.3477) (Matt. 17:10-13) So the words of Jesus and of John are in full accord. John was not the Elijah mentioned by the prophet Malachi and yet he did a work of Elijah among the Jews who received his message. As it is the work of the greater Elijah to draw attention to the great Christ and the work accomplished by Him, so it was John's mission in the Jewish nation to call attention to Jesus in the flesh. In this sense he was the Elijah to those who received it, for to such he did the work of Elijah. (Z. '04-380; R.3477)

The Prophet Malachi declared that one of two results would follow the work of the true Elijah. Either it would turn the hearts of the fathers to the children and the hearts of the children to the fathers—i.e. would bring the people into full accord and loving harmony; or else it would result in a great

curse of great tribulation upon the people. The world must be made ready for Messiah's kingdom either by repentance and true conversion to the Lord or else by judgments of the Lord. Malachi does not state by which way the results will be accomplished, but other scriptures indicate that the work of the antitypical Elijah would not succeed, would not convert the world, and as a result the establishment of Messiah's kingdom will come with a time of trouble as was not since there was a nation. (Z. '04-380; R.3477)

3:16 — WITH FIRE — See note on John 1:27.

3:20 — SHUT UP JOHN IN PRISON — John's ministry probably continued a year after Jesus' baptism. Then he was shut up in prison for about a year before he was beheaded. (Z. '17-23)

3:21 — PRAYING — Luke does not say here what words Jesus used in praying, but Paul, under inspiration tells us in Heb. 10:4-9; it was the expression of Jesus' consecration to do his Father's will. From then on he began to see a depth of meaning in the written words of God, which hitherto he had not fully discerned. Let no one suppose that he can enjoy a knowledge of the deep things of God, unless he is prepared to do the will of God. The heavenly way was also opened up to him, that 3-1/2 year journey. By his resolute determination to do the will of God, submit to the molding influences of God's words, his place in the new heavens became accessible to him.

3:23 — AND JESUS HIMSELF — The public were expecting a personage of high rank, of great influence, of striking and commanding appearance, and if our Lord had been an impostor he would have tried to fulfill the public expectation. Either he would have given them to believe that he controlled wealth and influence, or else he would at least have been boastful and heady, thereby making up for any deficiency along the line of their expectation. By a studied exclusiveness of manner and haughty disdain of the poor and the sinful an impostor would have sought to rank himself in public estimation by claiming the possession of every noble and lofty sentiment above others. Our Lord was of the royal tribe of Judah, and the royal family of David. Had he been an impostor this relationship to the kingly line and the references to divine prophecy regarding God's promise to David would have been flaunted on every possible occasion. Yet we find him meek and lowly of heart, not bombastic, not boastful or self obtrusive. So we see all the more clearly why he attracted special characters for his disciples and why he failed to attract the masses. We see it was the Father's design that our Lord should attract to himself as disciples, the meek and lowly of heart, the reverential, the sincere, and that he should more or less repel the worldly wise rulers, and the masses who later crucified him.

Let us note that these same principles of attraction and repulsion have persisted through this gospel age and are still operative. The masses may be influenced temporarily and even say “Never man spake like this man,” or “When Messiah cometh will he do greater works than this man doeth?” But the masses will not be attracted permanently, for the Lord does not wish to attract those whose hearts are not in the proper attitude of consecration and faith. (*Z. '04-382; R.3478*)

4:3 — STONE THAT IT BE MADE BREAD — After the fast he was very hungry and Satan reminded him that his hunger was a legitimate craving of nature, that if he were God’s Son he had every right to all the favors of God (not having forfeited his life by disobedience) and that he had the power to perform miracles. Then why not use that power to satisfy his own proper needs. Christ may also have been thus tempted to prove that he was the Son of God.

4:4 — BUT BY EVERY WORD OF GOD — Jesus at once, with his keen mind, detected at once the one flaw in all this. He had received the holy spirit in his anointing in order that he might lay down his life as a human being, sacrificing himself as a Ransom for the race of mankind. he may have thought—“If now I use this holy power, given to me for sacrificing myself, in an opposite way—to restore and strengthen my mortal body, which I have just given to die, it would be wrong, contrary to divine intention. However hungry I feel, I cannot do this.” We also cannot use our privileges as New Creatures to gratify earthly desires or earthly advantage. We should not pray for earthly advantage, nor preach for gain. (*Z. '06-41,42; R.3717*) Every word of God is a word of life for the New Creature. Our life is more than material food. We are not to use time for earthly advantages.

4:5-8 — This temptation was along the lines of the Devil, the one by which he had fallen. Christ taken in mental view. The very high mountain was Satan’s dominion of earth. He would have Jesus believe that he was willing to assist in the uplifting and blessing of man, if only he could be recognized as Master; that he would withdraw the blindness and evil influence and sorrow he had put upon men to keep them his own; and to exert all his power to help Jesus if he (Jesus) would serve and obey Satan. Also it may have appeared that Satan was tired and how great a step in the uplift of mankind it would be to convert and gain over Satan and thus start the work with his cooperation! Jesus’ answer settled the question, he was not consecrated to the work but to the Father. “Get thee behind me, Satan.” I will not recognize you. You are not only God’s opponent but mine also in that you try to alienate my affections from him. You oppose me in my work in every way in your power so far as the Almighty will permit you. No more can you do and if in the Lord’s providence this should cause me pain, trials, disappointments, suffering, death, I have already pledged myself to the

Father to the full extent. Jesus knew that thereafter Satan would oppose him bitterly at every point. (Z. '06-44; R.3719)

4:9-12 — Brought him in mind to the temple of Jerusalem. This temptation is of the world and is given as the second in Matthew. This was a misapplication of Scripture to deceive—a suggestion that if Jesus would leap from that height it would attract the attention of the people and the Scripture would undoubtedly be fulfilled in this way. It would be a wonderful manifestation of his divine power and all the people would give attention to him as the Messiah and thus his mission would be fully launched in one day. Our Lord's meditation of Scripture told him that such an act would not be in accordance with the divine will and would be tempting God, as it would be going against the established Law of gravitation. We should copy our Lord in this respect. The world wants signs of our Spirit adoption—magic, magnetic healing, outward show of piety. These accepted by Romanists, Dowie, Christian Science, etc. We should avoid all spectacular actions, unreasonable procedure. (Z. '06-43; R.3719)

4:22 — **WITNESS** — Means bear testimony or evidence. They heard him with their own ears.

WONDERED — From a word meaning to look closely.

GRACIOUS WORDS — The words of the graciousness.

PROCEEDED — Those proceeding out of; from a word meaning traverse, travel, make a journey; from travel by land, proceedings, ways.

4:26 — **A WOMAN THAT WAS A WIDOW** — Our Lord points out that there was a difference in the heart condition as between some of these lepers of Israel and the Syrian leper. These "many lepers" had probably heard of Elisha, as well as had the little maid. The lepers of Israel had not faith enough to think it worth while to seek Elisha, even though he was in their own country; while this Syrian leper, a Gentile, outside of Israel's covenant and a stranger to God, journeyed many miles and brought many presents, for his faith and hope were strong. So also there was faith found in the widow, and probably on this account Elijah was sent to her. The lesson Jesus was teaching was that only those who exercised faith would get the blessing. That Israel was just as lacking in faith now as in the days of Elijah and Elisha, and that "without faith it is impossible to please God," so they would receive no blessing from him until they could exercise faith. So God tells of his love and his willingness to forgive sins, yet only those who have faith in Christ and come to have their sins forgiven, can get the blessing. (Z. '98-236; R.2348) The Nazarenes were angered at this reproof.

4:27 — **NAAMAN THE SYRIAN** — See note on verse 26 above.

4:34 — ART THOU COME TO DESTROY US? — These demons were not in some far off place of torture, but were prowling around amongst mankind seeking whom they might ensnare. They evidently understood full well, too, that their end would be destruction that—“the wages of sin is death.” These seemed to know that the due time of their test was some time in the future. (*Sermon*, 1-17-'09)

5:1 — GENNESARET — The sea of Galilee, Gennesaret = same as Chimmereth = a lyre. Called also in Old Testament the “Sea of Chinnereth” or “Cinneroth” (Num. 24:11; Josh. 12:3) from a town of that name near its shore. (Josh. 19:35) At its northwest angle was a beautiful and fertile plain called “Gennesaret” from which the Lake took its later name. (See 1 Macc. 11:67) Province of Galilee on its eastern border, so got name; also “Sea of Tiberias” from the celebrated city. (John 6:1)

5:3 — TAUGHT THE PEOPLE OUT OF THE SHIP — The two ships may represent two phases of the kingdom. Jesus entered into Simon's (Peter's) which may represent the heavenly phase (Peter given two keys of Kingdom). All the families of the earth will be taught out of this ship during the Millennium.

5:4 — LET DOWN YOUR NETS FOR A DRAUGHT — Picturing the fishing of men in the Millennium. (Rev. 14:6)

5:5 — AND HAVE TAKEN NOTHING — All the night of the Gospel age, caught but a “little flock” (See John 21:1-12)

5:6 — AND THEIR NET BRAKE — The Sea of Galilee was always famed for the number and variety of its fish, over 50 kinds. The shoal of fish often more than an acre, and when the fish are moving slowly forward in a mass and are rising out of the water they are packed so close together that it looks as if a heavy rain were beating down upon the surface of the water. (*Z.* '06-45; *R.* 3720)

5:7 — SO THAT THEY BEGAN TO SINK — It will take the combined efforts of both phases of the kingdom to accomplish the Restitution. (*Elder Bro. Edwin Bundy*, Boston, 8-19-06) The object of the miracle was to convince finally and fully Peter, Andrew, James and John as to the Lord's relationship to the Father, and his power of control over things temporal as well as spiritual and it had its designed effect. (vss. 8, 9)

5:8 — FOR I AM A SINFUL MAN, O LORD — Because Jesus was perfect and holy and had direct intercourse with the Father and the heavenly powers, while they (the four) were weak and sinful and imperfect through the fall.

5:11 — THEY FORSOOK ALL, AND FOLLOWED HIM — Not without making due provision for the boats and fish. They here decided, positively and for good, to enter the Father's service with Jesus. Let us each remember the importance of a positive decision concerning our consecration to the Father and Jesus. Let us as wisely as possible arrange life's affairs so as to be without anxiety re earthly things, that we may the more completely give all our time and energy to the service of God. (Z. '06-46; R.3720) Let us once for all as wisely as possible arrange our temporary in accordance with the reasonable demands of others concerning them and then faithfully persevere to the end of the race. See Mark 1:20.

6:5 — LORD ALSO OF THE SABBATH — What a personality our Lord must have had that he could make such a statement before his enemies without being challenged! We are convinced that he not only spake as never man spake, but that his appearance must have been superior to that of members of the fallen race. (Z. '06-107; R.3754)

6:7 — THAT THEY MIGHT FIND AN ACCUSATION AGAINST HIM — As our Lord's healing was done not by manual labor, but by the word of his mouth, the captiousness of his adversaries is most evident. They fain would condemn him on some score. His defense of his disciples was complete—would he now commit himself to a matter of healing on the Sabbath. (Z. '06-108; R.3754)

6:11 — WHAT THEY MIGHT DO TO JESUS — The Pharisees were answered at every point, and less popular in Galilee than in Judea anyway, they felt that their influence before the people had been lessened by their conflict with the Lord, the Great Teacher. They were rabid sectarians fully convinced of their own importance. They felt that anything that discredited them, must be injurious to the Lord and to his cause, that they were the orthodox body, and that they would be fully justified in murdering anyone whose words and conduct so overmatched them as to hinder their influence from spreading more and more over all the people of Israel.

A similar spirit prevails today, among many outwardly zealous for religion. They are so deficient in mercy, love, so bound by the sectarian systems with which they are identified, that they would be willing to persecute as thoroughly as opportunity would permit, any of the members of the Master's body, whose presentations of the Truth today would seem to diminish their honor and standing before the world. Let us, understanding and appreciating our relationship to the Lord, be obedient to the very Spirit of it. (Z. '06-108; R.3754)

6:12 — CONTINUED ALL NIGHT IN PRAYER TO GOD — Evidently to take counsel with the Father in respect to his work and his collaborators in it. It is probable that Jesus knew the greater number of those who would form the

twelve; for the most of them had been with him from the first. The problem which gave him most concern was almost certainly respecting Judas, as to whether he should be called to be one of the twelve. Jesus knew what was in man (John 2:25) and it could hardly be other than that he knew the limitations of Judas' character.

6:29 — ON THE ONE CHEEK OFFER ALSO THE OTHER — When Jesus was evilly entreated and carried to the brow of a hill to be cast headlong, he did not use his superior power to injure his enemies, but passed through the midst, directly or indirectly exercising a restraining influence over them. (Luke 4:29, 30) So, Paul, learning of the threats of the Jews against his life, did not threaten nor pray evil on their heads, but he did use such steps as he could to thwart their evil designs, sending word to the governor, invoking the power of the civil authorities as at another time he appealed to the people. (Acts 23:1-5, 17) The lesson for us is that we may use all lawful or legal means in self defense, and may even wisely run away from dangers and persecutors, as the Lord directed, and the apostles did. (Matt. 10:23; 2 Cor. 11:33) But we are not authorized to retaliate.

FORBID NOT TO TAKE THY COAT ALSO — The Revisors translated this to mean that if anyone is disposed to go to Law with you and take away your coat, you should settle with him, even if it deprive you of both coat and cloak. This lesson of submission is a very hard one to learn, and many would take advantage of us and we would get the bad end in many a bargain. The lesson upon ourselves would be valuable to the development of the Master's graces in us, and who could tell but that the example might be very potent upon those who would fraudulently, violently, take advantage of our obedience to Jesus. (*Z. '06-77; R.3738*)

6:30 — AND OF HIM THAT TAKETH AWAY THY GOODS ASK THEM NOT AGAIN — We cannot think that the Lord meant that we should neglect the interests of our own homes and families in giving to others or loaning to them. Our Lord in this as in all things wished his followers to be wise as serpents and harmless as doves. What he wished to impress was that spirit or disposition which would have pleasure in giving to the needy, and which is so circumstanced as to be able to comply with such requests and would gladly do so, using proper discretion and judgment as to time, place, person. The spirit of Christ is a benevolent one, not a stingy one. Takes delight in giving wisely.

6:31 — AS YE WOULD THAT MEN SHOULD DO TO YOU, DO YE ALSO TO THEM LIKEWISE — Love for the neighbor was a feature of the Law, and in enjoining this the traditions of the elders were quite right; but they added to it that an enemy should be hated, though the law said nothing of the kind, but urged that if an enemy's ox, ass or property of any kind were seen going astray or about to be injured, it should be protected

and assisted and help for the owner. Jesus thus pointed out the real meaning of the Law (Matt. 5:44—*R.V.* which is in harmony with the oldest Greek MSS.)

This does not mean that the Lord treats his enemies with the same degree of blessing he grants to his children, and friends, nor that we are to love our enemies in the same sense as we love our friends and companions. The Lord gives special blessing to those who are specially his, and so we may properly give more of love and favor to those in accord with the truth and us. The lesson is large heartedness, generosity. Similarly, our greeting, civilities of life, are to be extended not merely to our brethren, natural or spiritual. We are to have kind intentions toward all, enjoying the privilege of extending these, thus comforting and refreshing all with whom we come in contact, generosity, breadth of character. (*Z. '06-78; R.3738*)

6:36 — BE YE THEREFORE MERCIFUL, AS YOUR FATHER ALSO IS MERCIFUL — It would have been impossible for our great teacher to set us any other example than the perfect one, though he knew we would fall short of it. The fact that our endeavors would not bring perfect results could only bring a blessing to us, for it would make us realize our own imperfections and our need of the covering of our dear Redeemer's robe of righteousness, until in the First Resurrection we are made perfect like him, share his glory, see him as he is and perfectly reflect, as he does, the Heavenly Father's perfection. Meanwhile all our unintentional shortcomings are graciously covered from the Father's sight by the merit of our dear Redeemer. The Lord will judge us worthy or unworthy of a resurrection—not according to the flesh but according to the endeavors of our hearts as New Creatures. (*Z. '06-79; R.3739*)

7:36 — ONE OF THE PHARISEES — Simon a very common name among the Jews, and hence it is not so remarkable that there were two Simons. It is a little peculiar that there are so many similar features connected with the two entertainments that at both of them our Lord's feet were anointed. (See Matt. 26:6-13 and John 12:1-9) It is supposed that about 1-1/2 years elapsed between the two events, that in Matt. and John being just prior to Jesus' death. (*Z. '00-138; R.2625*)

DESIRED HIM THAT HE WOULD EAT WITH HIM — Simon evidently considerably impressed with our Lord's character and teachings. He thought it would be pleasant to invite our Lord to dinner, thus to honor him and possibly have a little notoriety himself in connection with the noted Nazarene. Simon treated him kindly and politely but did not go to any extremes of politeness, perhaps figuring he was not used to such entertainments but was rather the companion of fishermen and common people, generally.

8:12 — HEAR — Jesus elsewhere (Matt. 13:38) states that the field is the world, but not all the field or world is being planted now. Vast areas of the world are already sown thickly with various human doctrines and are growing great crops after their kind. The field was first a Jewish field, already prepared by divine instruction and disciplines. The middle wall of partition was broken down so that no distinction is now made between Jew and Gentile, but yet only a small, limited portion of the Gentile field is sown, being only the comparatively few among whom the Gospel has been declared. So the field (wheat) in which the word is sown may be said to be Christendom, and not in Heathendom where the word has never gone, and here we are to look for the four kinds of hearts. In Christendom are like the wayside, hard trodden by life's experiences; sometimes by too great property, unprepared to receive God's word, do not appreciate it. Though such hear the message it enters not into their heart (they do not understand it). (Matt. 13:19) It is to them merely a mental hearing, they take little interest in it. At first they may see some of its beauties but it never enters in, becomes theirs, they are not specially to be blamed, though we may sympathize with them. (Z. '06-125; R.3764) These constitute the most numerous class in every congregation of the nominal church. They are merely formalities. (Z. '10-202; R.4634)

AND TAKETH AWAY THE WORD OUT OF THEIR HEARTS — Ere long the Adversary steals away from them every element of truth which they once had seen or appreciated.

LEST THEY SHOULD BELIEVE AND BE SAVED — Blinds their eyes. (2 Cor. 4:4) Satan does not want anyone to know the Lord or see how good He is, and uses all his power to prevent it, he wants all to be his subjects, as he tempted Jesus to be. While all the soil is not suitable, the intimation is that it is within the power of many to correct and offset the unfavorable conditions in themselves. (Z. '10-203; R.4634) The Lord may through trials and sufferings and disappointments in the present life plow them up, "plow up the subsoil of the stagnant heart" and make them ready for the truth. (Z. '06-125; R.3764)

8:13 — AND IN TIME OF TEMPTATION FALL AWAY — Here it is shown that if we would be of the Kingdom class we must do more than receive the word of His testimony (Rev. 3:10), even though we receive it with joy. The stony shallow ground represents a class of hearers who rejoice greatly in the truth, but do not endure. Patient endurance is necessary to develop the grain and thoroughly ripen it and make it fit for the garner. How important cheerful endurance seems to be in the light of God's Word! He who judges the thoughts would not be pleased with his children, even if he saw them enduring much for his sake if they endured it in an impatient and unhappy frame of mind. They would not thus be a copy of God's dear Son

whose attitude is “I delight to do thy will, Oh, my God.” (Z. '11-409; R.4910) (Mal. 2:13)

8:14 — AND BRING NO FRUIT TO PERFECTION — “I have not found thy works complete (finished, perfect) before my God” (Rev. 3:2) This class is the most disappointing of all. (Z. '06-126; R.3764) What a sad report to be made. Let us seek diligently that our hearts are true and loyal and single to God. You cannot give your time and strength to worldly matters and at the same time make your calling and election sure to a place with me in my kingdom. “Whosoever would be my disciple let him take up his cross and follow me.” (Luke 9:23) (Z. '10-203; R.4634)

8:15 — HONEST AND GOOD HEART — Under present conditions God can do nothing with a dishonest heart. During the Millennial Age this class will receive the necessary stripes; just exactly what they need; to bring them into accord with righteousness. But for the time being God appeals only to the honest hearted. It is a wonderful privilege to become a member of the body of Christ. God is not forcing anyone to become a member. How strange it would be if he should say: If you will not become a member of the Bride class, you shall go to eternal torture! Nay, dear brethren, He lays before us the grandeur of the Divine Plan that seeing it we may be eager to become heirs of God and joint heirs with Christ our Lord. This is set before us in the Bible as a “pearl of great price.” If we do not care to come in under the invitation given we need not come at all. It is a great honor to hear and understand this message. The one thing that is the basis of God’s favor is sincerity. There are people who are born dishonest, insincere, self-sufficient that would surely lead them to take a wrong course.

HONEST HEART — One that admits its sin and weakness, its inability to do of itself anything that would make it worthy of God’s attention, and its need of a Redeemer.

GOOD HEART — One longing for, hungering after righteousness and fellowship with God. (Z. '14-375; R.5594)

BRING FORTH FRUIT WITH PATIENCE — In looking for the members of the kingdom, the Lord is looking for a depth of soil (heart, character) that will be patient to endure. Those who lack this one quality will not be fit for the Kingdom. Patience is necessary as an element of character on any plane of being, but with the Christian it is specially important to have it developed from the beginning of the race. We need it at the first quarter, and at the second quarter and at the third and at the mark of the fourth, perfect love, and when we have reached this mark where we love not only our friends but our enemies, it is required of us that we stand up to the mark faithfully, cheerfully, patiently, enduring the tests which the Lord

will see fit even then to have come upon us. (Deut. 13:3) The Lord will prove us. (Z. '11-409; R.4910)

8:27 — TOMBS — See notes on Mark 5.

8:37 — It seems they cared more about the loss of the swine than they did that a fellow man was released from demons.

8:39 — Our Lord's journey on that occasion seems to have resulted in the conversion of but one person, the demoniac, all subsequent work being done through him. If we cannot be apostles we can at least follow the example of the one freed from demons; we can go to our homes and friends and there confess the Lord and his mighty power in us. We can thus sound forth the praises of Him who called us out of darkness into his marvellous light, and thus colabor with God in the ministry of truth.

9:16 — GAVE TO THE DISCIPLES TO SET BEFORE THE MULTITUDE

— How gracious of our Lord to arrange matters so! The disciples were thus better witnesses to the power of the miracle, and the people were more or less made acquainted with the Apostles, who perhaps after Pentecost met many of them and as the Master's representatives bore to them the heavenly food. It is still the same for the Lord will find, feed, and strengthen his people. He is not at all dependent on us to carry Present Truth to the hungry multitude, but for their own advantage he has given us the privilege of laboring with Him. How eager we should be that any little barley loaves we may have, or any little fishes we possess—any dollars and dimes, any time, and influence, might be used of the Lord in His blessed work!

While such a course is in the Scriptures dignified with the name of sacrifice, yet those who appreciate the situation properly, it is the very reverse. We are glad to note this privilege is so highly esteemed by those who are now rejoicing in present truth. It is a matter of continual wonder to the enemies of the Truth, as well as to the slightly interested that means never seem lacking for sending out the harvest message, and that without resorting to appeals to the world through fairs, etc., the spirit of the Lord seems to accompany the Truth, so that those who have the truth and talents of any kind for the Lord's service rejoice with joy, unspeakable to have these talents used, giving thanks to the Master for the privilege they enjoy. (Z. '06-158; R.3781)

9:17 — AND WERE ALL FILLED — Not merely a taste but a satisfying portion. All had sufficient. (Z. '06-158; R.3781)

FRAGMENTS THAT REMAINED TO THEM TWELVE BASKETS

— Quite probably some of the Lord's dear disciples of the present, need to learn the lesson of economy as much as did the disciples, and the multitude.

To some this lesson may come more easily than to others, but it is a usual experience in life that wilful waste brings woeful want. This does not mean we should be miserly. (See Prov. 11:24) Those who had scattered to others had their haversacks full and gained a supply for themselves.

We can apply this lesson to spiritual things. The Lord's people are to be distributors. Having freely received of his bounty, grace and truth, we are to distribute freely. Those who distribute will have the privilege of gathering for themselves, that each may have more than he gave away. How true it is that those who are most intent upon feeding others with the bread of life are themselves most bountifully supplied! Let us see to it then that we have generosity re the spiritual food as well as the natural. Let us give forth the word of Life and water of Life. While we do so from good, honest, sincere hearts with a desire to honor the Lord and bless his people, and without pride or selfishness on our part, we may rest assured that he will give us more and more of a rich supply for our own spiritual growth and sustenance. (Z. '05-45; R.3504)

The fragments gathered were not those left by the multitude, but these probably were permitted to go to the birds and squirrels. The fragments gathered by our Lord were those broken by the Apostles—food that was clean and good and in every way suitable for further use. (Z. '06-158; R.3781) So there was a full basket for each Apostle. Am I realizing that the Lord fills my basket (heart) with the blessings similar to those I give to others?

Jesus desires to give us each opportunities for sacrificing in connection with His service, thus to bless and enable us to appreciate our privileges more. If the harvest work were blessed with many wealthy friends and abundance of money, perhaps this would foster more of a worldly spirit of pride and outward display which would be disadvantageous to the cause and unfavorable to us. Let us be content and take heed to the fragments. (Z. '06-158; R.3781)

9:27 — See Matt. 16:28.

9:28 — EIGHT DAYS — See John 20:26. Notice the expression “about an eight days,” i.e. little more than a week. This harmonizes with Matt. 17:1 and Mark 9:2 if we count the one in which these words (vs. 27) were uttered as one, then six days and now the fulfilment came on the eighth day. See eighth day in Lev. 9:1.

SAYING — (*Diag.*): “about eight days after these words,” proving this scene to be the fulfilment of vs. 27. (See Z. '10-232; R.4649)

TOOK PETER AND JOHN AND JAMES — These three disciples formed no part of this picture, they were merely witnesses. (2 Pet. 1:16)

AND WENT UP INTO A MOUNTAIN TO PRAY — As this vision was granted while Jesus and the apostles were at prayer (for it started as a prayer meeting) so all who seek God in prayer, may, to a large extent, realize this same blessed vision of the Kingdom (glories to come) and may to some extent with the hearing of faith recognize the voice of God saying “This is my beloved Son, in whom I am well pleased.” realize that as members of the body of Christ their sacrifice must also be finished in actual death before entering glory. (Rom. 8:17) (*Z. '00-205, 203; R.2659*)

9:30 — MOSES AND ELIAS — Both Moses and Elijah had fasted for 40 days. Not only the ancient one trusted in a sacrifice to come, but the Gospel Church trusts in the same sacrifice already accomplished for her, and there is full communion or fellowship between the two. Also when the kingdom is established, surely all of the Lord's faithful will look to Calvary and its great sacrifice for sins as being the very center of the divine program on which hangs all the blessings both for the Church and for the world through the Kingdom of God's dear Son. (*Z. '06-184; R.3794*)

Are three possible pictures here:

(1) Moses representing the faithful overcomers who preceded Jesus our Lord. (Heb. 11) who cannot be made perfect until the kingdom is established. (Heb. 11:39,40; Psa. 45:16) Elijah representing the overcomers of the Gospel age. Jesus—being as now a glorified spirit being. (*Z. '98-111; R.2289; Z. '00-204; R.2659*)

(2) Or, this picture the two classes to be associated with Jesus in the Kingdom. Moses—Ancient Worthy class (Heb. 11) who will be the earthly representatives of the Kingdom. “Ye shall see Abraham, Isaac and Jacob in the Kingdom” (Luke 13:28) “Moses verily was faithful as a servant over his own house.” (Heb. 3:5) Elijah—the body of Christ, the bride of Christ who shall be with him and see his glory, invisible to men but be spirit beings of the divine nature, the heavenly phase. Jesus—the head and center of all. (This view seems the one most intended.) (*Z. '98-111; R.2289; Z. '06-184; R.3794*)

(3) Moses—The Law testimony; Elias—the prophets with their testimony.

9:31 — AND SPAKE OF HIS DECEASE — The Law and the prophets thus testified beforehand of the sufferings of Christ. (1 Pet. 1:11; Luke 24:25-27) (*Z. '00-204; R.2659*) This conversation was no doubt intended for the ears of the disciples to convince them that the events soon to occur in Jerusalem and on Calvary would all be features of the divine plan, harmoniously

working out the blessed results promised and longed for, (Z. '00-203; R.2659) that they might not be discouraged and lose their faith. The whole vision was intended to assure the apostles of the certainty of the kingdom, notwithstanding the apparent failure of all the kingdom hopes in our Lord's crucifixion; and as essential to their faith in Jesus as the promised Messiah, since the events to follow in the next few months would be so different from everything they had expected. (Z. '00-203; R.2659)

9:32 — AND WHEN THEY WERE AWAKE — The Apostles fell asleep during the prayer. From a comparison of the accounts some have thought that possibly the Lord and the Apostles remained all night in the mountain (vs. 37) as Jesus sometime did, away from the multitude in quiet and prayer. The apostles were heavy with sleep and the inference seems to be that they were awakened at the proper time for them to see the vision. The flesh was weak. (Z. '06-182; R.3793)

9:33 — LET US MAKE THREE TABERNACLES — How many there are, who, Peter-like want to be rearing earthly tabernacles. How few catch the real spirit of the vision and realize that it represents not things of the present time of temporary tabernacles. All about us we see the disposition to rear costly temples of an earthly kind to the Lord, and a neglect of the real meaning of the vision, that it points to the future enduring temple (and indicates that our thoughts and hearts should be there) when everything imperfect and temporary shall have passed away, and God's kingdom established fully. Jesus did not accept the suggestion of Peter, but directed the minds of his followers to the eternal things of the Kingdom. (Z. '06-185; R.3795)

9:34 — AS THEY ENTERED INTO THE CLOUD — This voice was heard from the cloud, which represented the darkness and trouble which would be permitted to come upon the Lord's followers in the midst of the trials of the dark days coming upon them in connection with Jesus' rejection by the Jews, his scourging, dishonor, crucifixion, death and burial. In all this they were to remember the voice of the Father and not be discouraged nor allow their faith to grow faint. Similarly the Lord has permitted a dark cloud to come over his faithful ones, that they might be the better prepared to listen to his word, his message. It is well for us, under the circumstances that the dark cloud of trouble and opposition is permitted to keep us very humble, that we may indeed fall on our faces in the dust and listen to the voice from heaven and to our Master's words. (Z. '06-184; R.3794)

But notice that Matthew calls this a bright cloud (literally "a cloud of light"—*Diag.*). This cloud of light might be understood as saying to the Apostles and to us—Although the glory and majesty of the Lord are unquestionably his (as testified to by Law and prophets) (and as a result of his faithfulness unto death) yet that glory will in a considerable measure by

hidden, obscured for a time, so that you will see your glorious Lord and King only by the eye of faith, which although more or less cloudy will still be bright to those who look unto him (and are with him in the mountain). God's voice out of the cloud would seem, as it testified to Jesus as the Son of God and instructed us to obey his word, to represent how all through this Gospel age, while the misty cloud surrounds the glory of the Lord, we will have great need to continually hearken to the word of the Lord, and to repose faith in its declaration that Jesus is the Son of God our Redeemer, and that in Him God is well pleased. (*Z. '00-204; R.2659*)

9:37 — THAT ON THE NEXT DAY — So with some of the Lord's people, occasionally by faith they go up into a mountain; by faith see the glory of the Lord revealed, and hear afresh that they must suffer with the Lord if they would enter into his glory. Then, coming down from the exalted heights of contemplation of things glorious, they face the realities of the present time—the Adversary is in possession of the world still, many are his slaves and dupes; no earthly power seems sufficient to cast him out, they are back with the remainder of the church. But if the Master be with them, victory will ultimately be achieved. (*Z. '12-344; R.5128*) See notes on Mark 9:17-29.

9:39 — AND, LO, A SPIRIT TAKETH HIM — This case was one of occasional obsession, whereas many of the others were continuous.

9:41 — BRING THY SON HITHER — While the demon was causing this fit Mark says Jesus asked the father about the case, and the father pleaded for help. Jesus made it clear that the cure depended on the father's faith. How great stress the Lord lays everywhere upon the exercise of faith in the divine power. Those who cannot exercise the faith cannot have the blessing which others may have who do exercise faith, and our blessings increase as we exercise our faith, and follow it with obedience to the extent of our ability. The poor father realized from Jesus' words that the difficulty rested with him, that he must exercise faith else his son could not be recovered. With tears he cried out—"Lord I believe, help thou mine unbelief." His faith got its reward. (*Z. '12-345; R.5129*) "Enter no more into him." This was the special point of this cure. The evil spirit had frequently left the boy, but only to return. The Lord's command was that he should leave and never return. (*Z. '12-345; R.5129*)

9:42 — THE DEVIL THREW HIM DOWN, AND TARE HIM — It may be wondered why the Master permitted the spirit to tear the boy and cause him pain, in leaving him. If he had power to cast him out, he undoubtedly had power to control the manner of his coming out. We can only surmise that Jesus allowed the evil spirit a measure of liberty in the method of leaving the victims, and that this was for the very purpose of proving how malicious and evil the spirit was which had control and thus the miracle was more

clearly seen, and thus the more would God be praised by those interested.
(Z. '12-345; R.5129)

HEALED THE CHILD — The boy was left in an apparently dead condition but Jesus took him by the hand and raised him up. The lesson for us in this is that it is not only necessary that the Adversary and his power be cast out of humanity, but the poor world needs divine aid, the hand of divine power for their uplift out of sin and death. According to the Scriptures we are nearing the time when Satan will be bound and all the influences of evil among mankind will be restrained; and also this binding will be accompanied by a great time of trouble such as was not since there was a nation, and humanity will be left in an almost dead condition.

The pride, the hopes, the ambition of men will perish in that awful trouble, but the Master will be present in Kingdom power to uplift them. Messiah's Kingdom will not only bind the Adversary and forbid him to re-enter humanity and interfere with their affairs, but the power of the Kingdom will for 1000 years be doing an uplifting work among the fallen, degraded members of our race, up, up till they are fully up to the divine standard, as represented in father Adam. (Z. '12-345; R.5129)

AND DELIVERED HIM AGAIN TO HIS FATHER — So Jesus, when the restoring work of the Millennial age is accomplished will hand over humanity alive and well to the Father and great will be the rejoicing.

9:49 — AND WE FORBAD HIM, BECAUSE HE FOLLOWETH NOT WITH US — The apostles evidently had similar sentiments to those which prevail today, Catholics, Episcopalians, and a little in every denomination to say—"What authority have you?" So the disciples said. Jesus showed them they had a mistaken idea. While they were specially commissioned to do miracles, yet if anyone could do the same thing it was not their province to hinder or object in any sense, but rather to take a broad sympathetic view—"We see you are doing a good work. The fact that you do not follow with us shows that you do not know our Master, and we should be glad to have you come and get acquainted with him too."

So we if we see anyone doing a good work helping the world in any sense, whether by keeping a mission, or helping the heathen, to oppose sin or relieve suffering, we should be sympathetic to the extent that we see they have good hearts, good intentions. Instead of working against them in any manner or hindering them, we should speak an encouraging word and endeavor to lead them to fuller light. This does not mean that we should follow with them and leave our special commission of teaching the Truth, which the Lord has given us. We should not object to the Lord's using various agents to accomplish his work. We should not think that we alone have the privilege of engaging in his work; that we have patent rights on his

work and can hinder others from doing what they may be able to do and take pleasure in doing. (Z. '10-269; R.4667)

9:62 — PUT HIS HAND TO THE PLOUGH — Make consecration of his all to God.

AND LOOKING BACK — Desiring and longing for some of the things left behind, earthly pleasures and fleshly ones. Their heart is not fully resigned to the Lord's will. When we consecrate we are still not bound except by our own will and might at times "draw back unto death."

IS FIT FOR THE KINGDOM OF GOD — This expression "kingdom of God" has a two fold meaning: (1) The Millennium kingdom or reign of Christ for 1000 years, and also forever after that; (2) The Kingdom class, the church, the body of Christ, now in process of training and development, testing and polishing.

"Fit for the Kingdom"—this implies a great deal. First of all we were thoroughly unfit for any favor of God, when we were sinners, much less this highest favor of the Divine nature and joint heirship with Christ. But that difficulty has been overcome by our justification by faith in Christ. But this was not enough. If we were perfect actually instead of reckonedly we would not be fit for the Kingdom, fit to govern others as kings and priests of God (Rev. 20:6) or judges of the world (1 Cor. 6:2).

Jesus, though perfect as a man, was made perfect through suffering and is it strange that we, his younger brethren, justified through his blood should be required not merely to make a profession of godliness, but also prove that sentiment to be a part of our character. Who would be prepared to teach the world meekness, patience, brotherly kindness, long suffering, love, without first of all developing all these qualities in himself? And how could he develop these without testing and schooling and disciplining in the school of Christ. "They are Worthy." (Rev. 3:4) This worthiness and fitness does not mean that this class was originally so, but that by God's grace through Christ, a transforming work (Rom. 12:2) in them will eventually bring some to this glorious position where God himself will esteem them worthy to be called his children, and to be joint heirs with his Son, the great King.

There is one standard of fitness for the kingdom and none other will do. There are varieties of condition which would make one unfit for the kingdom—"No murderer (1 John 3:15; 2:11) or brother-hater; no drunkard" (1 Cor. 6:10); a proud spirit (1 Peter 5:5). But this does not mean that any such if they repented and turned from their condition could not be washed and cleaned and made fit for the Kingdom, for God is able and willing to do this. (Matt. 21:31, 32)

“Looking backward”—regretfully desiring to abandon the plow and really doing it, for he stops making progress in the furrow while he looks back. “If any man draw back my soul shall have no pleasure in him.” (Heb. 10:38, 39) “Remember Lot’s wife.” (Luke 17:31, 32) This shows that any of us who now hear the Truth and the grace of God, and who now accept the terms of his call and make a full consecration to the Lord will lose the promised blessing if we in heart look back, in the sense of declining to go forward, in harmony with the consecration of their lives unto death. The Lord wishes us to see that the Heavenly Father is not calling merely those who have generally good intentions and who would rather do right than wrong.

Unless our love for Truth, for God and his will, be so firmly established that they are ready and willing to endure hardness as good soldiers of Jesus Christ and to fight a good fight to the end of the course, laying hold on eternal life and glory and immortality, they or we will not be fit for the kingdom. Indeed one of God’s reasons for permitting the world, the flesh and the Devil to have the power they now possess to counteract and fight against our good resolutions and intentions is Scripturally given as: “The Lord your God doth prove you, etc.” (Deut. 13:3) If love of sin and or love of self or love of any earthly thing can over balance our love for the Lord and his Truth and his people, we are not worthy, not fit for the Kingdom. Not merely good professions, but faithfulness unto death, fixity of character, are required by the Lord of such as he would honor with a share in his kingdom. See Jas. 5:20. (N-12-5-09)

10:1 — APPOINTED OTHER SEVENTY ALSO — These (in connection with the twelve) may picture the Great Company. See Exod. 15:27; Matt. 10:1.

10:29 — AND WHO IS MY NEIGHBOR? — See Zech. 3:10.

10:34 — AND BROUGHT HIM TO AN INN — Jesus had no patience with the failure to make an effort, with the lazy, piety that would substitute words for deeds, with the false religion that would take refuge in sanctimonious phrases and ignore the hungry and friendless. In this story the two who passed by did the victim no harm, they neither robbed nor hurt him. Yet we who listen to the story find ourselves condemning them as harshly as we do the robbers.

11:1 — WAS PRAYING IN A CERTAIN PLACE — Jesus often spent whole nights in prayer, and he prayed often and with many tears. (Matt. 14:23; Luke 6:12; 5:16; Mark 6:46; 1:35; Heb. 5:7) All night till break of day Jacob wrestled in prayer, saying “I will not let thee go unless thou bless me.” Paul thrice besought the Lord until he was assured his grace would be sufficient for him. “In everything by prayer and supplication (earnest

pleading) with thanksgiving, let your requests be made known unto God.” (Z.’98-213; R.1864) “After this manner.” (Matt. 6:9) This is the model prayer. We believers in Christ may consider ourselves as in God’s estimation reinstated (through faith in Christ to the original position of sons of God, and that we may therefore address him “Our Father.” It indicates on our part worshipful adoration of the High and Holy one, and profound reverence for the glorious character and attributes of our God. It expresses full sympathy with his revealed plan for a coming Kingdom of Righteousness, which will be according to his will. This shows the attitude of heart to be toward righteousness, and fully submitted to the divine will and purpose that God may work in it to will and to do his good pleasure. It expresses in plain and simple language its dependence on God for daily needs, and the confidence of a child in the Father for the supply of those needs out of his abundant fulness. It seeks forgiveness for trespasses, and recognized also the obligation thus incurred to render the same to those trespassing against us. It seeks to be guarded against temptation and to be fortified by God’s abounding grace against all the wiles of the Adversary. (Z.’95-213; R.1864)

11:24 — SPIRIT IS GONE OUT OF A MAN — Jesus likened the world to the poor demoniac whom he had released from Satan’s grasp. Similarly all who accept the Lord and are delivered from the power of Satan.

I WILL RETURN UNTO MY HOUSE — If Satan be not resisted the danger is that the light and the blessing received through the knowledge of God will become a curse and an injury, and the result with such a person will be worse than before he came into relationship to Christ. (Z.’14-11; R.5378)

11:25 — IS SWEEPED AND GARNISHED — Jesus represents such hearts as swept and garnished—sin forgiven and grace of God received. The condition of a heart justified from sin but not yet occupied, the Lord not there enthroned by a full consecration to him, so that it is in great danger of being occupied by the Adversary, through some of his great deceptions. All such justified ones should hasten to accept the Lord and fill their hearts with Him so that no one can creep in unawares.

11:26 — IS WORSE THAN THE FIRST — See note on verse 24.

12:5 — FEAR HIM — Reverence; fear to disobey. The fear (reverence) of the Lord is valuable all our journey through. One tendency among those who have received the light of present truth and who lose thereby the terrible and slavish fear inspired by misrepresentations of the divine character and plan, is to lose all fear. And according to the Scriptures this is a very dangerous condition, an ultra freedom that is apt to lead to license, under our present imperfect conditions. It is true that perfect love casteth out fear, but it is also

true that perfect love is a very scarce commodity on earth, even among the saints. Hence, the Apostle urges “Let us fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.” (Heb. 4:1) The fear which we are to lose entirely is “the fear of man, which bringeth a snare.”

He who loses the fear of God and the fear of losing the great prize which God has held out before us is in a very dangerous position. He is likely to become self-conscious and self-satisfied, and readily drops into a condition where he does not believe in the just sentence against wilful sinners—the second death, and where he is proportionately careless respecting the keeping of his own words and thoughts and deeds in strictest alignment with the principles laid down in the Word of God. Having lost his fear of the Lord, he soon loses care respecting the Word of God and inclines more and more to lean to his own understanding and becomes blinded to his own faults.

The lesson is that to lose the fear of God, in the sense of losing fear of his displeasure or fearing to come short of the grand possibilities which he has so graciously put within our grasp would be a most serious loss, as it would probably cost us our eternal life. For those who have lost this fear are like steam engines which have lost their governors and are apt to run with too much liberty of self-destruction and unfitness of service. So as pilgrims, the heavenly country—“If ye call on him as Father—pass the time of your sojourning here in fear.” (1 Pet. 1:12) (Z. '98-112; R.2289) See Psa. 34:9; 22:23; 118:4; 103:13, 17; 145:19; 147:11; Luke 12:5; Rom. 11:20; Heb. 4:1; 1 Pet. 2:17; Acts 10:35; Mal. 3:16; 4:2; Heb. 5:7.

12:21 — AND IS NOT RICH TOWARD GOD — The very chiefest of all treasures is the personal love and friendship of God and Jesus Christ. Pleasure, delight, joy, comfort, all these things are suggested by the word—“Treasure.” Our treasure is the inspiration of our hearts, lives, the incentive to energy, perseverance, and endurance for the hope that it enkindles. Most people have treasures but they are generally such as yield very slight satisfaction, because they are transitory and disappointing. How many have built their hopes upon earthly things only to find them but illusive bubbles, mocking delusions, leaving the heart at last broken, crushed, barren.

The treasures of wealth, fame social distinction of houses, lands, friends, home and family, of power and influence are subject to change and decay and if the heart be centered in them, they are liable in a moment to be swept away, leaving the life desolate and despairing, all the more so because of the high hopes inspired. The wealth laboriously gathered and husbanded with great care, may vanish in a night. The fame so dearly won may change to censure and reproach at the caprice of fickle public sentiment. The social

prestige which bade you to the uppermost seats may a little later relegate you to the lowest seat and your name may be cast out as evil and you be ostracized. Houses and lands and carefully hoarded belongings may disappear under the sheriffs hammer. Friends long trusted may suddenly grow cold and turn their backs upon you and even become your enemies. The home you love may sometime break up, the family be scattered or invaded by death. The love that glows upon the home altar may flicker and become dim or extinct. How many have found the high hopes of youth and early life turn to ashes in a few short years or months.

God's love and his precious promises come like the sweet balm of Gilead to those, who sad and disappointed in the struggle of life come to Christ for rest and comfort, for life and healing. Many a storm-tossed mariner upon life's ocean discouraged and despairing, bereft of all hope, have found that these very experiences were the means of leading them to the haven of eternal refuge. There alone true blessings and safety can be found. There alone is the real treasure, far exceeding the choicest treasures of earth. (*Z.'16-69; R.5862*)

12:38 — OR COME IN THE THIRD WATCH — He has come in the fourth watch. See Matt. 14:22-23; Mark 6:2, 8 and comments.

13:14 — NOT ON THE SABBATH DAY — Jesus did many of his miracles on the Sabbath Day, partly no doubt to emphasize the fact that the great Sabbath, the seventh 1000 year day of earth's history will be the time of His Kingdom, in which all of mankind will be privileged to be healed from sin, sorrow, pain, sickness and be brought to the full perfection of human nature, to all that Adam lost. This was intended as a special rebuke to Jesus, intimating that he was not so holy and so careful of the Sabbath as he should be, but was a violator of the Law. (*Z.'14-57; R.5856*) These Pharisees for show exaggerated the letter of the Law in some respects, while they entirely ignored its Spirit.

13:32 — AND THE THIRD DAY I SHALL BE PERFECTED — See Joshua 1:11 and John 2:19.

14:14 — FOR THOU SHALT BE RECOMPENSED — Notice: 1) No recompense is suggested as taking place at death. 2) Those recompensed are to get their reward or blessing for good works, not for faith and not because they took up their cross and followed Jesus and were his disciples. 3) The reward of such good works will not necessarily be a share in the resurrection of the just, but when the just are resurrected, and God's kingdom established among men and the new order of things begun, these will have a blessing for kindness to the poor, lame and blind, who could not return the kindness. In God's accounting every act of kindness is a credit,

and every unkind act a debit as respects the world and signified blessings or stripes to be received then.

JUST — Justified (by faith)—the Church and Ancient Worthies. (Dan. 12:1, 2)

14:15-24 — See notes from Matt. 22. Those thus inspected are represented as already in the guest chamber. (vs. 16) They are the wheat reaped from the tares, separated from them, the wise virgins separated from the foolish. They have heard and received the harvest truth and are rejoicing by faith in anticipation of the glory and blessing to follow their full union with the Lord. Hitherto they have all run well, but until each reach the end of his course let he that thinketh he standeth take heed lest he fall. (C198)

It was a custom at Jewish weddings for the host to provide dresses of ceremony—wedding robes—for all the guests, and for any guest to discard the wedding robe and appear in his own clothing would have been considered a shameful impropriety, significant of pride and of disrespect for the entertainer. (C198)

The parable shows that even under these favored conditions, some will insult the host by despising and taking off the wedding garment. The teaching of the parable is that the final general test of the wise virgins will be a test of their appreciation of the fact that they are accepted to the feast not in their own merit but because their nakedness and imperfections are covered by Jesus' merit, who gave his life as their ransom price, all must wear the robe. Each may embroider his own with the good character and works. Our Heavenly Father is determined that none shall be of the Bride class except those who realize their own nothingness. (C199)

The very abundance of God's favors and the very clearness of the unfoldings of God's plans, instead of leading to humility and a greater appreciation of the wonderful ransom price by which we are released from condemnation and our call to the divine nature and joint-heirship with Christ is secured, seems to have the opposite effect upon some. Such seem to lose sight of their own personal unworthiness as well as of the Lord's unblemished perfection, and instead of realizing themselves unprofitable servants they seem to see in their own little self-denials for the truth's sake something wonderful—the equivalent of what our Lord Jesus did, and feel that they as much as he are indispensable to the execution of the great plan of the ages which the scriptures reveal. Such are guilty of "not holding the Head," and his great work of redemption in proper respect. (Col. 2:19) They count the blood of the Covenant wherewith they were sanctified a common thing. (Heb. 10:29) (C200)

To these therefore the very truths which now rejoice our hearts, now unfolding, designed for our good and development, become an occasion of stumbling, because they are not rightly exercised by them. And as Israel, so long specially favored of God, became proud and began to think themselves actually worthy of those favors and indispensable to the divine plan, so that God cast them off from all favor, so with those now who fail to keep humble and begin to think themselves worthy to stand before God in their own righteousness, and who assume a right to partake of the feast without the wedding robe of Jesus' imputed merit. (C201)

Though still speaking of Christ as Lord they despise and deny the importance and efficacy of the very transaction by which he became Lord, and by which they were counted worthy of an invitation to the marriage. (Rom. 14:9; 5:2) They boldly claim they need no Redeemer, and with subtle sophistries and misapplications of scripture they convince themselves and others that they got into the sheepfold by another way without being ransomed—in their own righteousness, filthy rags. (C202)

14:18 — AND THEY ALL — The Jewish rulers who rejected Christ.

14:21 — AND THE BLIND — The common Jewish people, many of whom gladly heard Christ, who were misled by the Pharisees but who afterwards repented and were converted, at one time 3,000 in a single day. Perhaps about 10,000 in all.

14:23 — GO OUT INTO THE HIGHWAYS— As the city equals the Jewish nation so the highways would equal the world, Gentiles. (Z. '10-286; R.4679)

14:26 — HATE NOT HIS FATHER— Jesus did not say that only his disciples could ever gain everlasting life. To hate here means to love supremely the Lord and the principles for which he stands, so that our love for others would in comparison be like hatred. (Z. '14-91; R.5425) That is, we would be so occupied in doing the Lord's will that we would have so little time for things not related to it, and for others who did not want His will, that it would seem to them that we hated them. See Note Matt. 10:37-39.

CANNOT BE MY DISCIPLE — The terms of discipleship which Jesus set forth are very different from those proclaimed by some who profess to be his mouthpieces, his ministers. They sometimes proclaim that it is a sufficient sign of discipleship to rise in a congregation and declare that they desire the prayers of God's people. Such are counted converts. To get them to take even this step requires the holding out of inducements. Sometimes the inducements are greater business prosperity for the merchant, greater favor with the employer for the clerk, and entrance into society or a better prospect of political preferment. If we contrast these methods with the words of Jesus we perceive that a vast number of nominal Christians are

inveigled into professing something that they never intended to profess. Many are entrapped into professing Christianity who never became Christians, according to the Master's definition of the conditions of discipleship, and who hearken not to his word. (Z. '14-91; R.5425) (See note Rom. 12:1)

14:33 — HE CANNOT BE MY DISCIPLE — We should count the cost, but not delay too long over it, count carefully and quickly. The Adversary will enlarge upon the cost to us, and have us refuse to consecrate. We should ask God for more faith and take him at his Word.

14:34 — WHEREWITH SHALL IT BE SEASONED? — Salt has preservative qualities in connection with whatever it touches. It also serves to bring out the flavor of our food. In olden times it was used as a symbol of faithfulness and loyalty (Lev. 2:13), and it is said that even yet some of the Arabs would be faithful to death to any person in whose house they had eaten salt. To them it seemed a pledge of loyalty. Jesus used salt as a symbol representing his own loyalty to God, and the loyalty which all of his followers must have, and more—must maintain. If salt lose its value for seasoning purposes it is useless for anything else. It cannot be used for fertilizer, for it has an opposite effect. It is absolutely useless except for its intended purpose. So the Christian has a special purpose in the world—to be a preservative power, to have, as it were, antiseptic qualities, and to draw out all the good qualities of those with whom he is connected. This is the mission of the Christian in respect to the world. If he fail in this he has failed in the purpose for which he was called, and is of no particular value in the Lord's work. (Z. '14-92; R.5426)

15:11 — A CERTAIN MAN — The Heavenly Father.

TWO SONS — Two classes of the Jewish nation. "Elder Son" represents those who sat in Moses' seat and who remained loyal to God in their outward profession, and in their endeavours outwardly to keep the Law.

General Application: There are noble characters in the world who love to do right; people who are well born and who are well environed after birth, and who apparently would be the very first ones who would be chosen of God to be the joint heirs with His son in the great Kingdom that is to bless mankind in general. But the scriptures make clear that not many of this class may be expected to be of the Kingdom class, not that God is unwilling to have them because of the education, wealth, and good morals, but those very qualities make them less ready to accept the terms. (Z. '14-107; R.5435)

15:11-32 — "One of the Masterpieces of the great Teacher." (David Gregg, D.D.) "This has been fitly called the crown and pearl of all the

parables—the Gospel within the Gospel.” (*D.S. Clark, D.D.*) “Its beauty and pathos are unequalled in the realm of fiction.” (*R.H. McKirn*) “No other parable has touched so many hearts.” (*W.E. Burton, D.D.*)—The setting of the parable shows the Master’s object in giving it. He was seeking to show the Pharisees that their position respecting the publicans and sinners was wrong, that their wrong attitude was likely to cost them their share in the Kingdom. (*Z. ’14-106,107; R.5434, 5435*)

This is one of three parables given to illustrate God’s love and sympathy toward the poor and fallen and degraded and lost. 1) Parable of the lost sheep, 2) Of the lost piece of silver, 3) Prodigal Son. (*Z. ’06-252; R.3835*) “The Pharisees trusted in themselves that they were righteous and despised others.” They had forms of righteousness, ceremonies, outward obedience to God and his laws. We may assume that with some these matters were genuine—of the heart and not merely of formality. But the evidences are strong that there were few of this professed “Holiness People” who were really at heart holy, as judged by the Lord’s standard. Our Lord wished to show them that they took a wrong attitude in the matter.

Instead of holding aloof from their fellow Jews, their brethren, they should have been greatly interested in them, and ready to do anything in their power to help them back to harmony with God and fellowship with themselves. Instead the Pharisaical class rather delighted to proclaim that they were the heirs of God’s favor and the others were estranged from God. These estranged ones were called publicans and sinners. The sinners were the more or less immoral who made no profession of keeping the Mosaic Law, rites, holy days, etc. True, they took some part in the festivals but largely from the standpoint of merchants and traders and sightseers than from the standpoint of worshippers. The publicans were Jews who had become somewhat estranged of their laws and from the patriotic sentiments of the nation, and accepted service under the Romans as tax-gatherers. They were looked down upon by those who held that the seed of Abraham, heirs of the great Oath Bound Covenant, should never in any sense of the word become servants to any foreign Master, and particularly not serve in collecting taxes from his brothers.

Our Lord was out of touch with such Phariseeism and instead of holding aloof from the Publicans and Sinners, “the Common People,” He preached the message to every one who had ears to hear making no distinction between Pharisee and Scribe, and Publicans and Sinners. For this the Pharisees scorned him considering that thus he acknowledged himself and his teachings to be on a lower plane, more closely allied with the sinner class. The Lord did not deny that the publicans and sinners were in the wrong, were in some respects further estranged from God than the Pharisees; but he wished the latter to see that their hearts were not in accord

with the mind of the Lord, else they would not feel so indifferent toward their brethren. (Z. '04-135; R.3360)

15:12 — THE YOUNGER — The younger son = those of the nation of Israel who, though aware of the Oath Bound Covenant and the blessings and privileges of relationship with God, had nevertheless wandered off into the ways of sin as publicans and sinners and careless ones. (Z. '04-135; R.3360) The younger son represented the common people, not so religiously strict as to their ideals. (Z. '14-106; R.1434)

AND HE DIVIDED UNTO THEM HIS LIVING — It was the custom of that time and country that the elder son should inherit the principal part of the estate if he chose to remain at home with his father. The younger sons were usually given some portion and allowed to embark if they would in some other business or profession. We do not understand the parable to teach that the father unwisely retained nothing to himself, but contrariwise, that he merely gave a reasonable portion to each son, retaining the remainder, which was however intended for the elder son, if faithful, at the father's death. It would be unwise for a father to take any other course than the one here suggested. (Z. '04-135; R.3360)

15:13 — A FAR COUNTRY — The wrong course of the publicans and sinners is graphically illustrated; they had been in God's favor under the Mosaic Covenant, but feeling released from the restraints of home (the Law of Moses) they had wandered from God into the ways of sin and suffering. (Z. '04-136; R.3360)

15:14 — AND HE BEGAN TO BE IN WANT — They looked for pleasure and prosperity in the wrong direction. They should have been glad to remain under divine protection and care; to have enjoyed the father's house and all its blessings. They should have realized the blessed privilege they had enjoyed of being separated by the Lord from the world in general. But they did not appreciate this and had gone off into sin, and though really Israelites had been living like Gentiles and worse than some of them. They had been serving Satan and many of their sick vices were the result, as well as much of their destitution and especially their moral degradation. (Z. '04-136; R.3360)

The younger son class misused their privileges and opportunities as members of the nation of Israel, having the Divine promises. They wasted their opportunities in self-gratification, they were known to others and acknowledged by selves as publicans and sinners—not attempting to live Godly lives. (Z. '14-107; R.1435)

15:15 — FIELDS TO FEED SWINE — Satan is the master of this far country, afar from God and his love, protection and care. He it was who degraded

them to the level of swine, and in his service they strove for any satisfying portion. The swine represent the worldly, engrossed in the things of the present time and wholly indifferent to spiritual matters, and this prodigal is represented as having nothing more for His sustenance than have the worldly; yet there was a difference between him and the swine, for the swine could fill their bellies and grow fat on the bean pods of the locust or carob tree, but the prodigal found it hard to subsist on that diet. He realized his degradation. He “came to himself,” and realized he had been insane, stupid, dreaming when he left so gracious a father’s house and so great blessings as he had once enjoyed and come down to this degraded position where his whole being hungered and thirsted for the blessings of the home he had left. The first thing he did was to will, and then he proceeded to do. The willing would have amounted to nothing had it not been followed by the doing, but the doing could not have preceded the willing.
(Z. '04-136; R.3360)

15:16 — AND NO MAN GAVE UNTO HIM — These felt their degradation, were spiritually hungry. They were ragged. They felt a longing to be back in the father’s house but they hesitated to go back. It was just such character that Jesus encouraged “Come unto me, etc.” Jesus represented the father’s house and prompted the younger son class of Jews to have confidence that the Father would receive them when they had come to Him penitently.
(Z. '14-107; R.1435)

15:17 — CAME TO HIMSELF — There is a part in all such reformation which belongs in some measure to divine providence. Sin and degradation have brought unreason, unbalanced judgment, have made the good to appear bad and the light to appear darkness, the true to appear false and vice versa. It is of divine providence that the eyes of our understanding open to see just where we are, to realize our need and our loss. (Z. '04-138; R.3361)

I PERISH WITH HUNGER — See note on verse 16.

15:18 — FATHER, I HAVE SINNED AGAINST HEAVEN— The picture is drawn by the Lord, of the beggared and tattered prodigal, with a look of shame and fearful forebodings of what reception he might have from his father and his brother. He would claim nothing further as a son, realizing he had dishonored the relationship, he would seek to be only a servant.
(Z. '04-136; R.3360)

15:19 — MAKE ME AS ONE OF THY HIRED SERVANTS — Some of the younger son class, repentant, came back to God and were abundantly pardoned. And not only pardoned but because of their penitence they were granted special manifestations of God’s favor. (Z. '14-107; R.1435)

15:20 — AND RAN, AND FELL ON HIS NECK, AND KISSED HIM —

Our Lord shows how God views the returning of these publicans and sinners who were hearing the Gospel message and coming back to lives of righteousness and harmony with God. His elder brother was not on the look-out for him (elder brother represents the Pharisees); but the father represents God; saw him a long way off, was looking for him, was compassionate toward him, and lest he should be discouraged in his fearfulness, the father ran to meet him to welcome him. His reception was as though he had never sinned. (Ezek. 18:21,22) The best robe, the best shoes, all were his, and the feast proclaimed the Father's joy to the entire household. (Z. '04-136; R.3360)

Parallel now—In a broad sense the whole world may be viewed in the light of this Parable. Those who have sought to remain in harmony with the Heavenly Father, striven to walk in holiness of life and obedience to the divine will, may be considered the Elder Brother; while the younger brother represents those described in Rom. 1. From this standpoint nearly the whole of mankind is in a far country, in the land of the enemy under the blinding influences of the god of this world. And now by the grace of God we learn in advance that ultimately an opportunity is to be given to all of these everywhere to come to themselves, to realize what they have lost, and come to realize the Father's willingness to receive them back again—an opportunity for reformation during the Millennial age under the ministry of Jesus.

To those who are in the right attitude of heart, this message gives rejoicing, while to another class today the very thought of these estranged ones being granted an opportunity for returning to the Heavenly Father and have the Robe of Christ's Righteousness placed on them and be accepted to sonship to God again, is a repulsive thought; just as the thought of the favor of God going to the publicans and sinners was repulsive to most of the Pharisees of our Lord's day. (Z. '04-136; R.3360)

15:23 — AND LET US EAT, AND BE MERRY — Our Lord representing the Father, was willing to speak to these, willing to receive them, told them of the Father's love, of his provision to give them the Robe of Christ's Righteousness, Justification; of his willingness to make them participants in the great feast of fat things—The Kingdom Blessings; of his willingness to give them the ring—a signet of his everlasting mercy, forgiveness and love, the Pentecostal blessings. (Z. '06-253; R.3835)

This is the Marriage Feast (Matt. 22:1-14) and in Luke 14:16-24.
(Z. '14-107; R.1435)

15:28 — THEREFORE CAME HIS FATHER OUT, AND ENTREATED HIM — The Pharisees, as the elder son, noting this divine favor to the poor

common people, publicans and sinners, were angry. They rejected the message of the father through the son, they would not go to the same feast. Thus they showed that they lacked a very important quality of heart—the spirit of lovingkindness, and hence were not at all prepared for the feast. They left the Father's house, left their share of the Oath Bound Covenant and the wonderful favors connected therewith, because they had not the Father's Spirit, spirit of brotherly kindness, love. The Lord as a result cast them off as a nation and they lost the privilege of the chief blessing and were blinded. (Z. '06-254; R.3836)

The Lord showed the Pharisees that they were angry with the Father because of His goodness, and were refusing to go into the feast to which they were made welcome by the Father and prodigals. The loss would be theirs, the gain would be for the more humble minded. The Father, who was pleased to give them his blessing in every way and to continue with them, would not force them to have his favors, even though by nature they were his chosen ones. If they would not come in to share the Father's hospitalities with the returned Prodigal they could not share them at all. The Gospel feast is but one feast and all who participate in it must come in under the Father's terms and arrangements. (Z. '04-136; R.3360)

The elder brother was indeed bidden, but he refused. He was jealous that the father should receive the young spendthrift. This jealous spirit on the part of the Pharisees apparently kept many of them from appreciating the gift of God in Christ. They refused to enter in. (Z. '14-107; R.1435)

God often tests his tried ones to see if they are like Him in all things, to see if they have developed humility with the rest or if their blessings have made them proud and self-righteous. God wants his people to be meek, gentle, copies of His Son in their generous good will toward all who desire to come to Him. All are sinners, whether they know it or not. All should be honest enough to confess it, and God requires this very honesty, this very confession of our need before the merit of Christ can be imputed to us as covering our blemishes. This better class, represented by the elder brother seem to feel that in contrast with the lower strata of society they are perfection itself, and God would be sure to desire them. God evidently wishes to have a class honest enough to acknowledge their own imperfections and their own unworthiness of his favors. (Z. '14-107; R.1435)

It is passing strange that now in the dawning of the New Dispensation, as the Lord brings to our attention the glorious features of his plan which shall surely make for the uplift of the world of mankind and their complete restitution, if they are willing, back to all that was lost in Eden—these blessings should arouse the opposition and anger of any who have ever named the name of Christ, or have ever been in any measure partakers of

the Father's Spirit, refuse to believe the angel's message on the plains of Bethlehem. (Z. '04-137; R.3361)

15:29 — THAT I MIGHT MAKE MERRY WITH MY FRIENDS — The due time had not come, the father expected the return of the prodigal and the feast then would be a test to the son to show if he were of the same spirit as the father. "Wait ye upon the Lord." The feast without the returned prodigal would have been selfish.

15:32 — See notes on verse 28.

16:1 — A STEWARD — In olden times it was the custom for rich men to appoint stewards. Such had an absolute control of the Master's goods as had the Master himself. The steward here was extravagant. His master had concluded to dispense with his services, and asked him to render his accounts. (Z. '14-108; R.5436)

16:2 — GIVE AN ACCOUNT OF THY STEWARDSHIP — Jesus was here condemning the Pharisees. He declared that the Scribes and Pharisees sat in Moses' Seat, as interpreters of the Mosaic Law (and stewards of the oracles of God. (Rom. 9:4, 5; 3:2) and had they followed the course of the Steward they would have made friends of the poor publicans and sinners, by trying to minimize their shortcomings, and to encourage them to do the best they could, to comply with the demands of the Law. Instead they bound heavy burdens upon the people and discouraged them. All this was hypocrisy for they could not help but know that themselves were unable to comply with the requirements of the Law, which is the full measure of a perfect man's ability. Their proper attitude would have been to confess their own shortcomings, to strive to do their best, to appeal to God for mercy and to teach the common people to do similarly. So, they would have been better prepared to be received into the Gospel favor in the end of their age. As it was, by their hypocrisies they were hindering themselves from becoming disciples of Jesus and from seeking grace and forgiveness of sins. They were hindering others from becoming disciples by claiming that it was possible to have God's favor through keeping the Law. (Z. '14-108; R.5436)

16:9 — WHEN YE FAIL — At the end of your stewardship, at death; the results of your benevolence may cause you to be received, in the resurrection, into the everlasting habitations. (Z. '14-108; R.5436) There is room for dispute in respect to the teaching of this parable, but it seems clear to us that Jesus meant that the wisdom of the unjust steward should be exercised by his disciples in their dealings with the mammon, or riches in the present life. From the moment God's people give themselves to him, they give also all their earthly rights and interests and become merely stewards of their time, talents, influences, wealth. (1 Cor. 6:19, 20) Use all you have energetically in the divine service.

16:10 — HE THAT IS UNJUST IN THE LEAST IS UNJUST ALSO IN

MUCH — (1 Cor. 4:1, 2) These stewards of the mercies of God have his approval in the use of all earthly things to the forwarding of their spiritual interests. They will not be counted unjust, squanderers as they use their earthly opportunities for advancing their spiritual interests, on the contrary, this will be reckoned to them for wise stewardship, and being found faithful in the use of earthly things in God's service they can safely be entrusted with the greater things of the future. They will be received into the everlasting habitations and be granted a share with Messiah in his glorious Kingdom. They will be entrusted with all of God's favors to be bestowed upon mankind. Their unselfishness in the present time, their willingness to sacrifice will be the basis of the divine approval and glory to follow.

Unfaithfulness in the present time respecting things of trifling value in comparison would mean unfaithfulness in the future great things. Whoever therefore selfishly appropriates to himself the things of which he is steward will not be trusted with the future great things; and whoever is sacrificing will thus demonstrate his faithfulness, his loyalty to God, and to such the greater things will be entrusted. (Z. '14-108; R.5436)

17:1 — OFFENCES — snares, traps.

17:2 — CAST INTO THE SEA — A person thus drowned would lose merely the present life and not the future life. In Millennium after he had awakened he would have full opportunity for enlightenment through and recovery from sin and death. But those who intelligently persecute the followers of Jesus and seek to turn them aside from the way of right, pervert their own conscience and so degrade themselves, that it will be much more difficult for them to come into accord with God. Endanger their own opportunity for lasting life. (Z. '14-125; R.5445)

LITTLE ONES — "One of these little ones which believe in me." We may not suppose that Jesus would unjustly condemn or punish anyone for ignorantly or unintentionally offending his followers, his little ones. We must suppose that he meant to caution those who would deliberately attempt to deceive and ensnare, entrap, discourage his followers. We all have heard instances of deliberate, intentional plotting against the followers of Christ and to whatever extent this may prevail it has indicated the Satanic spirit. Saul of Tarsus was thus ensnared and used for a time, by Satan, and he explains that God had mercy upon him because he did it ignorantly. Had he done it with wilful intelligence we may assume that God would not have had mercy upon him to the extent of a miracle, but he would have continued in his wicked way. (Z. '14-125; R.5445)

17:3 — AND IF HE REPENT, FORGIVE HIM — From this it is evident that some of God's people make the mistake of forgiving transgressions before

they repent. It is as much the Lord's command that we rebuke the transgressor, and that we do not forgive him until he turns and repents, as it is his command that we do forgive from the heart when he does turn and repent and if he trespass seventy times seven he should be rebuked as often (either by word or conduct or both), and should repent in words and turn in conduct just as often.

17:4 — THOU SHALT FORGIVE HIM — Our spirit or disposition to forgive anyone should be of the heart, prompted by the spirit of love and brotherly kindness. It should not be forgiveness forced out of us by importunity, nor by the appeals of many nor by pity for the wrongdoer's sufferings or sorrow. It should be there pent up in our hearts, ready to pour forth upon the offender as soon as he repents and gives reasonable evidence of sincerity. God waits to be gracious, desires to pardon sinners (Ezek. 38:11) and such should be our attitude. But God always waits for repentance and never grants his pardon to those who are unrepentant, nor receives them into fellowship as friends. (Psa. 50:16-22)

True God loved us while we were yet sinners (John 3:16; Rom. 5:8) and he does good even to the unthankful, giving sunshine and rain and food to all; but that is a pitying love not a fellowship love, it is the sympathetic love of a benefactor and while we also are to have this pity love, even to our enemies, yet with us, as with God, this can be no more than a pity-love; it cannot be fellowship love—"for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness." (2 Cor. 6:14) "Have no fellowship with the unfruitful works of darkness but rather reprove them." (Eph. 5:11) We can still have that benevolence of heart that would not permit even an enemy to die of hunger. "If thine enemy hunger, feed him" (Rom. 12:20)

God's readiness or quickness to forgive and receive into fellowship depends upon the amount of light and favor sinned against. To the ignorant, who know not God's character, he sends his children as ambassadors (colporteurs, evangelists) to tell them of his love and his willingness to forgive their sins through Christ. But in proportion as any have tasted the good Word of God and been made partakers of the Holy Spirit, etc. and have sinned willfully against light and knowledge (Heb. 6:4-6; 10:26-31) in that same proportion God is slow to forgive and will not receive such back into fellowship, except they bring forth works proving their professed repentance to be sincere and God assures us that there is a degree of wilful sin, against full light and ability, that he will never forgive. (1 John 5:16) In this also we should copy our Father. We should be very ready to forgive blunders and errors of either natural or spiritual childhood, and to all the weak and inexperienced, even before they ask we should manifest our willingness to forgive. And this should be proportionate to the ignorance and lack of wilfulness and malice on the part of the transgressor. Where

malice, wilfulness and knowledge have been factors in the transgression it is our duty to be proportionately slow to forgive and to require proportionately longer and stronger proofs of repentance. To require less than this is to disobey our Teacher's instructions, and do injury to the transgressor by giving him lax ideas as to his duty. But this is as far as we may go.

Although we may be able to decide what would be a sin unto death against God (1 John 5:16) we may not decide that any transgression against us would be unforgivable, against us there are to be no unpardonable sins. Our imperfect knowledge, as well as our imperfect judgments forbids such a decision. Jesus paid all their debts to us as well as to God (See 1 John 1:9) Jesus by the grace of God tasted death for all (paid the price of every man's natural or inherited imperfections). So let us consider that if God can accept that ransom price as the full satisfaction for all except wilful sins, or the wilful portion of sins, then we can and should do so also. All who have God's Spirit will hold wrong doers responsible only for their wilful share in sins and be ready to forgive and pass over quickly whatever is of Adamic depravity and truly repented of and thereafter shunned.

The length of time we may hold aloof from the erring one must be measured by our willingness to have our Heavenly Father hold aloof from us when we trespass against Him. This is the divine rule of the Lord's prayer. But even then though fully and heartily forgiven, we may not put such an one into a place of the same responsibility as the one from which he fell until we have seen a stronger and truer character developed in him. This would not imply a lack of full forgiveness, but merely a proper caution, not only for our own protection, but also for the good of the one who transgressed and his protection from too strong a temptation of the same kind. (*Z. '94-267, 268; R.1693, 1694*) See also Matt. 18:21-35 and Mark 11:35, 36.

We should however live above trifles, having the loving generous disposition of heart, a copy of the Father's disposition. In trivial affairs he is to have so much sympathy and love that he will take no notice of the little wrongs, just as God for Christ's sake deals with us, unless it represents knowledge and wilfulness. Such a rule operating among Christians—a determination not to recognize as offense anything not purposely done or intended as offense—would be a great blessing to all—the proper God-like course.

The things meant in Luke 17:3, 4 are not trivial affairs, things of no consequence, are not our evil surmisings of what others meant, not fancied insults, but positive wrongs done us, susceptible of proof on account of which it is our duty kindly, lovingly, wisely to give some proper rebuke, some intimation that we recognize the wrong and that it has grieved us. Then our proper course in Matt. 18:15-17 to rebuke. Our Lord intimates

(John 15:10-14) that disobedience of his commands shows a lack in discipleship. (John 8:31) (Z. '12-67; R.4978)

17:6 — GRAIN OF MUSTARD SEED — See Mark 9 and note.

17:11 — PASSED THROUGH THE MIDST OF SAMARIA AND

GALILEE — It is surmised that this was his last journey toward Jerusalem which ended in his death. His fame had spread abroad. (Z. '14-139; R.5454) The lesson of this incident is gratitude. It is a most reasonable trait of character and is frequently found even in the brute creation. It is impossible to imagine a perfect human being or an angel acceptable to God without this quality. We might almost say the degree of our acceptance with God is measured by our gratitude. It leads to obedience to the divine laws, to self-sacrificing labors in the service of God and automatically has its reward. (Z. '14-139; R.5454)

17:12 — LEPERS — A class greatly to be pitied. Their disease long been considered incurable, and in the Bible is used to symbolize sin. It is an affliction which seems to corrupt the blood. The joints twist, decay and slough off. (Z. '14-139; R.5454)

AFAR OFF — Under the regulations prevailing at the time of Jesus, lepers were forbidden to enter the cities under penalty of 39 strokes of the rod. They had no means of earning a living and were always dependent on the charity of their friends or the public. Nor were they allowed to approach others nearer than about 150 feet for fear of contamination. Theirs was a living death. (Z. '14-139; R.5454)

17:14 — SHOW TO PRIESTS — Jesus though full of compassion, seemed to treat them coldly. According to God's arrangements with the Jews under their Law Covenant they were to have no sickness except as these should represent sins. (Ex. 23:25; 15:26) The priests were to pass judgment upon cases of leprosy to determine whether or not the disease was indeed leprosy. (Lev. 13:14) Our Lord's direction to go show themselves to the Priests implied a healing and suggested that by the time they should reach the priest they would be ready to have him pronounce them clean. They must have had considerable knowledge of the power of Jesus and exercised great faith. (Z. '14-139; R.5454)

So all sinners are afar off from God, by his just Law, decaying and slowly dying. When they cry unto him for mercy, in faith and earnestness, fully convinced that sin is wholly injurious He graciously hears them and points them to his one sufficient means for their cleansing—to Jesus the great High Priest who will judge their case and if honest will heal them.

CLEANSSED AS THEY WENT — We can well imagine with what joy they hastened to have the Priest approve them in order to return to their families and business. Surely they almost ran as they felt the exhilaration of the cleansed blood! (Z. '14-139; R.5454) So when in obedience to the command of God, men go to the Great High Priest, as they obey they are cleansed and they feel and know it and praise the Lord.

17:16 — SAMARITAN — This was a “crumb from the children’s table,” for the “rich man” had not yet died. God’s favor had not yet departed from Israel, either nationally or figuratively. Had the returning one been a Jew instead of a Samaritan no doubt Jesus would have invited him to become one of his disciples. But because he was a Samaritan he said to him “Arise and go thy way thy faith hath made thee whole.” We cannot doubt however that the Lord’s providence followed this grateful Samaritan, and that when the time came for the opening of the door to the Gentiles, he was among those who gladly received the message, and consecrated to become a joint heir with Jesus, (Z. '14-139; R.5454)

The Lepers represent sinners who coming to realize themselves unclean, cry out to the Lord for cleansing, thus acknowledging his greatness and power as the Son of God, through whom alone is forgiveness of sin, and declaring their desire to follow him, persuaded that sin is injurious and resolving thereafter to do the will of God, fighting against sin in themselves.

How many of the tens of thousands whose devotion and faith the Lord has accepted—how many whom he has forgiven, healed, and received according to their profession of discipleship really have become his true followers? How many who have declared to the Lord their desire for forgiveness of sins and promised life long gratitude and devotion to Him, to have his favor, have forgotten their privileges after receiving a blessing have gone, one to his field, another to his merchandise, another to his pleasure, another to formalism! How few have remembered their prayers to the Lord for mercy, their resolutions as to what they would do if their prayers were answered? (Z. '14-140; R.5454)

The Samaritan represented a class of grateful followers of the Lord who seek to give him glory in their thoughts, words and doings, while the majority of those who have similarly received his favor are disposed to pursue the ambitions and pleasures of the present life. (Z. '14-140; R.5454) How many of those whose sins are covered ever come to full consecration; and how many of these stick to their covenant and show their gratitude by their obedience even unto death?

17:20 — WHEN THE KINGDOM OF GOD SHOULD COME — “When will your kingdom appear? How long before you will sit on your throne and your rule be extended to the ends of the earth? After you have answered this

question we will ask you others respecting your finances and resources, your own qualifications, subordinate officers, arms supplies, etc. necessary for a world campaign such as you are about to begin.”

THE KINGDOM OF GOD COMETH NOT WITH OBSERVATION —

It will not appear (to the natural eye) at all. It will be an invisible kingdom, it will be everywhere in your midst invisible but all powerful. (N-11-13-10)

17:21 — THE KINGDOM OF GOD IS WITHIN YOU — The kingdom was almost the sole topic of Jesus’ talks. Jews had long expected a time to come when evil would cease because God would take control of earth’s government, that then Israel would be the chief nation and channel for blessing all families of earth. They were waiting for Messiah to come and establish the Kingdom. Hence when Jesus declared the Kingdom was at hand it was a modest way of saying he was the Messiah, ready to begin the kingdom. The Pharisees had no sympathy with him, nor faith in his proclamation. They believed his claim a fraud, and that people were being deceived. So they thought they could get him to commit himself to some set time, they would ask about his soldiers, how train them, how his raw recruits would meet the Roman Veterans, etc. and thus show the people the falsity of his claims. This could not mean that the Kingdom of God was within them, the Pharisees etc. about him. For of them Jesus said Matt. 23:3-33.

17:22 — AND YE SHALL NOT SEE IT — A warning that even when they would long to see their Lord, that they should not expect to see him again with the natural eye, but to look in the Word, and be beware and watch for many would try to deceive them; Satan through his agents.

17:24 — FOR AS THE LIGHTNING — For his presence would be like that of the sun (Sun of Righteousness), which rises in the east and falls first on the mountain tops (and hence will be first recognized by the true Church, who will be ascending Mount Zion and will be housetop saints) and later on the plains and then in all the valleys driving out every gloom and foulness. His presence would not come as expected. It will bring to light all the hidden things of darkness.

SO SHALL ALSO THE SON OF MAN BE IN HIS DAY — So Christ will rise as the sun of righteousness.

17:26 — IN THE DAYS OF THE SON OF MAN — Whatever portion of spiritual truth has entered into an evilly disposed human mind, evils on a gigantic scale have often resulted. Where else in the world can we find more intellectual power than among those who have come in contact with the spirit of the Lord, of the truth. When this spirit of knowledge enters an evil heart evil will result. This now has produced men of renown, men of mental

acumen, able to do wonderful things. The remarkable work, inventions of our time, would not have been possible, except for the spirit of the Lord being abroad in the earth. But the general tendency of this evil combination (the spirit of knowledge in an evil heart) has been to produce giants, who walk up and down the land, trusts. As in the days of Noah, so now the giants are getting the control; but now, as then, these giants will be destroyed in the great time of trouble, utterly destroyed. (Mal. 4:1) (Z. '11-109; R.4797) (See Gen. 6, note)

17:27-37 — See Matt. 24.

18:1 — MEN OUGHT ALWAYS TO PRAY, AND NOT TO FAINT — See Luke 11. Do not faint, from lack of zeal or faith when the answer is long delayed, as often it must necessarily be since time is an important element in all God's work, the deep designs of an all-wise and loving Providence. (Z. '10-140, 141; R.4603)

18:25 — FOR A RICH MAN TO ENTER INTO THE KINGDOM OF GOD — That is no rich man, as such, can enter the Kingdom. He must first become poor, sacrificing everything. This would include riches, social, political, financial. Thus whatever his previous condition, he must cease to be rich in his own name, ere he could be accepted by the Lord as fit for the Kingdom. The spirit of the Royal Priesthood must be one of self-sacrifice and not one of self-aggrandizement. Their possessions, whether of knowledge, money, houses or lands must all be consecrated to the Lord, to be used in the divine service, sacrificed as personal belongings if they would have a share with him in the Kingdom. (Z. '06-267; R.3843) (See Mark and Matt.)

18:27 — THE THINGS WHICH ARE IMPOSSIBLE WITH MEN ARE POSSIBLE WITH GOD — For those who have not the faith now, the Lord has arranged the Kingdom opportunities, when the earthly life may be attained without so much sacrifice and sufferings. (Z. '06-267; R.3843)

18:32 — AND SPITEFULLY ENTREATED, AND SPITTED ON — Evidently our Lord realized what a great storm of opposition the awakening of Lazarus had aroused, especially among the Scribes and Pharisees, who sought to put him to death. (Z. '06-268; R.3843)

18:35 — AND IT CAME TO PASS— The feast of the Passover was nigh and the roads leading to Jerusalem had many travellers, who usually went in companies. The blind man sat begging, hoping to excite the sympathy of passers by. In those days there was no special provision for the blind.

18:36 — HE ASKED WHAT IT MEANT — Something evidently attracted his attention to this group, probably its size and the noise of the company.

18:39 — THAT HE SHOULD HOLD HIS PEACE — Thinking perhaps the Great Teacher ought not to be disturbed by a beggar.

THOU SON OF DAVID, HAVE MERCY ON ME — Man had evidently heard of Jesus before, possibly of other blind men healed by him.

18:40 — AND COMMANDED HIM TO BE BROUGHT UNTO HIM — He did not shout for him to come but quietly commanded him to be brought. (Mark 10:46) The incident prefigures how some of the blind class now are brought to the Lord and graciously receive the opening of the eyes of their understanding. Such, in the Lord's provision, hear that Jesus passeth by, and hear something of eternal life, and the opening of eyes which he effects. They seize the opportunity and in faith cry unto the Lord. They think there are many more worthy than themselves of Jesus' attention, but faith holds on till he bids them come. (*Z.'06-278,279; R.3847, 3848*)

19:17 — HAVE THOU AUTHORITY OVER TEN CITIES — This giving of dominion to his faithful servants, signifies their sharing with him in his Kingdom at the time of its establishment at his second coming. (*N-4-7-09*)

19:27 — AND SLAY THEM BEFORE ME — Not a literal carnage, but such as we would expect of a God of Love, a slaying of them as enemies. They will not longer be his enemies, for his words as a sharp arrow, as a two-edged sword, as a hammer, will smite and cut them to the heart, and break their stony heart in the time of trouble, and by the just and swift punishments meted out to them all down the Millennium with a view to their correction and development, for he wounds to heal. (Hos. 6:1; also Psa. 45:5 note and Isa. 65:12)

19:38 — AND GLORY IN THE HIGHEST — How different was this entry of Jesus, the Prince of Peace, from the triumphal marches of earthly conquerors and kings! In the excitement of human passion and the prejudice of human minds a special halo of glory has surrounded the world's conquerors. Heroic deeds, valiant conquests, as pictured by historians have a charm. The rising generation reads with thrilling interest of the prowess of Alexander the Great, of the Spartans of Greece, of the Caesars of Rome, and in more modern times of Robert Bruce, Napoleon, Wellington, Generals Grant, Lee, Sherman, Johnson, Sheridan, Stewart. The home comings of all these were triumphal marches, in many cases rendering honor where honor was due.

Nevertheless, the mind's eye necessarily closes against the scenes which led up to such triumphs. We try to forget the millions slain and wounded and other millions of mourning widows and orphans; smoking ruins of homes behind these victorious armies. However necessary war may be at times for the maintenance justice, yet all must concede that the blessings purchased

with the sword are procured at terrible cost. From this viewpoint, Jesus the Prince of Peace, followed by an army of saints who are walking in His footsteps, presents a beautiful picture, even to the worldly. These victors, leader and followers, conquer by dying. Thus Jesus said to his followers—"Whosoever will save his life shall lose it; and whosoever shall lose his life for my sake and the Gospel's shall find it," and also Rom. 12:1. Such a victory through death is difficult for the majority of the people to understand! (Z. '14-206; R.5495)

19:39 — MASTER, REBUKE THY DISCIPLES — Not all were enthusiastic acclaimers of Jesus, a discordant note was heard. Some of those who had come from the city through curiosity criticized the shouting and wondered why Jesus did not rebuke the people for ascribing so great honor to him.

20:9 — A CERTAIN MAN — God, Jehovah (Z. '14-221; R.5505)

PLANTED A VINEYARD — In the world, the Jewish nation was the vineyard, a special and peculiar people bound to him and he to them by the Law Covenant. (Z. '14-221; R.5504) The divine hedge (Matt. 21:33) was the divine promise that as long as the Israelites would be faithful and loyal to God they would be thoroughly protected against their enemies. (Law Covenant) Watch Tower—from this tower watch men might guard against robbers. So the Lord declared himself to be Israel's high tower. (2 Sam. 22:3, 51; Psa. 18:2; 61:3; 144:2; Prov. 18:10; Jer. 6:27; Mic. 4:9) Watchmen—the prophets who cried aloud and warned the people from time to time in respect to any and every breaking down of the wall (or Covenant) or partition; for this protection could be broken down only by disloyalty, carelessness, sin on the part of Israel. (Z. '14-221; R.5504)

HUSBANDMEN — The caretakers, the religious leaders. "The Scribes and Pharisees sit in Moses' seat, all therefore whatsoever they bid you observe, that observe and do." (Matt. 23:2, 3)

WENT INTO A FAR COUNTRY FOR A LONG TIME — This implies that the arrangement was intended to stand for a long time. (Z. '14-221; R.5505)

20:10 — AND AT THE SEASON — It was only proper to expect that the operation of the Law Covenant would bring good fruitage among the people that through their inability to keep the Law, they would become stronger in character, that these united experiences would make them more reverential, more loyal to God, more earnestly desirous that the typical kingdom should give place to the antitypical one, when the owner would be present, either directly or through some special representatives. (Z. '14-221; R.5505)

AND SENT HIM AWAY EMPTY — These vine-dressers became conceited, got to feeling a proprietary right in the vineyard, acted as though they were the real owners and not merely the owner's servants. Even in their speech they got accustomed to refer to the masses of Israel as the laity and to themselves as the clergy. They referred to the people as "our people," "my people." In others words they failed to glorify God properly and therefore in taking this honor to themselves felt themselves more than the servants of God, honored in being permitted to be vine dressers in his vineyard. (Z.'14-221; R.5505)

20:11 — AND AGAIN HE SENT ANOTHER SERVANT — The prophets. These servants and their messages became tests as respected the love, devotion and loyalty of the vinedressers, and tests of the character development of the people of Israel. (Z.'14-221; R.5505)

AND SENT HIM AWAY EMPTY — Alas, the very ones who should have been glad to welcome the owner's representatives and glad to have manifested to them the fruits of holiness among the people, showed their own disloyalty by mistreating the servants. They reasoned that to acknowledge these servants and their reproofs would mean an acknowledgment that they were only vinedressers, and not in any sense owners, nor a specially preferred class not held responsible under the general law governing all. Their pride and desire to show off before the people led them to mistreat the prophets. (Psa. 105:16) (Z.'14-22; R.5505)

20:13 — THEY WILL REVERENCE HIM WHEN THEY SEE HIM — "Surely they have honesty enough left, they are not yet so wicked and degraded." "Whatever arguments they had against the prophets, such would not hold against the Son." But the spirit of selfishness and conceit is powerful and often leads its dupes to monstrous acts which afterwards appal even themselves. The clerical class reasoned that to whatever extent his cause would prevail, their power over the people, their influence and titles, honors of men, would cease. (Z.'14-122; R.5505)

20:14 — COME, LET US KILL HIM, THAT THE INHERITANCE MAY BE OURS — The prophets declared that eventually the King would send his Son with great blessings and power for the glorification of the vineyard and the widening of its influence in the whole world. The Saducees and some of the Scribes were agnostics, disbelievers in the inspiration of the promises and prophecies. The Pharisees were self-seeking and all were. Jesus styled them money-lovers, and sought chiefly the honors of men instead of God. They saw Jesus' victory would mean the defeat of all the institutions which represented their wisdom and teachings, and determined he must die. His death they thought necessary for the success of their theories and plans because his teachings were so different from theirs. They

could not endure the thought that the great institutions which they had so laboriously made would end. (See Mark 12:1-12)

21:19 — IN YOUR PATIENCE — Cheerful endurance, constancy. (Z. '11-409; R.4910) In proportion as we are enabled to realize our own imperfections, and the perfect will of God concerning us, we shall be enabled to bear patiently, and even with a certain kind of rejoicing, all the tribulations which the Master may see best to let come upon us. (Z. '11-409; R.4910)

POSSESS YE YOUR SOULS — Own, control our beings, keep under our bodies and bring every thought into subjection to the will of God in Christ. Possess ourselves. Patiently endure to the end in perfect trust of God.

21:20 — THAT THE DESOLATION THEREOF IS NIGH — The Harvest of the Jewish age commenced in the fall of A.D. 29 and being a period of forty years, ended fall of A.D. 69. In spring of A.D. 70, at time of Passover the Roman Army besieged Jerusalem. The siege lasted about six months and ended in the fall of A.D.70. Thus the great calamity our Lord foretold to Jerusalem did not reach its worst till six months after the end of the Jewish Harvest and continued about six months thereafter, or one whole year after the end of the Jewish Harvest. (Z. '14-207; R.5496)

21:25 — THE SEA AND THE WAVES ROARING — The rich, great, influential are all peering into the future as respects the things coming upon the earth (society) realizing the breaking of the religious influence which hitherto has held mankind and realizing also the growing storm on the sea among the restless of mankind, as represented in Socialism day by day the storm increases; the waves of the sea roll higher in their encroachments on the land (society) and roar louder in their threats and demands. (N-4-12-08)

21:36 — ALL THESE THINGS THAT SHALL COME TO PASS — The Great Company will not be accounted worthy to escape, but will be forced into it. The Little Flock watches and escapes and will stand before the Son of Man and be received as the Bride Class. The Great Company have not shown the proper zeal and spirit of self-sacrifice to enter in with the Bride Class. (Z. '10-245; R.4655)

22:14 — HE SAT DOWN — Matthew uses another word meaning recline at table, from fall back, or rest at table or seat. According to the oriental fashion of eating with the left hand resting on couch. It is remarkable that the Jews themselves ventured to modify the express command to eat the Passover standing with staff in hand. (Ex. 12:11) God had commanded the attitude of standing. The Jewish church, having reached the land of promise, and being there at rest, reclined at the festival, and our Lord conformed to that practice, as proof that positive commands of a ceremonial kind were changed as the ages went on.

22:17 — AND HE TOOK THE CUP — According to *Lange* this was probably the first cup. The second cup was devoted to the interpretation of the feast. With it Paul connects the exhortation—“As oft as ye drink—ye do show forth the Lord’s death till he come.” The third cup followed the breaking of the loaves and was the cup of thanksgiving. This third cup the Lord used in “this cup is the New Covenant in my blood.” (vs. 20)

22:18 — UNTIL THE KINGDOM OF GOD SHALL COME — It seems that the fourth cup was thus reserved, as the cup of praise, until the kingdom blessings were reached in glory. (See notes in Matt. 27)

22:19 — THIS IS MY BODY — The form of expression here is important, as in Matthew not being the Greek “*auros o aptos*,” nor “*auros o oivos*,” but the neuter “*touto*” in both cases. Not that the bread was his body, but represented his body. (*Alford*)

22:20 — THIS CUP — See note on verse 19.

22:43 — AN ANGEL UNTO HIM FROM HEAVEN, STRENGTHENING HIM — None of the disciples were there to assure him that he had been without spot or blemish or that every act of his life had been in full conformity to the divine will. Yet God more than made up for this lack. The angel served him in respect to the thing which he feared, therefore had given him assurance from the Father that he had been faithful, that he was approved. (*Z. '08-142; R.4168*)

22:44 — DROPS OF BLOOD FALLING DOWN TO THE GROUND — Our Lord’s anguish was probably in respect to his own faithfulness, upon which depended his resurrection. If he failed in one little item, one jot or tittle of the Law, his own life would have been condemned and forfeited as much as was Adam’s, and as a result he would have had no resurrection and no future life and the whole work for which he had come into the world had been a failure; he feared that in his weakness of late he might have failed. (See Matt. 26:36-46)

23:1 — AND THE WHOLE MULTITUDE — Another of Jesus’ sayings was now illustrated: “If the light that is in thee become darkness, how great is that darkness!” The Jews had a certain amount of light (much advantage). (Rom. 3:2) Yet the most rabid of the Lord’s foes were the chief priests and rulers, legalized by their learning and official position as those who sat in Moses’ seat. (Matt. 23:2) They thus showed the wisdom of God’s decision that they were not worthy of the kingdom. (Matt. 22:8; Acts. 13:45; 28:25-28) Yet they had not a sufficiency of light to be guilty to the least degree. (Acts 3:17) (*Z. '06-363; R.3895*)

PILATE — This was early in the morning of the crucifixion day, about 8:00 A.M. The Sanhedrin had met still earlier, and had decided that Jesus was guilty of blasphemy, and of treason to God and to country. This was heard to be proven by his admission before the High Priest that he was God's Son. They were ashamed of him and desired no such king and Savior or Messiah. (vs. 18) They went early to the Judgment Hall, before the news of Jesus' arrest could reach the people, and cause commotion and some of Jesus' friends be roused.

23:2 — SAYING THAT HE HIMSELF IS CHRIST A KING — Notice that these charges are totally different from those made before the Sanhedrin. Their falsity was so evident that Pilate speedily discerned the mind of the Jewish rulers. It was their religious power which seemed in danger, not the civil power of Rome. The multitude, incited by their leaders, shouted the accusations outside. (*Z. '06-364; R.3895*)

23:4 — THEN SAID PILATE— The chief priests did not go into the Judgment Hall, but remained outside, lest they should be defiled. (John 18:28)

23:8 — SOME MIRACLE DONE BY HIM — Herod thought he might be John the Baptist risen from the dead. (Matt. 14:1, 2)

23:9 — BUT HE ANSWERED NOTHING — There is a time to speak and a time to keep silent, and our Lord was master of the situation. Undoubtedly his silence was more forceful than anything he could have said. Herod was provoked by his silence but dared not belittle himself by showing it.

23:11 — ARRAYED HIM IN A GORGEOUS ROBE — Herod probably regarded Jesus as a pretender and no doubt thought it a stroke of wit to parody his claims of royalty. (*Z. '06-364; R.3895*)

24:21 — REDEEMED — in Greek meaning to loose by a price. See Titus 2:14; 2 Pet. 1:18,19.

24:43 — AND DID EAT BEFORE THEM — Not because he was hungry but to reassure and quiet them.

24:49 — ENDUED WITH POWER FROM ON HIGH — To many the ten days of tarrying would seem a waste of valuable time. Think of it! 120 of the Lord's people idle for ten days! not preaching or healing nor engaged in any special religious work—neglecting business and money making and all earthly interests as well! What were they doing? In prayer and supplication. What did they want? They already were in relationship to God through faith and permitted to pray to him as their Father. They already knew Jesus and been blessed of him in various ways, and some had been his mouth-pieces. Why tarry? Why pray? Why not go out at once into the vineyard and labor?

If left to themselves they probably would be at work, but they obeyed the Master's Word and "Obedience is better than Sacrifice." They needed to tarry for three reasons: 1) They were incompetent for the work until empowered for it. 2) They could not receive the blessed anointing until first the Redeemer had ascended into heaven "there to appear in the presence of God for us." They were already justified by faith as was Abraham, yet before divine justice could accept them as living sacrifices upon the Lord's altar, it was necessary that the Ransom price should be definitely set over to justice by the Redeemer. This was done during the 10 days of waiting. The outpouring of the Spirit proved the divine acceptance of the merit of Christ presented on their behalf. This permitted their recognition as New Creatures, as sons of God. 3) These ten days of prayer were necessary also to fit and prepare the Lord's disciples for the reception of the Holy Spirit. The human mind resembles a room, the door of which must be opened before any treasures can be put therein. The door symbolizes the will, which must first give consent to whatever enters the mind. And a room that is overstocked has little place for new valuables—the old must be removed that place may be found for the new. Our hearts need to be emptied of their earthly hopes and ambitions, to make room for new riches of God's grace. Ten days were probably none too long for the testing of faith and loving obedience and zeal for the Lord and his cause. As they prayed and fasted doubtless worldly ambitions and hopes and aims vanished from their hearts, leaving them ready for the blessing. (Z. '09-7; R.4306)

JOHN

This is the Gospel of the Flying Eagle (Spirit beings and Spirit begotten) See Prov. 30:18; Isa. 40:31; Exod. 19:4; Matt. 24:28; Job 39:27-30. God's Wisdom and Character revealed.

The idols of the heathen are their conception of God. Their mythology is the passions of men deified. The pagan, though educated, cannot rise above his own level.

To the scientist God is a great first cause, a material God controlling matter. The fanatic has extreme ideas of God. The Pharisee has a narrow view that God will save only a few. (*Baxter and Johnathan Edwards*)

Reverence of the Lord is the beginning of wisdom, His secret is with them that reverence him. There is only one way of approaching God—through the Word. We must come through Jesus to learn God's true character.

(John 6:45) The message of the Son of God was to declare the Love of God. (Acts 15:14; Psa. 22:22; Isa. 43:21; Jer. 23:6; 33:16.)

Chapter 1 — God was expressing himself through the living Word. (2 Cor. 5:18) The Word was the beginning of the creation of God (Rev. 3), the only Begotten, the only direct creation of God. Jesus came bringing a message concerning heavenly things, of things seen before in his pre-existent state. (Prov. 8:30, John 8:38) He came to know the Father perfectly for he was with Him thousands of Years. The power of speech is a great one for evil or good. Jesus' words were Spirit and life (6:63). He spake as never man spake because he was the "*Logos*." (John 14:9)

"Verily" is much used in John. Jesus is the faithful witness. "The Father sheweth the Son all things that himself doeth." John caught some of the Master's manner. See John 1, 2, 3, 4, 5, 6, 7, etc.

Chapter 5 — The Law was centered and fulfilled in Jesus. He is Lord of the Sabbath. Pharisees very strict but did not realize the true Sabbath. In Him is the true rest.

Chapter 6 — Time of the Passover. Jesus the Bread from Heaven. How understand? We must enter the Sanctuary and behold his perfection and assimilate, eat, appropriate to ourselves the merit of his sacrifice as our Redeemer and the satisfaction for our sins.

Chapter 7 — Time of the Feast of Tabernacles. On the Last great day of the feast, eighth day, Jesus stood and cried—"if any man thirst let him come unto me and drink." The Millennium is the seventh 1000-year day and on the eighth the world will enter perfect joy. This was the great day of the feast. The wells of living water (Jesus' true followers, begotten of the Holy Spirit and quickened and developed by its indwelling.)

There are three principal thoughts in John. It is the Gospel of sanctification. Jesus is made unto us wisdom, righteousness, sanctification and deliverance. These three are all given in John's first Epistle 1) God is light (1 John 1:5) (Represented by the candlestick in the Holy); 2) God is life (1 John 1:2) (Represented by the Shew Bread in the Holy); 3) God is love (1 John 4:7, 8) (represented by the Golden Altar in the Holy). q.v. Jesus is the Light of the world. In the sanctified condition we have the light of the candlestick—the light of the Holy Spirit and of the Word. Whosoever discerns that God is light can have no further fellowship with the unfruitful works of darkness.

God is life. We have life in us if we eat, appropriate to ourselves, the bread of life. (1 John 5:12, John 7:53,54)

God is love. (1 John 4:16) We can make an atmosphere of love about ourselves, one of pleasure and joy. Our service on the Golden Altar shows our love. We manifest our love in service to all as we have opportunity.

John's Gospel was written after the other three, and to set forth matters not given in the other Gospels. It does not attempt to give a full history of our Lord's ministry in all particulars, but deals chiefly either with matters omitted or details not given by the others.

1:1-14 — These verses are an epitomized statement of the entire plan of God in most comprehensive form, wide enough, deep enough, to furnish food for thought for a score of lessons. (*Z.'04-376; R.3474*)

1:1 — In Abyssinia there is an officer named Kal Hatze, the word or voice of the king, who stands always upon the steps of the throne, at the side of a lattice window, where there is a hole, covered in the inside with a curtain of green taffeta. Behind this curtain the King sits, and speaks through the aperture to the Kal Hatze, who communicates his command to the officers, judges and attendants. (*Bruce's Travels; Diag.; E85*) Whether or not this legend be true, it well illustrates the use of this word "*Logos*" in connection with the prehuman existence of our Lord and Master, and his very grand office as the Father's representative. (*E85*)

IN THE BEGINNING — *Diag.*: "In a beginning was the Logos, and the Logos was with God, and a god was the Logos; This was in a beginning with the God."

WAS THE WORD — "This term '*Logos*' should be left untranslated for the same reason as the names '*Jesus*' and '*Christ*' are left untranslated. As every appellation of the Savior of the world was descriptive of some excellencies in his person, nature, or work, so the epithet—*Logos*—which signifies a word, a spoken word, speech, eloquence, doctrine, reason, or the faculty of reason, is very properly applied to Him. (See 1 John 1:1) This title is a very fitting one by which to describe the very important work or office of our Master, prior to his coming into the world. The *Logos* was the Heavenly Father's direct expression of creation, while all subsequent expressions of divine wisdom, power and goodness were made through the *Logos*."

1:4 — IN HIM WAS LIFE — Is not life in every man? No. A death sentence passed upon Adam and was inherited by all his race so from the divine and legal standpoint, the whole race is dead. (2 Cor. 5:14) This statement implies much that Jesus did not receive his life from an earthly father, as did other men, but that his life was transferred from a higher plane, that he left the glory which he had with the Father before the world was, humbled himself, took a bondman's form, was made in the likeness of sinful flesh

and found in fashion as a man. (Phil. 2:8) Hence because of this life he alone could be man's redeemer. (Job 33:24) as foretold, all others were under condemnation and one condemned life could not be substituted for another. Hence the necessity that Jesus die for all.

Also at baptism Jesus received a begetting to a spirit life, to the divine nature which was born at his Resurrection, and this divine nature Jesus will be used of the Father to give to as many as is the Father's good pleasure. (2 Cor. 3:17; Col. 3:4; John 5:26; 10:28; 17:2) (*Z. '08-89; R.4155*)

THE LIGHT OF MEN — This refers to both the lives of Jesus, his perfect human life and his spirit begotten life. The perfection of manhood was the light of men in his day. Doubtless it had much to do with his popularity with the common people, full of grace in form, manner and speech. He was full of truth in the sense that his life was not biased, warped; he was not born in sin nor shapen in iniquity. But the New Creature, shining through Jesus in perfect accord with his perfect flesh made him a most wonderful one. It shone forth as a burning lamp, reflecting the divine character in all Jesus' thoughts, words, and doings, and enabled him to speak out to his fellow men who had ears to hear the wonderful words of life. (John 6:63) It enabled him to grasp the divine plan and appreciate the pathway leading unto glory, honor, and immortality, and to point it out to his followers. In him was fulfilled the prophecy—"Thou wilt show him the path of life." (Psa. 16:11) In full harmony with this double application we read (2 Tim. 1:10) "Jesus brought life and immortality to life through the Gospel." He personally represented and illustrated the perfection of human life to be restored to the race; and also immortality, the divine nature for the church. (*Z. '08-89,90; R.4154, 4155*)

LIGHT — Hope, intelligence, instruction. His holiness of heart, full obedience to the Father's will, loyalty to every principle of righteousness. His manifestation of divine character, no less than the words of instruction which he spake "as never man spake" all attest that he was a great light amongst men, a light which has ever since been shining not only through his recorded words but through the lives of his disciples. (*Z. '04-376; R.3474*)

1:5 — LIGHT SHINETH IN DARKNESS — The whole world lieth in darkness. (Eph. 6:12)

AND THE DARKNESS COMPREHENDED IT NOT — Because their eyes were blinded. Darkness cannot appreciate the light, a darkened mind cannot understand the ways of righteousness.

1:9 — TRUE LIGHT — The Church in the flesh will be no more successful in converting the world than was our Master.

1:12 — EVEN TO THEM THAT BELIEVE ON HIS NAME — The Jews never claimed to be Sons of God, nor are they referred to in Scripture as such. No greater dignity than servants of God, Most High, could possibly have been dreamed of up to the time when the Lord himself announced the privilege of Sonship, to the new nature. We remember the Jews sought to stone Jesus simply because he claimed to be a Son of God. (Z. '04-377; R.3475)

1:13 — BORN — Should be begotten, the word born is here erroneous and misleading. Wescott says "Literally begotten, as in 1 John 2:29 and 3:9." The begetting power is not of heredity, not of blood, not of the will of the flesh directly or indirectly. God alone does this begetting. (Z. '04-377; R.3475)

1:14 — MADE FLESH — A totally different thought from that expressed in the creeds when they speak of Jesus as "incarnate." To be incarnate would be to get into flesh, as though the flesh were merely a garment or covering. He was made flesh, or (R.V.) became flesh; see Rom. 1:3; Gal. 4:4. (Z. '04-377; R.3475)

DWELT — Tabernacled or tented, only a temporary dwelling, Jesus was made flesh, not that he forever might remain a human being, but for a time. (1 Cor. 15:50) (Z. '04-377; R.3475)

GLORY — Means dignity, honor. The grandeur, perfection, nobility of the "man Christ Jesus"—a perfection and glory seen in no other human being, because all others were sinners, while He by virtue of special birth, as "holy, harmless, and undefiled, separate from sinners." The word glory here represents the same thought as in Psa.8:5 and Heb. 2:6-8. Jesus was crowned with glory and honor and Human perfection in the days of His flesh; and his disciples beheld this dignity of human perfection which marked our Lord as separate and distinct from all others and they recognized it as differentiating him from the world of sinners, marking him as the "Only Begotten of the Father" abounding in every desirable quality and characteristic. (Z. '04-377; R.3475)

1:19 —WHO ART THOU? — As all were expecting the Messiah (Luke 3:15) and false Messiahs had arisen. (Acts 5:35-37) Seeing this it is not surprising that the Jews urged the leaders of the nation to interview John and advise them respecting his message. (Z. '04-377; R.3475)

1:20 — I AM NOT THE CHRIST — John's work was to call attention to Christ and give the Jews a ground for faith in Jesus as the light and life of the world. (Z. '04-377; R.3475)

1:21 — AND HE SAITH, I AM NOT — Note that our Lord stated that John was the Elijah. The explanation is that John was a finishing out in a measure of the type begun in Elijah in person and work. (Z. '04-380; R.3477)

THAT PROPHET — Foretold by Moses in Deut. 18:15-19. Lessons of humility as well as zeal and faithfulness. Not only did he make the preaching of the Gospel the chief object of life, to the extent of carelessness re all the interests of this life, but he boasted nothing of himself. His main mission was to prepare the people for the Messiah and point them to Him and our success as members of the antitypical Elijah will be in proportion as self is ignored and Christ made the theme of our discourses, the center of our teaching. (Z. '04-380; R.3477)

1:23 — I AM THE VOICE — John was very particular not to take to himself any honor regarding these matters, but declared plainly that his mission was to introduce the Messiah, and as soon as he received from God the witness that Jesus was the expectant one, John made haste to proclaim the Lord, saying he himself was unworthy even to unfasten the Master's shoes. So faithful was John's testimony that many of his disciples forsook him and became followers of Jesus. (Z. '04-380; R.3744) Humbly and faithfully John declared he was a nameless voice calling attention to the great Messiah and heralding his coming, declaring that a way must be prepared for the coming of the Kingdom for which Israel had been hoping and praying for centuries. (See Luke 3)

1:25 — NEITHER THAT PROPHET? — It is the worldly idea and also the Nominal church idea that all associated with religious teaching should make some great boast or claim that they are wonderful prophets, or doctors of divinity or something else above the ordinary. The Priests and Levites, accustomed to that sort of thing were surprised that John made no such claim and based his preaching on no such claim. They inquired what right then he had to baptize at all if he were merely a servant and not a lord over God's heritage. The same thought prevails today, unless some boastful title or position of authority is claimed the right to preach, to witness in public for the Lord is questioned by many. Let us who have followed carefully the Scriptural proprieties in such matters boast nothing, but rather as John and Jesus, let our boasts be that we are merely servants and not lords, merely witnesses, not great or honorable or reverend. By and by when the Master's view shall be expressed, He will show that those who sought to exalt themselves failed to receive his approval while those who humbled themselves seeking only privileges of service have his commendation. (Luke 22:24-26; Matt. 20:25-28) (Z. '04-380; R.3477) Our faithfulness in witnessing to the Lord will be the test of our worthiness as members of his glorified Body.

1:27 — WHOSE SHOE'S LATCHET I AM NOT WORTHY TO

UNLOOSE — What John did in the way of baptism was insignificant in comparison with the Messiah's work and baptism with the Holy Spirit.

1:29 — BEHOLD THE LAMB OF GOD — This was John's formal proclamation of Jesus. It occurred at least 42 days after our Lord's baptism, for immediately following Jesus' baptism, Jesus went into the wilderness for 40 days. Shortly after this (2:1) Jesus left the vicinity so that for a time a simultaneous work by John and Jesus was going on in different localities. (Z. '04-380; R.3477)

LAMB OF GOD — In the ears of the unregenerate such a title as a lamb would not sound very dignified. Among the coats of arms of chivalry such emblems as wolves, bulls lions, etc. are freely used to represent the strength of the families in power. So we must point the world to the great sacrifice for sins, not to Christ as merely a teacher. No instruction can be rightly received until first our Lord is accepted as the Lamb slain from the foundation of the world that taketh away the sin of the world.

WHICH TAKETH AWAY — Not which took away. The entire sacrifice of Christ was necessary as the offset price for the sins of the world to justice. (Z. '04-381; R.3477)

SINS OF THE WORLD — Not merely sins of the church. Jesus returned to John, seeking companionship with those nearest to God and waiting for divine providence to guide in his affairs. (Z. '04-381; R.3478)

1:33 — KNEW HIM NOT — Should not be understood to mean that he did not know that Jesus was his own cousin, or that the two were not acquainted previously, but that John knew Jesus not as the Messiah previously. (Z. '04-381; R.3478)

1:34 — BARE RECORD — John probably bore this record before his disciples.

1:35 — TWO OF HIS DISCIPLES — These were Andrew and John. John does not mention the other disciple, but this seems to have been his modest style of omitting any mention of himself.

1:36 — BEHOLD THE LAMB OF GOD — Even John did not know in what sense Jesus was the Lamb of God. The Jews were unable to appreciate what he meant. Though the Jews offered the typical sacrifices every year, no Jew had the least idea what it meant. John was a prophet and one of the greatest of the prophets. This verse shows John's faithfulness.

1:37 — AND THEY FOLLOWED JESUS — They sought Jesus and inquired where he lived (vs. 38). They had been with John because he was a

reformer. But when he declared there was one among them greater than he they wondered who this great one was. So they kept on the lookout. They began to discern in some sense of the word that this gentle one, unapproved one, uncombative one was he who would take away the sins of the people. There was merely John's word for it, but they believed him to be a prophet of the Lord; and as soon as they had this intimation that Jesus was the Lamb of God, greater than John, they left John and became disciples of Jesus. Others did not appreciate these things so much and remained with John, perhaps becoming the disciples of Jesus after John was dead. This was not at the Passover season, and so did not allude to the passover lamb. (Luke 3:23) (*Z. '11-29; R.4750*)

1:38 — RABBI . . . WHERE DWELLEST THOU? — Their object was to learn of him, to learn what further blessings the Lord had and what further service than what they had under John the Baptist. They desired the best that could be had. They had not the partisan spirit to say—"We belong to John the Baptist and must stand up for him" as some of the Lord's dear people are inclined to do in respect to the various denominations. There were some of John's disciples who heard the testimony about Jesus, but who did not seek to become followers of the Lamb of God, being content to remain John's disciples. We may properly suppose that being content with the lesser privileges and blessings they were not so worthy of the higher ones. Doubtless they never became Apostles, but some of them probably became Jesus' disciples after John's imprisonment. (*Z. '05-7; R.3482*)

1:39 — ABODE WITH HIM — The two spent the remainder of the day with Jesus and doubtless learned much to their comfort and joy and to establish their faith. They abode with him. This may mean a temporary stay of one day but they evidently remained with the Lord as his disciples to the very end of life. (*Z. '05-7; R.3482*)

1:41 — HE FIRST FINDETH HIS OWN BROTHER — On the basis of that brief acquaintance John and Andrew started forthwith to bring others to the Master. The Greek text intimated that both started out to find each his own brother and bring him to the Lord; that Andrew found his brother first which implies that John found his brother later. Several points here are worth noting. 1) Andrew and John were not content to have the Lord's blessing alone, but they wanted to make it known. 2) They did not attempt to influence others until they were fully satisfied themselves and could give a definite, positive message saying "We have found the Messiah, the Christ." 3) They did not go to benighted heathen speaking a different language from their own, but thought first of all about their own brethren—according to the flesh and here brethren also in religious effort. Our lesson is that our first duties lie toward those who are near to us as neighbors, friends, and especially members of our own family circles. With these we should begin the proclamation of the Messiah, whom we have

found and then after they have heard or failed to hear, we should proclaim the message to the next in turn and so on.

This is the very method we are using now, and to which some of our dear friends in the various denominations object. They say—Take your tracts and book to the heathen. We reply the message should go first of all to those who ought to be most ready for it. They answer they have Moses and the Prophets and the creeds of the dark ages. But the doctrines of the dark ages disclose but obscurely the real plan of God and his character, the real Messiah and his work. We would help all who have ears to hear and hearts to appreciate the love of God with us. We seek to cultivate the best fields and find them near at home. But as the numbers and implements increase we extend operations in the name of the Lord, with the firm conviction that during this harvest time he will ultimately find every one fitted to be a disciple. Remarkably few Christians know our Lord to be the Messiah at all—the greatest prophet, priest and king who was to bless all the families of earth. (*Z. '05-7; R.3481*)

Note the various methods of bringing blessings to different persons—John the Baptist announced Jesus as the Messiah, Andrew and John heard him and sought our Lord. In turn they sought Peter and James, and note the third method in Philip's case, whom the Lord himself found. (*Z. '05-9; R.3483*)

1:43 — JESUS . . . FINDETH PHILIP — Particulars are not given, but we may be sure that in all these various findings our Lord himself supervised. We are not to imagine the Gospel work left to chance. The Lord knoweth the heart. The truth is specially sent to the truth hungry. All of us may safely say the Lord found us, else we would not be where we are or what we are. (*Z. '05-7; R.3483*)

1:45 — PHILIP FINDETH NATHANAEL — Nathanael's case was still different, but being naturally skeptical he feared that his friend was being led astray by a false hope to follow a false Messiah. Briefly, Philip's message to him was—"We have found him of whom Moses and the Prophets wrote, Jesus of Nazareth." Since Nazareth did not have a savory reputation for wisdom and piety, Nathanael skeptically replied—"Can . . ." (*Z. '05-7; R.3483*)

1:46 — CAN THERE ANY GOOD THING COME OUT OF NAZARETH? — All along in every sense of the word, the Lord has permitted his Truth and plan to come through channels more or less impaired. (See Luke 10:21.) The Lord hides his truth in the sense of permitting it to come through unpopular channels. Sometimes the unpopularity is deserved and sometimes undeserved. But it always serves to keep away the ones not in the right attitude of heart. The pure in heart are never stumbled by these matters, for

the Lord will help them over these difficulties as he did Nathanael. (Z. '05-9; R.3483)

COME AND SEE — Test the matter for yourself if you are not satisfied, I have nothing more to say. From this we may reasonably assume that Philip was a man whose word and general character had weight, one not given to foolishness of thought, word, or conduct; otherwise Nathanael would have thought—"I knew you to be rather flighty always going off on a tangent," or "You are a man of poor moral character, and whatever would commend itself to you would be discredited in my judgment in advance." Alas that such arguments should be forceful against some of the Lord's followers who presume to invite others to Him. In several instances the present truth has been much injured by being advocated by some who were not of good character, as well as by some who were not wise. It would be in the interest of the Truth that any such who have given their hearts to the Lord, and who therefore have passed from the foolish and sinful condition into the justified relationships, should make well known the fact of their thorough conversion from sin to righteousness, folly to wisdom, before beginning to invite their neighbors and friends to the Lord. Repentance and reformation are therefore placed in the forefront of the instructions given us in the word about our discipleship and service. (Psa. 50:16-18) (Z. '05-9; R.3483)

1:47 — IN WHOM IS NO GUILF — Jesus made the way very clear for faith to accept. This suggests that at proper times it is entirely right for us to explain our appreciation and confidence in the religious character of those with whom we are conversing. We are neither to think nor manifest any doubt of the sincerity of those who are not fully with us in every point of faith. Contrariwise, we are to expect that anyone whom we may expect to find interested in God's message must beforehand be an Israelite in whom is no guile; otherwise the truth would not appeal to his heart and the Lord would not bless him in connection with our service and message. (Z. '05-9; R.3483)

1:48 — NATHANAEL SAID — Evidently Nathanael thought our Lord was flattering him; for at first he rather repelled this forwardness of Jesus to speak of him in such praise without a knowledge of him. (Z. '05-9; R.3483)

BEFORE THAT PHILIP CALLED THEE . . . I SAW THEE — Showing the divine care over all in the right attitude of heart, and indicates that the Lord himself has the direction of His message and ministers, that they may find all the true wheat. So we have every assurance that not even one grain will be left with the tares of the field, but all will be gathered into the barn condition of glory. (Matt. 13:30) (Z. '05-9; R.3483)

1:49 — THOU ART THE KING OF ISRAEL — Doubtless Nathanael had already heard that Philip had accepted the one proclaimed to be the

Messiah. Doubtless he was fearful for himself as well as for Philip and had gone to a fig tree as a closet for prayer; the fig tree has foliage which hangs low making it a very suitable place for privacy. Evidently Nathanael prayed for wisdom and guidance, protection from deception that he might not be misled into following a false Messiah; and now to hear Jesus refer to his very prayer of which not a soul in the world had any knowledge, meant to Nathanael that the Lord had supervised the matter and had full knowledge of all his affairs. Therefore he had an assurance that Jesus was none other than the Son of God, the King of Israel. (Z.'05-10; R.3483)

1:51 — ANGELS OF GOD ASCENDING AND DESCENDING UPON THE SON OF MAN — See D629. Was not Jacob's dream of the ladder, a prophecy foreshowing the close communion between the Heavenly Kingdom and the world, in which work, as one of the communicating messengers, Jacob himself was to have a share in the blessing of the world? We believe it was so intended.

Jesus himself was the ladder upon which communication between heaven and earth will be re-established. As our understanding opens we see this angel of divine love and mercy, forgiveness; and upon this same ladder are messages returned to our Father—our prayers. We receive the incoming message and messengers and send back the outgoing, upon the Son of Man, through whom alone we have access to the Father and receive through him the exceeding great and precious things. (Z.'05-10; R.3483)

2:1 — AND THE THIRD DAY — The marriage of Jesus and the Church will be on the third thousand-year day from the time of the first advent. This marriage was a picture of the marriage of the Lamb and the feast.

2:3 — THEY HAVE NO WINE — When Man's feast fails the Son of God will bring forth the better wine.

2:7 — AND THEY FILLED THEM UP TO THE BRIM — Many vessels were filled with water (truth). The water was turned into wine representing the fullness of joy for the church and the world.

2:19 — DESTROY THIS TEMPLE, AND IN THREE DAYS I WILL RAISE IT UP — The Apostle assures us that the Church is the temple of the living God, and that it is the body of Christ under Jesus its head. (1 Cor. 3:16, 17; 2 Cor. 6:16; Eph. 1:22, 23; 1 Peter 2:5) Various agencies have been in antagonism with the Church, and her Lord for the two days mentioned, the fifth 1000-year period and the sixth 1000-year period and it still continues while we are in the seventh 1000-year period. But the Lord's promise is that now shortly the temple, the Church, his body, shall be complete, and he will raise it up, raise it from ruin, raise it to the

perfection and glory of the Millennial Kingdom. (Z. '02-287; R.3079) See Josh. 1:1-11.

2:21 — TEMPLE OF HIS BODY — See note on verse 19.

3:16 — FOR GOD SO LOVED THE WORLD — God's love for sinners was so great that he would not allow them to have everlasting life, because that would mean to them everlasting imperfection, sorrow, etc. He not only had the passive love for sinners which would not arrange for their eternal suffering through a perpetuation of life out of harmony with himself, but he had the active love which arranged for their recovery out of sin and death conditions.

HE GAVE HIS ONLY BEGOTTEN SON — God did not compel his Son to die for us, but rather he set before him a great prize, so that Jesus counted it all joy (Heb. 12:2) to lay down his life, that he might be the Heavenly bridegroom to the Church and the Mediator of the New Covenant for Israel and the world, and thus be the Savior and owner of the race. How wise, how just are God's arrangements! Though he possesses all power, yet he would not infract the rights or liberties of even the most humble of his creatures, much less the rights of his only begotten son, our Lord.

THAT WHOSOEVER BELIEVETH IN HIM — He proposes the largest possible blessing in the wisest way. He will not justify the Heathen through ignorance, nor justify wilful rebels; but he limits his favor to two conditions (1) The blessing through his Son shall go only to those who desire to come into harmony with divine laws as obedient children. (2) It shall go only to those who intelligently know of it and by faith accept it.

SHOULD NOT PERISH — Perishing means perishing, to lose life, to become extinct. Man originally made in God's image was prepared for eternal life, but sinning, he forfeited those God-given rights. He came under a sentence of death—that he should perish as the brute beasts. Hence his only hope of a future life was and is in a Redeemer and the resurrection which his sacrifice has secured. The text shows that God saw that in the race of Adam there would be many who, if they understood the light and truth and had it in contrast with the wrong, would be glad to return to harmony with God—glad to accept of Christ and the restitution privileges and blessings, to come into full accord with the Almighty and with Jesus, and to have back the life rights forfeited by father Adam. Hence God's provision for the race as a whole—that they might not perish as the brute beast, but attain to eternal life again. But God wants none who will not come into harmony with him and have a fixity of character, that there should be no further outbreak of sin throughout all eternity. When this arrangement is completed it will mean the highest possible blessing for every

creature—eternal life, eternal joy for all in harmony with God; and death eternal, “everlasting destruction” for all the enemies of God. (*N-4-25-09*)

3:29 — THE FRIEND OF THE BRIDEGROOM — John realized that he himself was not eligible to this bride class, yet rejoiced in the privilege of announcing the Bridegroom. (*Z. '10-7; R.4543*)

4:14 — INTO EVERLASTING LIFE — Jesus refers here not merely to a begetting but to an indwelling of the Spirit, as possible and necessary. The Word must dwell, abide in us. “Over the freshest and purest of earthly fountains, the hand that never makes a mistake has written—He that drinketh of these waters shall thirst again. “The inevitable thirst and weariness in life can only be satisfied and rested in full consecration to God.”

5:2 — NOW THERE IS AT JERUSALEM — It is noticeable here that it was to only one of the many halt, maimed, and blind which thronged the porches that Jesus said words like these and healed him; that the man was not a believer is shown by verse 13, that he was not a saint is shown by verse 14.

5:4 — WAS MADE WHOLE — Such a phenomenon as this troubling of the waters is seen daily at the Virgin’s Fountain and at the Pool of Siloam. Somewhere far underground beneath Jerusalem, where the water which supplies these fountains collects there is probably a great reservoir shaped by nature into the form of a siphon. Periodically, generally two or three times a day, the water comes gushing into the Virgin’s Fountain and thence through the tunnel into the pool of Siloam, as though as hidden store had suddenly let loose. This break of nature has never been discovered, but the signs are conclusive that the waters build up slowly until it overtops some bend in the outlet and then the whole accumulation siphons away. The situation of the pool of Bethesda is not established with certainty, even though it proves to have been in some other part of the city the probabilities are that its supply is from the same source as Hezekiah’s pools, and the “troubling of the waters” occur there, just as today it still occurs while the villagers of Siloam satisfy their needs at the place made famous by Judah’s pious king. (*B.S.M.*)

5:25 — THE HOUR IS COMING — The time for the majority of the world to hear this voice is in the Millennium, when all the blind eyes shall be opened, shall see out of obscurity, and the deaf ears be unstopped, when the knowledge of God’s glory shall fill the earth.

THE HOUR IS COMING, AND NOW IS — This hour is not only a coming one, it began in the beginning of the Gospel age in a very limited measure. Some hear now, though very few, and to these a special blessing comes, the privilege of becoming members of Jesus. (*Sermon*)

WHEN THE DEAD — Dead world of men, (2 Cor. 5:14), some hear now, others later.

5:28 — FOR THE HOUR IS COMING — See note in verse 25 on the phrase—“The hour is coming, and now is.”

5:29 — THEY THAT HAVE DONE GOOD, UNTO THE RESURRECTION OF LIFE; AND THEY THAT HAVE DONE EVIL, UNTO THE RESURRECTION OF DAMNATION — By Judgments (*R.V.* and *Diag.*) They will come forth free from the Adamic condemnation in a judicial sense, but nevertheless with the weaknesses of the fall still upon them, and they will be required to cooperate with the Lord in their own uplifting during the Millennium. The Great King of Glory, with all power in heaven and earth, could not, if he chose, lift them at once from their degradation and all that was lost, because the gradual uplifting and their own cooperation in the Divine program so arranged, will be the most helpful way way—because the learning of righteousness by the process of climbing up out of conditions of imperfection will impress its principles the more thoroughly. (*N-5-9-09*)

6:1 — WHICH IS THE SEA OF TIBERIAS — Philip lived not far distant (John 1:44) He was the proper person on that account. But probably our Lord had another reason for questioning him. Philip seems to have been of a business turn of mind, and although this is an excellent disposition to have among the Lord's followers, nevertheless it is inclined to think of earthly means rather than to exercise faith in the Lord. Probably the Master wished to awaken Philip's thought and especially to bring him profitable instruction and faith through this miracle. (*Z.'05-43; R.3502*)

6:3 —THERE HE SAT WITH HIS DISCIPLES — Jesus' preaching, teaching, and travelling were practically continuous. His hearers, going and coming from morning till night left him little opportunity for privacy and rest. He was quite willing thus to lay down his life in feeding the sheep, not only exhausting his vitality through healing the diseases of the people, but also through the exhortations and public speaking, which are particularly enervating when done in the open air, and when prolonged.

6:5 — WHEN JESUS THEN LIFTED UP HIS EYES — This is the only miracle that is recorded and particularly described in all four of the Gospels. This act brings out some features not so clearly presented in the other three. (*Z.'05-43; R.3502*) Jesus was leaving Galilee at this time (See Matt. 14:1-22; Luke 9:10-17; Mark 6:30-45) for several reasons. (See notes Mark 6)

6:6 — AND THIS HE SAID TO PROVE HIM — How did Jesus thus prove Philip?

6:7 — TWO HUNDRED PENNYWORTH OF BREAD — His answer shows a business trait. While all the various casts of mind are found among the Lord's people, the business head is among the most useful if kept under proper restraints of love and faith—love that it may not permit business instincts to take sole charge of spiritual affairs; and faith that it may be able to realize that although business methods are excellent in all the affairs of life, yet they must on no account be permitted to ignore faith in the Lord and in the power of his might, and in the loving interest he takes in all the affairs of His Church. (Z. '05-44; R.3503)

6:9 — BUT WHAT ARE THEY AMONG SO MANY — Andrew's mind seems to have been less practical than Philip's. Hardly had he made the remark when he felt ashamed of it and so he added "But what are they among so many?" Philip's mind was too practical to have even thought of such a morsel of food in connection with so large a company. (Z. '04-44; R.3503)

6:10 — AND JESUS SAID, MAKE THE MEN SIT DOWN — Jesus had use not only for the broader mind of Philip, but also the more simple and less logical mind of Andrew. The lesson—all the good suggestions, all the helpful ones which make for the interests of the church do not always come from one quarter; but often our Lord uses the stammering lips and illogical reasoning of some of his followers as the basis of blessing to themselves and others. Just as he used Andrew's seemingly foolish remark. Again—our Lord seems always to have made use of whatever was at hand. He could have turned stones into bread and therewith fed the multitude. He could have ignored the little supply on hand as insufficient. But this was not his method. So we should learn not to despise the little things but to use them as far as possible. (Zech. 4:10) "He that is faithful in that which is least, is faithful also in much." (Luke 16:10) Again—miracles are to be expected only after we have done all in our power with the means at hand. The old sailor had the right idea who said that if he were certain that the Lord had commanded him to jump through a stone wall, he would jump at the wall, and leave to the Lord all that was beyond his power. So with us. We are to make sure we are in the Lord's way, then we are to follow his directions and to leave all the results with him, assured of his ability to work any miracle. (Z. '05-44; R.3503) See Mark 6 and Matt. 14.

6:14 — THAT PROPHET — The Prophet that Moses spoke of. (Deut. 18:18, 19, 15) They did not seem to connect this with the Christ. (See John 7:40, 41, 42) By many however the miracle was only partially appreciated. Doubtless they viewed it as an indication that if Jesus was proclaimed King he could supply his soldiers without a commissary dept.; and that if he could do so, he could also give them victory under all circumstances and conditions. This was true but not as the natural Israelites supposed. Our Lord gives us the victory now over sin and selfishness (the root of our

troubles and hunger). As we seek to walk in his steps he leads us on from one achievement to another, and all along the way he feeds us with the bread of Heaven. In due time he will become the great King of the world, and his ability to feed (Micah 5:4) and to subjugate Satan and all the powers of evil will be fully manifest. (1 Cor. 15:25) Then the eyes of the blind shall be opened, the eyes which cannot see the things of faith; and the ears of the deaf be unstopped, the ears which cannot hear the message of faith. (Z. '05-44; R.3503)

6:44 — I WILL RAISE HIM UP AT THE LAST DAY — Yet that our Redeemer is not our Father or giver of our spiritual life is evident both from reason and scripture. Our Lord left his prehuman Spirit nature and its glory and all when he became a man. He did not give that Spirit nature to us or to others, but merely was transferred or transformed to a lower nature (human) for the suffering of death. It was earthly life rights only that Jesus had to give away when he ascended. On this subject see (old) *E229, 230, 159, 467*; (new) *E210-212, 143, 144, 456*. (Z. '09-364; Z. '10-54; R.4528; R.4556)

Begotten of God: 1 Pet. 1:3; 1 John 5:18; 1 Cor. 8:6; Rom. 8:15,16; John 20:17; John 1:13; James 1:18.

Begotten through Christ: Titus 3:6; Rom. 6:23; John 14:6; 6:40,44,39,54; John 5:21,26; 16:2; 10:28.

6:51 — THE BREAD THAT I WILL GIVE IS MY FLESH — Jesus had to convert his humanity into negotiable bonds—merit. We now have that merit to our credit, imputed to us; and as we convert these we will by and by when faithful receive the divine nature and the perfect human rights of Jesus will again be free to be given, this time for the world.

6:66 — AND WALKED NO MORE WITH HIM — We are assured in the infallible word of God, that those who love the Lord and who are to receive the Kingdom will have their love tested by trials and temptations on the way to that Kingdom. Those who do not love the Lord with all their hearts, in whom self or some other idol has first place, will be seduced by the world, the flesh or the Devil into some form of rebellion against the divine Word or the divine providences. They will have schemes and theories, desires which they will prefer to the Lord's plan and way, and their schemes when analyzed will usually be found to be based either upon selfishness or ambition or upon an evil spirit of envy, hatred, or jealousy, etc. The Lord's leading and the Lord's words lose their attraction to such and they lose their interest correspondingly. (Z. '14-149,215; R.5459; 5499)

6:68 — THOU HAST THE WORDS OF ETERNAL LIFE — These have learned that the call of the world, the promptings of the flesh and the arts of the Adversary are all snares and traps and pitfalls to drag them down to

death. They have learned the sound of the true shepherd's voice, and cannot be enticed by the voice of strangers.

7:1 — BECAUSE THE JEWS SOUGHT TO KILL HIM — While our Lord realized that his life was under divine protection until his hour should come, nevertheless it would appear that He did not tempt providence by going unnecessarily in the way of danger, but rather shaped his course according to conditions he found. Thus too he told his disciples. (*Z. '05-56; R.3509*)

7:2 — FEAST OF TABERNACLES WAS AT HAND — This was the last feast of Tabernacles attended by our Lord, just six months before his crucifixion, probably six months or a year and six months later than the feeding of the 5000 at a time when many of them were on their way to Jerusalem to keep the Passover. (*Z. '05-56; R.3509*)

7:5 — HIS BRETHREN — (Relatives, probably his cousins for cousins at that time were called brethren) seemed to doubt his Messiahship and urged him to go up to Jerusalem and perform his mighty works there where the most learned men of the nation would have the opportunity of criticizing and faultfinding and if possible refuting his claims and miracles. (*Z. '05-56; R.3509*)

7:8 — FOR MY TIME IS NOT YET FULL COME — For our Lord to have gone up to the feast early might have provoked the animosity of the religious teachers the more. (*Z. '05-56; R.3509*)

7:14 — JESUS WENT UP INTO THE TEMPLE, AND TAUGHT — Probably about or a little after mid-week. (*Z. '05-56; R.3509*)

7:37 — THAT GREAT DAY OF THE FEAST — The last of these seven days of the feast of Tabernacles. It was in it that the entire festival ceremony and rejoicing reached its climax. From *Edersheim* and others: "According to Jewish tradition the pillar of cloud by day and of fire by night, symbol of God's presence and guidance, at first appeared to Israel on the 15th of Tisri, the first day of the feast. On that day Moses was said to have come down from the mount and announced to the people that the tabernacle of God was to be reared among them. The dedication of Solomon's Temple and the descent of the Shekinah glory upon it took place at this feast. (1 Kings 8; 2 Chron. 7) The last great day of the feast was the climax of all this symbolization. Early in the morning the people, with the Paradise apple (orange) in their left hands and branches in their right hands, marched to the sound of music in a procession headed by the priest who bore a golden pitcher to draw water from the pool of Siloam, south of the Temple. The priest having filled the golden pitcher at this fountain, brought it back into the courts of the Temple amid the shouts of the people and the sound of cymbals and trumpets. The return was so timed that the procession should

arrive just as other priests were laying the pieces of the sacrifices on the altar of burnt offering toward the close of the ordinary sacrifice-service. On each of the seven days the priest made a circuit of the Altar, saying—‘O, then, now work Salvation, Jah! O, Jah, give prosperity.’ But on the seventh day they made the circuit seven times remembering the walls of Jericho had fallen in circumstances and anticipating that by the direct interposition of God the walls of Heathendom would fall before Jehovah and the world lie open before his people to go in and possess it. The golden pitcher full of water was then poured on the altar. The ceremony was considered of vital importance and apparently symbolized the out-pouring of the Holy Spirit. Immediately following the pouring of this water the Hallel was sung. This consists of Psalms 113-118. These were chanted, with responses to the accompaniment of the flute. As the Levites intoned the first line of the Psalm, the people repeated it. While to each of the other lines they responded—Halleluyah (praise ye the Lord). Then the priests blew a three-fold blast on their silver trumpets.” (Z. '05-56; R.3509)

JESUS STOOD AND CRIED, SAYING — It is supposed that it is just at the close of the pouring of the golden pitcher full of water on the altar a libation to the Lord, and while the multitude in the warm climate and had their thirst aggravated by the sight of water, that Jesus made the announcements here. (Z. '05-56; R.3509)

IF ANY MAN THIRST, LET HIM COME UNTO ME, AND DRINK — All have some conception of what natural thirst is and the refreshment which comes through partaking of literal water. There are other thirsts and cravings of the human nature which need satisfaction and which without satisfaction cause unrest, distress. These cravings of the heart we call thirst for rest, peace, joy and fellowship. Many of our race are so depraved at present mentally and physically that they have no hunger or thirst for better things than they now enjoy. They already are full and satisfied with the imperfect things possessed. The Lord's appeal to the present time is not for these but to those who hunger and thirst. This is the appeal of the Gospel age, seeking for the thirsting ones and finding them and if they will drink at this fountain of grace and truth they will find the satisfaction, the peace, comfort, joy and rest, which the world can neither give nor take away. (Z. '05-56; R.3509)

7:38 — SHALL FLOW RIVERS OF LIVING WATER — This was not fulfilled at Pentecost where the Lord's followers merely began to drink of the spiritual truths and by them to be united into one body of many members of which Jesus is the head. It is from this one body that the river of the water of life shall flow during the Millennial age for to bless all the world. The water of life represents the truth, and the amount of this water of life or truth that shall proceed from the mouth of the Lord from the mouth of the glorified Church shall be such a stream, such a flow as will reach to

every part of the earth. This river is mentioned in Rev. 21. See John 4:14. The Lord briefly pictured the blessings coming to his followers during this Gospel age, and the blessings that shall in the next age proceed from them for the comfort, uplifting, restitution of all families of the earth, of whosoever wills to take of the water of life, which will then flow freely, and to which all will be clearly and distinctly invited by the Spirit and the Bride. (Z. '05-57; R.3510)

7:39 — BECAUSE THAT JESUS WAS NOT YET GLORIFIED — It was not possible for any to be begotten of the Spirit as Sons of God until the Ransom Sacrifice of Jesus on our behalf had been accomplished, not until he had ascended on high and presented the merit of that sacrifice on our behalf to the Father, not until it had been accepted of the Father. (Z. '05-57; R.3510)

7:45 — WHY HAD YE NOT BROUGHT HIM? — What a sad commentary it is upon the deceitfulness of the human heart that these men, who were thus seeking the apprehension and death of Jesus were the most influential men in this the holiest nation of earth. They were Doctors of the Law—men supposedly the best versed in the Mosaic Law, its letter and spirit—men whose position in Judaism corresponded to Doctors of Divinity in Christendom today. We may well ask with Pilate—“Why? What evil hath he done?” There was no evil except in the hearts of those most talented, educated, and nominally most religious men in the world. (Z. '05-58; R.3510)

The Lord's view of their case would be that they were hypocritical, pretending to be what they were, not in reality, that much of their praise and service toward the Lord was formalistic lip service and that pride lay at the bottom of their endeavors and professions and that this pride was touched by the success of our Lord and his wisdom and the fact that the multitudes heeded his message. They were envious, malice burned in their heart, they hated him without a cause, simply because he was better, holier, wiser than they and because the people were recognizing this fact. (Z. '05-58; R.3510)

7:46 — NEVER MAN SPAKE LIKE THIS MAN — “Grace was poured upon his lips” (Psa. 45) The Lord's people, seeking to walk in his footsteps, continually find the world still full of envy, hatred, malice. Their only course is to set a guard before their lips, that they sin not with their tongue. They should not only pray, but strive that the meditations of their hearts and the words of their mouths be acceptable in the Lord, and in ratio as this is true of them they will be wiser and more discreet in their language to others. (Z. '05-58; R.3510)

7:47 — ARE YE ALSO DECEIVED — “Is it possible that any man could speak in public and that keen minded men such as you, would be unable to

entrap him in anything he might say, so you could form a charge against him as a teacher of what would be injurious to the people; that he said nothing you could construe to be a violation of the Law of Moses and of the Law of the Romans?"

8:29 — FOR I DO ALWAYS THOSE THINGS THAT PLEASE HIM —

See Heb. 3:2.

8:34 — WHOSOEVER COMMITTETH SIN IS THE SERVANT OF SIN —

He who knowingly does wrong. According to Jewish Law for a debt unpaid one became sold to his creditor and had to work out the debt by service. So one who knowingly commits sin, is sold under it and has by stripes and chastisements (for the Church now, for the world in the Millennium) to pay the penalty, according to the degree of wilfulness. If the sin continues the debt increases until it may reach the full penalty for totally wilful sin—second death. Satan is now used by God as a taskmaster for sold ones, or as an executioner. See Lev. 25:39; 1 Kings 21:20, 25; Matt. 18:34; 5:25, 26.

8:56 — AND HE SAW IT, AND WAS GLAD —

His eye of faith looked down and beheld Messiah and the exaltation of Israel and the blessing through it of all the families of the earth in the Millennial day. The Jews misunderstood Jesus to mean that he had been with Abraham, others misunderstood him to mean that Abraham saw by faith Christ's work of sacrifice. It is true that our Lord did appear to Abraham, and that in a sense Abraham foresaw Jesus' sacrifice in the typical sacrifice of Isaac; but it is also true that the "Day of Christ" is the Millennial day for the world's blessing and that it was that which Abraham saw and which gladdened his heart. We see the same, and sharing the same faith, we share the same joy and gladness of hope and expectancy. (*Z. '09-136; R.4387*)

10:1 — THE DOOR —

The door was the Law (better Law Covenant as *Z. '00-230; R.2672* for that would be a means of entrance) to the Law (Porter). Those who were unable to keep the Law (and so get in by the door) tried to attract the attention of the sheep by climbing up some other way, were false Messiahs, fraudulent, thieves and robbers, who were merely assisting to steal the sheep (vs. 10), and were not actuated by a desire to profit the sheep but by personal, selfish ambition.

THIEF AND A ROBBER — There was but one way to become the true shepherd of Jehovah's flock and to have a right to lead it. That was the way of the cross, to give himself a ransom for all. This Jesus did and became the door to the sheepfold, opening up a new way to life. (Heb. 10:20) But this was not the making of a new door, but the opening up of a door previously closed.

10:2 — ENTERETH IN BY THE DOOR — He who keeps the Law perfectly; Jesus did, and has made it possible for all his true sheep to enter by the same way—by keeping the Law—not its letter (impossible to us), but its spirit (Rom. 8:4), because he has made an appropriation on our behalf, which makes up for all our lack. So long as we are his and strive to walk in his ways, every deficiency is made up out of his abundance. So he becomes our door. (*Z. '08-93; R.4157*)

10:3 — PORTER — Law Covenant (better Law, as the standard). Those who could not answer to the Law, who could not fulfill its demands could not prove their claims to be the Messiah. Jesus did meet fully the demands of the Law. “In him was no sin, neither was guile found in his mouth.” He was holy, harmless, undefiled, separate from sinners. Thus he proved his claim to be the Messiah. To him the Porter openeth, to him the Law and the prophets bear testimony.

OPENETH — to the privileges beyond, to taking the book with seven seals.

HIS VOICE — The voice of Jesus is the voice of justice, of truth, love, and all who are his sheep are expected to be able to discriminate between his message and the various false messages which more or less particularly represent the Adversary who seeks to mislead the flock through human agents. We have Jesus’ assurance that none of the true sheep will be satisfied with the false Gospel. It will not appeal to their hearts, and likewise the true sheep will be satisfied with the true Gospel because it will satisfy their longings as nothing else can do. This shows the importance of becoming truly, fully, emphatically the Lord’s, making our covenant with him and making sure of his protecting care and instruction. (*Z. '08-94; R.4157*)

LEADETH THEM OUT — In Eastern countries each sheep of a flock of thousands has a name, knows it and is known by it. These names often correspond to certain peculiarities as “Torn”, “Bald head,” “Curly horn,” etc. As lambs they are taught to answer to their names. So the Lord knoweth them that are his. (*Z. '08-94; R.4157*) He leads them out into the knowledge of the truth, the rest and peace of God, and ultimately to the heavenly fold—“the rest that remaineth” for the people of God.

10:4 — THE SHEEP FOLLOW HIM — In the east the shepherd never drives his sheep, they always follow him. They run after him if he seems to be escaping and are terrified if he is out of their sight, or if any stranger comes instead of him. So Jesus’ sheep follow in his footsteps, and heed his instruction and guidance.

HIS VOICE — See note verse 3 on “His Voice.”

10:5 — VOICE OF STRANGERS — See note verse 3 on “His Voice.”

10:9 — I AM THE DOOR — We enter in him and his imputed merit.

AND FIND PASTURE — Out to the green pastures and still waters of truth and grace and into the rest and security of the fold.

10:10 —MIGHT HAVE IT MORE ABUNDANTLY — Life for the fallen race, all that was lost in Adam; and for the church more abundant life than that lost, immortality.

10:11 — GOOD SHEPHERD GIVETH HIS LIFE FOR HIS SHEEP —

Many would have liked to become the shepherd, but the cost was too great for them. Many among the angels would probably have been glad of such a position, but would they undertake it at such a cost? Many among men would have coveted it, but though none could have bought the sheep, since all were under condemnation. Yet would any have been willing to purchase them at the cost of his all? Our Lord's words imply that only the true shepherd was willing to lay down his life for the sheep. The great over-shepherd is willing to receive all the straying sheep that long to come back to the fold. (Ezek. 34) He has appointed as the under-Shepherd the one who died for us, that He might fully deliver all the sheep from the evil one who walketh about seeking whom he may devour. Our gracious Savior left the courts of glory and came down to earth and for 33 years he traversed with weary feet this vale of tears. He mingled with the poor and lowly; He wept with the sorrowing and sinful. He had not place to lay his head. He bore the griefs and sicknesses of those about him. He suffered and sorrowed; He bore shame and ignominy and all this even unto death. And why? that He might save the “lost sheep”—mankind. His blessed fellowship with the shining hosts of Heaven was all relinquished during those years of earthly pilgrimage that the wandering sheep might be found and brought back to the fold. We never can know this side the veil, “How dark was the night that the Lord passed through,” that he might redeem us to God. How can we sufficiently show forth his praises! (*Z. '14-199; R.5490*)

10:12 — SCATTERETH THE SHEEP — See note verse 27.

10:14 — AND AM KNOWN OF MINE — See *R. V.* There is here a beautiful comparison—“I know mine own and mine own know me, even as the Father knoweth me and I know the Father.” They who know not him know not the Father. How important is knowledge, not merely head knowledge, but heart knowledge, intimate acquaintance with the Lord and his plan.

10:15 — LAY DOWN MY LIFE FOR THE SHEEP — See note verse 11.

10:16 — FOLD — There is now only the one fold for the Lord's people and in it all his true ones of this Gospel age find rest and shelter and peace in faith and obedience. This is the Little Flock. (Luke 12:32) The other sheep not of this fold are the world of mankind. The gathering of these will begin with the setting up of the Kingdom. At that time the Little Flock will have passed beyond the veil. In *R.V.* and *Diag.* "One flock and one Shepherd." One flock, but many folds, many mansions, various natures on different planes of being. See Eph. 1:10; 1 Cor. 15:28. Jesus will have headship over all God's creation. (*Z.* '08-95; *R.* 4158) After Millennial age God will be the great Shepherd. (1 Cor. 15:28) Same flock as in Matt. 25:31-46. (*Z.* '11-87; *R.* 4784) All who then obey the rules and regulations of the Lord's kingdom, doing their best will be brought into the sheepfold. In proportion as they are obedient they will be raised up out of degradation to perfection. Thus all who become sheep in the next age will be cared for. Nothing shall offend them. The Lord will not permit anything to harm them. They shall feed in green pastures and drink of the pure, refreshing water of truth. They shall have a goodly heritage. (*Z.* '14-199; *R.* 5490)

OTHER SHEEP NOT OF THIS FOLD — In Greek fold means a yard (as open to the wind); by implication, a mansion. Translated court, fold, hall, palace; from a word meaning to breath unconsciously, to respire; by anal. to blow. Is in contrast to the word for flock, contracted from a word meaning to tend as a shepherd. (See *Strong's Conc.*)

10:27 — MY SHEEP HEAR MY VOICE — These are the Little Flock, the sheep of the highest order. They are only a small portion of mankind, those who have the special qualities of earnestness, humility, and love of right. Having come into this fold of God, we have every reason for confidence in the Great Shepherd, and should recognize his constant care over us. His supreme interest in our spiritual welfare. Let us be good sheep. Let us not stray away from the fold, to the right or left, nor be attracted away from the green pastures and pure waters to go browsing on the thistles and poisonous weeds of some by-path, or to drink of the muddy, polluted waters of human speculation and delusive theories of men. The sheep characteristics are meekness, docility, lack of self-confidence, obedience to the shepherd in whom they fully trust. The true sheep will listen intently for the faintest sound of the shepherd's voice, and respond quickly to his call, watch for his guidance. Let us manifest all these desirable traits of character, and ever keep close to our heavenly shepherd and guide. See notes verse 4. (*Z.* '14-200; *R.* 5491)

10:29 — GAVE THEM ME — The elect are frequently, as here, spoken of as being specially given to Jesus, while the whole of mankind are referred to as his because bought with his own precious blood. (*Z.* '00-189; *R.* 2652)

11:4 — THIS SICKNESS IS NOT UNTO DEATH — This and verse 14 do not contradict. This sickness was not merely the working of the death penalty or that Lazarus was to die for ever by it but rather arranged of God to show forth the power of God to raise even the decomposed dead.

11:14 — LAZARUS IS DEAD — See verse 4 note.

12:1 — JESUS . . . CAME TO BETHANY — This was on the Jewish Sabbath which Jesus spent in rest at Bethany. The supper was on the Sabbath evening, and at that time Mary broke the box of perfume. (*N-3-20-10*)

12:2 — MARTHA SERVED — The two sisters evidently had the matter planned between them: Martha served at the table and Mary served in a special manner with the ointment. (*Z. '05-103; R.3534*)

12:3 — VERY COSTLY — These silver pence represent about 16 cents each, making about \$48, but counting each penny as a day's wages at that time, the 300 pence (vs. 5) would be equivalent to a year's wages of a working man, or about \$300 to \$600 in our day. (*Z. '05-103; R.3534*)

WIPED HIS FEET WITH HER HAIR — The feet, always recognized as the humblest and lowest members of the human frame — the hair of the head, especially of woman, always recognized as a special treasure and glory to her, here thus brought together in a way that signified that Mary esteemed her Lord and Master as infinitely above and beyond her. (*Z. '05-104; R.3535*)

THE HOUSE WAS FILLED WITH THE ODOUR OF THE OINTMENT — Antotypically the church.

12:4 — THEN SAITH ONE OF HIS DISCIPLES — He was angry, his selfishness hindered his appreciation of the honor due to the Lord; he could think only of himself and what he had hoped to get out of the transaction, and how, so far as he was concerned, the whole matter was a waste. The sourness that came to his heart because of its wrong attitude is indicated by the testimony that he straightway went to the chief priests to bargain with them for the betrayal of Jesus.

12:6 — HAD THE BAG, AND BARE WHAT WAS PUT THEREIN — We may esteem that in many instances like the one here recorded, the persons who are so careful lost money should be spent except for the poor are often like Judas, so avaricious that whatever money gets into their possession, very little of it gets to the poor. (*Z. '99-77; R.2448*) If Judas had been sufficiently alive to his own weaknesses, he would have refused the office of treasurer, seeing he already had too much love of money and it would be a temptation to him in handling the funds.

This passion for money, like all other propensities of the fallen nature, grew stronger as it was encouraged, until finally it knew no bounds and he was ready to sell his Master for thirty pieces of silver! (Z.'11-403; R.4906)

12:7 — LET HER ALONE — Trouble her not, take it not from her — as though when the first motion was made to use the spikenard the apostles had wished to have it spared that they might sell it, and as though the Lord had hindered them from using persuasion to that end saying “let her alone.”

AGAINST THE DAY OF MY BURYING HATH SHE KEPT THIS — Mary, if she had waited another week, might have used the perfume upon herself but not upon the Lord. Wisdom tells us that we should not delay in bringing our alabaster boxes of ointment and pouring their contents upon our dear ones of the body of Christ, the feet of Christ. No matter if they do not notice us, or think of us, or pour any upon us as members of the feet; let us do our part, let us be of the Mary class, let us pour out the sweet perfume upon others and the house, the church of Lord, will be filled with the sweet odor. (Z.'05-106; R.3536)

12:24 — FALL INTO THE GROUND AND DIE — Jesus was this corn of wheat, the only one who had a soul to lose, had a life to give, one grain of corn. This was all God had to plant, he risked this grain to obtain his harvest. Jesus was the only one God could trust, but God knew his son, knew his character and what he could endure. God directly created Jesus, all others were indirect creations. Jesus and the Father had a long acquaintance.

IT ABIDETH ALONE — If Jesus had not died in obedience to the Father's plan, he would have remained alone, he could not have given life to the race, and he himself would have withered and died as one not obedient to God's will, not in full sympathy with him. He was the only man who could save the race.

BUT IF IT DIE, IT BRINGETH FORTH MUCH FRUIT — Jesus brought forth 144,000 fold and each of these has the spirit of the Master and is anxious to be planted in the likeness of his death, that they may yield fruit. Each of these grains may yield 144,000 of world (save them in Millennium) and this would about be number in “Millennial Hopes and Prospects examined.” Bro. Hemery has grain at home said to be as old as Moses' time, but it is long since shrivelled and dead. It abides alone. What a harvest might have resulted from it had it been planted!

12:31 — NOW IS THE JUDGMENT OF THIS WORLD — Satan and his rulership of disorder and sin had received no particular sentence or rebuke from God up to this time. It appeared that either God's Law or his creatures were imperfect, and that sin was unavoidable. But when our Lord Jesus, by his obedience and sacrifice upheld the Law and made it honorable, and

proved that it was within the range of a perfect man's ability to keep it, he thereby condemned (Rom. 8:3) sin in the flesh and incidentally condemned Satan's entire rule. Also by the purchase of the race with his own life, he gained legal control of the world, or the right to bring it back from sin and Satan, back into harmony with God. In this sense, this world, or order of things, was condemned (then and still in vogue), sentenced to overthrow from the time of Jesus was lifted up and was accepted of the Father as the purchaser and king of earth. (Z. '02-191; R.3032)

NOW SHALL THE PRINCE OF THIS WORLD — Prince because he deceives the minds and hearts of the majority of the race. (N-4-10-10)

BE CAST OUT — The casting out of Satan followed the redemptive work of Christ, first for the Church. For we are not to allow sin or Satan to rule in our hearts, but to esteem ourselves freed from them and to serve the Lord. Also the influence of the truth has been liberating the world from superstition. But Satan's great overthrow and the great liberation of mankind has been delayed for the gathering of the elect. Then Satan will be bound and his house spoiled. (Z. '02-191; R.3032)

12:32 — LIFTED UP — The primary thought is our Lord's crucifixion (vs. 33) his lifting up on the cross (see vs. 34) as the great sin offering on behalf of the world. Until the atonement for sin had been made nothing could be done for man's release, for the sentence upon him was a death sentence.

A secondary thought would be that our Lord's obedience in laying down his life as our sin offering led directly to his own exaltation to power and great glory. (Phil. 2:10, 11) His lifting up as the sin offering was our purchase price. His lifting up in exaltation is equally necessary to the drawing of the world of mankind and the resultant blessings upon all who yield to the drawing influence. It is by reason of our Lord's lifting up in both of these senses, that the blessing is to come to the world.

It has required this entire Gospel age to lift up first the head and afterwards the members of the body, joint sacrificers with him (the body share in the sin offering for the world, and then in the glory to follow, hence in both senses of the lifting up). When all the sufferings of Christ are ended and the last member of the body has finished his course in death, then through the power of the first resurrection, (which began with our Lord and will finish with the change of the last members of his body) the entire church will be lifted up in the secondary sense of exaltation, and then will begin the work of drawing the world—pointing all to the great sin offering finished at Calvary.

That our Lord meant by "lifted up," more than his own crucifixion is evident from his words in John 8:28, "When ye have lifted up the son of

man then shall ye know that I am he. "The Jews do not yet know that Christ is the Messiah, and this is an additional proof that his words include the lifting up, the crucifixion of all the members of the body—the Church. (Z. '99-218; R.2519)

WILL DRAW ALL MEN UNTO ME — That our Lord is not drawing all men to himself now is evident to every one, and so the Scriptures assure us, for Jesus' own words are—"No man cometh unto me except the Father which hath sent me draw him." The drawing by the Son will not begin until the drawing by the Father has accomplished its intended purpose viz: "to take out of them a people for his name"—to gather out of the world an elect Church to be the bride for his Son, to bear the name of Christ, to be His Bride and joint heir, "Members in particular of his body." (Z. '99-218; R.2519)

While all of Adam's race are "sinners, children of wrath" yet there are of two classes (1) Those who have eyes and ears to discern the Lord's provision of mercy in Christ, and whose hearts are obedient to the same and (2) Others whose ears and eyes are closed to the message of grace and whose hearts are rebellious. The first of these amenable to God's grace are drawn now by the Father "even as many as the Lord your God shall call;" these because not rebellious are drawn to Jesus for faith justification. He becomes their Advocate, and they begotten of the Holy Spirit are at once sons of God. The second class, "carnally minded" "Rebellious," not subject to the Law of God (Rom. 8:7,8; Jas. 4:4) cannot be dealt with in the same manner. For them God has provided the Millennial Kingdom of Christ, which shall put down rebellion by force, (Rev. 2:26,27; Psa. 149:7-9) bind Satan and scatter the powers of darkness and flood the world with the true knowledge of the Lord. The world for 1000 years will be under what is termed "Martial Law." The world will require 1000 years to reach that peace with God which the elect class of this age reaches almost instantly, by a faith similar to Abraham's.

All the drawing that has been done from Jesus' time to the present has been done by the Heavenly Father himself—not by a Mediator nor by an Advocate. (John 6:44, 37) Shown by—"I am the true vine and my Father is the Husbandman" (John 15:1), and that this vine (the Christ) is of the Father's own right hand planting. (Isa. 61:3; Psa. 80:15; Isa. 60:21) separate and distinct from the world. (Matt. 15:23) Also: in the parable where the Heavenly Father makes a Marriage Supper for his son and sending forth his servants to invite the bidden ones etc. Also—"My Father which gave them me is greater than all and no man is able to pluck them out of my Father's hand." (John 10:29) Also—Same lesson typically taught in Abraham's sending his servant Eleazar to select a bride for Isaac. Rebecca needed no mediator between herself and Abraham for she came at his call and was guided by his servant. She was related to Abraham before her invitation to

become the bride of Isaac, just as all those invited to become the bride of Christ, by the Father's invitation were previously related to him as members of the household of faith. The marriage took place after Abraham's agencies for the selection of the Bride had accomplished their work. So now with the completion of the divine selection of the church, will come the Heavenly Bridegroom to receive her to himself, in the field near the antitypical well—Lahairoi. Later she will be presented to the Heavenly Father and the holy angels and will become the Bride consort of her Lord, her head, (Matt. 10:32,33; Rev. 3:5), her Redeemer.

Then the lifting up of Christ will be complete. "Unto him every knee shall bow of things in Heaven and things in earth" the church also acknowledging him as her head. Then will come the drawing of Christ. The drawing will continue throughout the Millennial age, until every member of the race shall have felt its influence and impetus and all the willing and obedient shall have been blessed, uplifted, restored to perfection. (*Z. '09-281; R.4476*)

In this work of drawing all men the Church will be associated with her Lord as members of his body, of which he is the head over all, God blessed forever. (*Z. '99-219; R.2519*)

Nevertheless this drawing will not mean compulsion, for just as it is possible for the Father's drawing to be resisted in the present age, so that many are called but few will be chosen, so also it will be possible for the drawing of Christ to be resisted in the next age. However, the Scriptures assure us that the way will be made so plain, and the conditions so reasonable, that only those who love sin, and deliberately choose it, after they have come to a knowledge of righteousness and of truth, will be among the resisters of that Prophet, and be destroyed by him in the Second Death. (*E415*)

12:33 — SIGNIFYING WHAT DEATH HE SHOULD DIE — The Jews never crucified anybody but sometimes hanged criminals after death as a special curse. See Deut. 21:23; Gal. 3:13; Josh. 8:29; 10:26, 27. The privilege of putting to death had been taken away from the Jews shortly before this and the penalty of death could be inflicted only by the Roman Government. So by this arrangement Jesus was not stoned to death but was crucified. (*Z. '05-141; R.3554*)

13:2 — TO BETRAY HIM — Judas had already bargained with the chief priest to betray him.

13:5 — TO WIPE THEM WITH THE TOWEL — Jesus had noted with regret that the disciples whom he had been three years instructing and warning, teaching them lessons of humility, meekness, love, had still the spirit of rivalry amongst them and had neglected the usual hospitalities of

the time, both among themselves and toward him whom they professed to believe to be the Son of God. Forgetful of his own weight of care and sorrow, and anxious for the welfare of his followers, he improved that opportunity to teach them a lesson of humility. The disciples were ashamed and confused.

13:10 — JESUS SAITH TO HIM, HE THAT IS WASHED — *R.V.* says bathed. The disciples had bathed in accordance with the Jewish requirement of the putting away of all filth at the beginning of the Passover season, they merely needed now the rinsing of their feet, the cleansing of the members that had come in contact with the earth. He had in mind a higher cleansing of which the washing of feet and bathing were only figures. (vs. 10) (*Z. '11-404; R.4907*)

13:11 — YE ARE NOT ALL CLEAN — Judas was evidently turning the betrayal over in his mind and his mind was distracted, and he sat quietly watching what the others were doing. The Lord knew that the hearts of his disciples were loyal. His words though not understood by the disciples, must have been appreciated by Judas.

13:12 — AFTER HE HAD WASHED THEIR FEET — He did not skip Judas, though he knew of his perfidy but washed his feet with the rest. None of these things moved Judas, nor appealed to his heart so as to change his conduct. We have thus strong evidence of his wilful intention and shows the meaning of the Son of perdition. (*Z. '11-404; R.4906*)

13:21 — ONE OF YOU SHALL BETRAY ME — See note on Matt. 26; (also *Z. '08-139; R.4166*) Judas here illustrates a class at the harvest time who cultivate the spirit of selfishness and personal ambition, and which will lead to a similar end of these. They will be ready to sell the truth for a little personal advantage. When such a condition of heart has been reached by those who have once been enlightened and have tasted of the good word of God and the powers of the age to come, being begotten of the Spirit, no power will hinder them from going to the limit of their evil course. Their minds become so poisoned against the truth that the very sops of favor animate them the more towards evil. As Satan entered into Judas so we may expect the Adversary to get fully control and power over this class. (*Z. '08-141; R.4167*)

13:27 — AND AFTER THE SOP SATAN ENTERED INTO HIM — Judas began to see that things were not reaching the culmination he had hoped for. Probably he was one of those who said at least in his heart—"If thou do these things, do them publicly, so that others may see. Ask some thousands to come and see the raising of some one from the dead, and have a good demonstration." But each miracle was performed by our Lord in a quiet way. Probably Judas began to think that Jesus could not manage affairs

nearly as well as if he would allow Judas to “coach” him a little. Then he began to keep some of the money. Perhaps he thought—“Now things are not coming out very well. I will keep some of this money for the disciples and Jesus for a rainy day.” But he was really thinking about Judas. (Z. '11-403; R.4168)

THAT THOU DOEST, DO QUICKLY — Judas may have understood betray him. I had not intended to do this, but now I will show him. I know of course that he can get away from these officers; but I am the treasurer of this company, and I will show him something. While I do not believe they could ever take him, yet the experience will be a good lesson. This thing has been dallying too long. He will see henceforth that it will be better for him to go ahead. It needs a business push behind it so here goes!” Not for a moment did he think that Jesus would suffer. (Z. '11-404; R.4168)

13:35 — IF YE HAVE LOVE ON TO ANOTHER — Because the world will not find any other men, working for others, with this spirit of the Lord, if you possess this Sabbath spirit, if you have entered into this rest of working for others. See 1 John 3:16.

14:1 — LET NOT YOUR HEART BE TROUBLED — The Apostles were already consecrated to God as his servants, before they met Jesus. They already believed in God, were Israelites indeed without guile. (See John 17:6) The trouble in their hearts was not in respect to the foundations of their hopes, for these were all established. They knew and trusted God, and also his promises of the kingdom, and the blessings of all the families of the earth through it. The whole question before their minds was about Jesus, was he indeed the Messiah? or had they built some false expectations upon his wonderful words and deeds? How should they understand it if now after 3-1/2 years' ministry he should die at the hands of his enemies, instead of establishing his kingdom and subduing all things unto himself? Jesus could not tell them spiritual truths, for they could not bear them yet, but they did need some comfort. (Z. '08-133; R.4164)

YE BELIEVE IN GOD, BELIEVE ALSO IN ME — Jesus gave them the strongest spiritual food they could receive. He began by reviving in them their faith in the Father and his plan. “Recognize the fact that all God's plans will be accomplished, and as you have seen my loyalty to the Father in word and deed, and the Father's power unto good works manifested in me, let faith's anchor hold. Continue to trust me and you will have a blessing. Wait for the development of the divine plan and it will more than satisfy your expectations.” (Z. '08-133; R.4164)

14:2 — IN MY FATHER'S HOUSE — The Universe.

ARE MANY MANSIONS — Many abodes, planes of being, each perfect in itself, “much diversified wisdom of God.” (*F62, 64*)

I GO TO PREPARE A PLACE FOR YOU — He was going to present the merit of his perfect sacrifice, to appear in the presence of God for us, (Heb. 9:24) and thus make us acceptable to God by his imputed merit so we could receive the Holy Spirit at Pentecost. He opened up for us a new way of life. (Heb. 10:20) Not one of all these is of sufficient glory for my Bride.

14:3 — WHERE I AM THERE YE MAY BE ALSO — At his second advent.

14:7 — I AM THE WAY — In that only through his sacrifice, the Ransom, imputing his merit to the justified, could any be acceptable to the Father, or come back into fellowship with him.

THE TRUTH — In that only through his words, his instructions, his guidance, could there be any hope of coming into harmony with the spirit of God, the spirit of truth, his words were truth and righteousness.

AND THE LIFE — In that all the race was dead, under divine sentence, had forfeited the right to life, and none could come again into life conditions except through him, through the life which he gave for ours.

NO MAN COMETH UNTO THE FATHER, BUT BY ME — No man need hope for any place in any of the mansions of the Father’s house, by any other way, by any other truth, by any other life. So he will be in the Millennium to the world, to fit them for the earthly mansions.

14:9 — SHEW US THE FATHER? — It was difficult for them to grasp the thought that Jesus was the very image of God in the flesh. In seeing Jesus they saw the most that was possible for a human being to see of the Father, his divine character, its likeness, its perfect image in the flesh. He did not mean that he was the Father, for this he repeatedly disclaimed. (John 14:10, 28; 8:17, 18; 5:37), nor that in seeing him they saw an invisible being, as God is invisible, but that in seeing his character, his motives, his love, they had seen a true expression, most faithfully representing the Father in all these particulars. (*Z. ’08-134; R.4164; E76*)

14:11 —OR ELSE BELIVE ME FOR THE VERY WORK’S SAKE — The Father by his power and Spirit dwelt in him also, so that his words and works fully and completely represented the Father. His works fully attested this power of the highest resting upon him and operating through him. This seems to have fully satisfied the Apostles and brought rest to their hearts.

14:12 —GREATER WORKS — May be in two senses: a) Greater works in Millennial age—the awakening of world from death and restoring them to

perfect life. This greater because Jesus merely awakened, but did not raise to perfect life any of the dead or sick. b) the Holy Spirit had not yet come, so none could appreciate spiritual things. (1 Cor. 2:10,14) Their ears were heavy as respected the earthly truths, but of spiritual things they knew nothing, nor could understand. So Jesus could do and teach on no higher than an earthly plane, except the parables and dark sayings to be understood later when the Spirit was come. So his miracles and plain teachings were on a plane appreciable to the natural man. But when the Spirit was come, the Lord's people in his name did mightier works. Did Jesus open blind eyes? His followers were privileged to open the eyes of the understanding. Jesus heal physically sick? His disciples were permitted to heal the spiritually diseased. He cure physical leprosy? They might heal spiritual leprosy—sin. He revive the dead? They might preach the Gospel to them that are dead, by which many “passed from death unto life.” This privilege still with us. (Z.'08-134; R.4164)

14:15 — IF YE LOVE ME, KEEP MY COMMANDMENTS — In proportion as we love Him we will be desirous of doing those things which please him, thus living in his smile, under his approval. To this class the mere withdrawal of the Lord's face a favor would be a sufficiently severe punishment. See Jesus on cross. See Psa. 63:3; 32:8, 9.

14:16 — AND I WILL PRAY THE FATHER— This is in harmony with all the other scriptures on this point declaring that the Holy Spirit came not from the Son, but from the Father, as the Son prayed the Father for it, and that this special power or spirit of the Father would be another Comforter instead of our Lord Jesus himself. Had our Lord remained as a person in the flesh, he would have been hampered by the fleshly and earthly conditions, because he could not be everywhere at once. But the Holy Spirit would represent to them the Father and Son and all Truth and be a channel for everyone that needed blessing. (Z.'09-8; R.4307)

14:21 — HE IT IS THAT LOVETH ME — See note on verse 15.

14:23 — AND MAKE OUR ABODE WITH HIM — This thought which this promise of the abiding presence of the Father and Son conveys is their thought and care and interest will be constantly upon us and that at any instant we may engage the special attention of either or both. (1 Pet. 1:12, Rom. 12:12; Luke 18:1; 1 Thes. 5:17; Psa. 103:13, 14, 11, 12, 17, 18; 139:1-12) Those who thus come to God (as in the Lord's prayer) are privileged always to have their interests considered at the throne of grace, and the welcome we shall always find there may be judged of by the cordial invitations to come often and tarry long. Well might we hesitate to avail ourselves of such privileges were we not thus assured, but having this assurance we may come with confidence to the throne of grace. (Heb. 4:14-16) With such urgent and loving invitations, let no child of God

hesitate to come to him often or to tarry long in communion and fellowship with him. It is our privilege to enter into our closets and close the door and pray to our Father which seeth in secret, who will reward us openly. (Matt. 6:6)

He will go with us through all the business and hurry and commotion of the day, and at any instant in the midst of cares and perplexities we may turn our prayerful thoughts to him for wisdom, strength, and Christian fortitude, or for comfort and consolation for ourselves or others. And though we hear no responding voice, if we are attentive to the course of his providence we will shortly see the shaping of events and circumstances for our good and the good of others in answer to such prayers. Beloved, have we not many times proved this?

Let us live in the presence of the Father and Son who have promised to abide with us. It will sweeten our days and comfort our nights, and ease our burdens, and lighten our cares, and brighten our hopes, and in a word, will lift us up above the world into a higher and purer atmosphere. Such is the will of heaven concerning us. Let us appreciate and avail ourselves of the privilege. (*Z. '95-214; R.1865*)

14:26 — WHATSOEVER I HAVE SAID UNTO YOU — See Matt. 18:18; 16:19. Also see note on Matt. 16:19. The apostles were also prophets and seers making known future events to the Church. (Eph. 2:20; 3:5; 2 Thes. 2:3-12; 1 Thes. 4:15-17; Acts 20:29,30; 1 Tim. 4:1-3; 2 Tim. 3:1-9; 4:3,4; Jas. 5:1-6) The Apostle John was the most remarkable seer or prophet of all the apostles. See Revelation. (*F222, 223*)

14:27 — LET NOT YOUR HEART BE TROUBLED, NEITHER LET IT BE AFRAID — What a precious legacy our dear Lord left with the disciples when he went away from them. Truly a legacy of priceless value, and it is the inheritance of the entire church throughout the age. To the world it may seem that the course of the Christian is far from peaceful, for the Lord's saints often have a stormy voyage. But if our hearts continue to be stayed on Christ by faith, and we do not let go our anchor, we shall be kept through all the storms of life, however severely we may be tossed, however fiercely the storm may rage. (Isa. 50:7) The language of our Master is "O Righteous Father, the world hath not known Thee, but I have known Thee." He had been with the Father from the beginning and he knew His love and goodness. He had seen the manifestation of His power, He had marked His loving-kindness. So we who have come into similar relation with God have come to thus know and trust His love and faithfulness. This peace of God which Jesus had and which he gives us is an inward tranquility and rest which is the direct result of a close personal relationship to God of the soul. It is the peace of God because it is a peace that God

only can give, a peace which only his very own can fully know. (Z. '14-103; R.5432) See note on Phil. 4:7.

15:2 — HE PURGETH IT — By trials and chastisements and chastenings to purify our minds and cause us to set them wholly on the spiritual things. Storms bend the vines and make the sap run. (Holy Spirit through us.)

15:16 — ORDAINED — From a Greek word meaning “place.” This is the same Greek word used in 1 Tim. 2:7 where Paul speaks of his ordination to be a preacher and an Apostle, but this ordination he says was not by man, nor of man, but by Jesus Christ and God the Father (Gal. 1:1) All of the members of the anointed body are similarly ordained (placed), not indeed to be Apostles (for there were only twelve of these) but to be a minister of the truth (servants) each according to his talents and opportunities. (Isa. 61:1) When the Church elects anyone another word is used. See Acts 14:23.

15:18 — IF THE WORLD HATE YOU — The world that hated Jesus and crucified Him was the Jewish world, or Nominal Israel, and the world from which we may look for persecution, would similarly be the so-called Christian world. Sometimes the persecution comes from those who once were brethren in the truth, those who once dipped with us in the dish of Divine nourishments from the table of the Lord. The trial is all the more severe when it comes from this quarter. Yet it was so with our Lord and does it not seem to have cut him to the quick that Judas kissed him at the moment that he betrayed Him? (Z. '09-39; R.4326)

BEFORE IT HATED YOU — We, the Church in the flesh, will be no more successful in converting the world than was Jesus. (Z. '10-282; R.4675)

16:1 — THAT YE SHOULD NOT BE OFFENDED — That when the trials and testings come, that they must not be surprised, that they would not think that God had forsaken them and get discouraged, and lay their troubles to God, and give up their hopes—“Not be offended.” (1 Pet. 4:12,13)

16:3 — See John 17:25.

16:4 — I SAID NOT . . . AT THE BEGINNING, BECAUSE I WAS WITH YOU — He had not told them of all they might expect (vs. 12). The same is true of all Jesus' disciples. They see a sufficiency of light for one step at a time, for the trials and difficulties future are graciously withheld from them that they be not overwhelmed by them—“Sufficient unto the day is the evil thereof.” (Matt. 6:34) This was not deception, not alluring the disciples into doing something contrary to their wills. At the very start Jesus assures us that unless we take up our cross daily and follow him we cannot be his disciples. If we take this step we see plenty of difficulty in connection with it, without knowing particulars of the troubles to come. If we knew our

future trials we would be unjustly overwhelmed thereby, because we could but imperfectly appreciate our Lord's assurance of help. (2 Cor. 12:9; 1 Cor. 10:13) Hence as we take step by step we find these promises true, we are sustained, we have no more than we can bear; and though the trials become greater, severer than at the beginning, yet these may be overcome because of growth in grace and knowledge.

16:5 — WHITHER GOEST THOU? — Because they believed his word that he came forth from the Father and would return to him.

16:7 — IF I DEPART, I WILL SEND HIM UNTO YOU — If they could understand matters properly it would relieve them of much of their distress. It was really to their advantage, their interest, that he should go away. Had he not gone it would have been impossible for the Father to beget them of the spirit and recognize them as Sons of God; hence they could never have been more than human beings, never become spirit beings, partakers of the Divine nature, with its glories and honors. Indeed they could never even attain to human restitution; for the entire work of salvation, for the church as well as the world depended on our Lord's fulfilling the demands of Justice. On the following day he gave himself a ransom for all and on the third day he was raised by the Father's power. But the benefits of this work to either the Church or the world until Jesus had ascended on high, appeared in the presence of the Father and presented the merit of his sacrifice on behalf of them. Had Jesus remained with his followers all through the age, even as a Spirit being (as he was during the forty days) no one could have been begotten of the Spirit. The merit of his sacrifice must first be accepted (presented) before we could receive the Holy Spirit and be adopted. (*Z. '08-137; R.4165*)

16:9 — OF SIN — It will make the world conscious of its sinful condition, showing it more and more the exceeding sinfulness of sin. Many of the world have so lost the image of God and so devoid of conscience that they cannot with great distinctness discriminate between honesty and dishonesty, truth and falsity, righteousness and sin. The world has been in the habit of measuring itself by itself. But now in Christ and the Church a new standard is set up and by words and actions the Church is to uphold the standard of the Lord's word.

BECAUSE THEY BELIEVE NOT ON ME — See John 15:22, 24. God's Holy Spirit in the Church will make known to the world that its continuance in the attitude of sinners, "children of wrath," is because they do not believe in and accept of Christ, and his meritorious sacrifice for sin.

16:10 — OF RIGHTEOUSNESS — It is not enough that the world be convicted of sin; but it needs to know something of righteousness, sin's opposite, that a considerable measure of righteousness is possible, and that

the difficulty in attaining it is due to the fallen nature. The world is to be convinced that righteousness is the proper standard, the only one God could recognize and that eternal life is to be granted only to the righteous.

BECAUSE I GO TO MY FATHER, AND YE SEE ME NO MORE —

Those who give instruction to others will find it necessary to make clear that none can come into accord with the Father through any righteous works of their own, but that the forgiveness and covering for sins provided through the merit of Christ's sacrifice is necessary. This imputed righteousness has been secured by Christ through his sacrifice which he presented before the Father. It was available by this Ransom justice was satisfied for believers of this was.

16:11 — OF JUDGMENT — The Holy Spirit in His people will convince their neighbors and all who come within the scope of their light and message, that the present life is not all there is, that a trial is purposed in God's plan for the whole world of men, a judgment, test. In proportion as they have light or knowledge, they have responsibility. The church is now having its judgment day, its testing; and the world afterwards. The conduct of each one of the world now has to do with that future judgment. In proportion as they disobey the light of conscience and fail to follow the leadings of the truth in the present time, they will have stripes and difficulties to overcome in the future; and to whatever extent they now seek to live in accord with righteousness, they lay up for themselves a blessing which shall assist them in that day of judgment.

BECAUSE THE PRINCE OF THIS WORLD IS JUDGED — Because the present order of things cannot continue, a new order of things will be ushered in at the second advent of Christ, since he already has the redemption price for the whole world and secured the legal right to dispossess Satan, the God of this world. By his opposition to Jesus and the Church and to all righteousness, he is heaping up condemnation to himself and will be overthrown.

16:12 — BUT YE CANNOT BEAR THEM NOW — Jesus prepared his disciples for a still larger amount of knowledge after his ascension, than they had received from him during his presence. He explains that the necessity for this was in the unpreparedness until they should be endued with power from on high. Until this they would be natural men and as such could not receive the things of the spirit. (1 Cor. 2:14) This then explains why our Lord did not present as deep teachings along spiritual lines as did the Apostles. It was not inability on his part, but those truths would have been meat out of due season to his disciples which might have choked, injured them. Hence the deeper things of our Lord's teachings were stated considerably in parabolic form, which would not hurt them at the time, and which later they could understand and appreciate. Thus as he told

Nicodemus, “I have told you of earthly things and ye believe not (are unable to receive them). How would you believe if I told you heavenly things? ”
(John 3:12)

16:13 — AND HE WILL SHEW YOU THINGS TO COME — See Matt. 18:18; John 14:26. The power by which Jesus would send his aid to his persecuted disciples during his personal absence was something difficult for them to understand. Jesus makes it as plain as possible, calling it the holy Spirit, Spirit of God, Spirit of Christ, Spirit of the truth. As the power would be sustaining and comforting he called it a Comforter (sustainer, helper.) He did not say he would send them another person to deal with them, for no other person could deal with them better than himself. It was a spirit, an influence, a power which he would send, and this would full represent the Father and himself, so they would have the fellowship of the Father and Son. The holy Spirit is properly spoken of in the masculine gender, even as the Father and Son are spoken of in the masculine gender. As it stands the propriety is obvious.

16:14 — AND SHALL SHEW IT UNTO YOU — The Holy Spirit would be only a channel, not an authority, merely the divine channel or agency for sending blessings, instructions. (Z. '08-138; R.4166)

16:27 — LOVED — Love both times is from a word meaning warm family love; we are part of God's family.

16:33 — IN ME YE MIGHT HAVE PEACE — How beautiful, how consoling, how refreshing is the legacy of peace and love left us by our dear Redeemer! This peace and joy which passes human understanding, was not given to the world, nor to the nominal Christian, nor to the formalist or ritualist, however zealous they may be. It is designed for those who receive riches of grace through the Holy Spirit and who by obedience to the Truth and its Spirit, grow up into Christ, their living head. None other can receive it. Such have peace, deep and abiding and ever increasing as they come to comprehend with all saints the riches of grace divine—lengths, breadths, heights, and depths of the love of God. (Z. '99-93; R.2456)

IN THE WORLD YE SHALL HAVE TRIBULATION — From the Latin “*tribulum*,” the name of a roller or threshing machine used in olden times for cleaning wheat, removing the outer husk. How appropriate the term for the Lord's people! who are symbolized by wheat. Our new natures are the real grain, the kernel. Yet this treasure is covered with the husk of imperfect, earthly conditions. In order that the wheat may be properly ready for the garner and usefulness, each grain must pass through the tribulation necessary to remove those qualities which, until separated, unfit us for the service to which we are called of the Lord. The object of the test is that we

may become strong in the Lord, not merely the character but its firmness and gentleness. (Z. '11-409; R.4910)

17:3 — AND THIS IS LIFE ETERNAL, THAT THEY MIGHT KNOW

THEE — An intimate acquaintance with the Father and with the Son, a knowledge of the mind of Christ which is a full and clear representation of the mind of the Father. We grow in this knowledge by studying God's word, by discerning through that word the principles which govern the divine conduct, as to how divine justice, wisdom, love, and power operate. These are progressive studies. Something may be learned the first day of our Christian experience, but the end of the first year should show considerable progress in the knowledge of the divine mind, and the second year still more, etc. It is only as we realize something of this greatness and perfection of the divine character that we are properly able to estimate our own littleness and imperfection; only as we see the beauties of his gracious character can we become intimately acquainted with God, familiar with his graces and virtues, his way of doing things. (Z. '97-115; R.2137)

THE ONLY TRUE GOD, AND JESUS CHRIST, WHOM THOU

HAST SENT — Life eternal is not gained by a knowledge of astronomy or chemistry, etc. , but by the knowledge of God. Because God himself is the very personification of all those glorious elements of character, which he demands we shall emulate, copy, pattern after. "Be ye like unto your Father which is in heaven." The thought is that as we copy our heavenly Father's character, each additional step of character progress means a clearer knowledge of the Father and only those who attain to the very perfection of love in their hearts, will be able to rightly know the Father and his Son. Hence to know him in the full, proper sense of the word would imply that we had attained his likeness in our hearts, and this would imply that we had attained his likeness in our hearts, and this would imply preparation for life eternal on the Divine terms. So ultimately all mankind will be in that condition of the knowledge of God which will imply the perfection of their hearts, imply their acceptance of eternal life; all except the disobedient who will be destroyed in the second death. (Acts 3:23; Rev. 21:8) (N-5-9-09)

17:9 — I PRAY FOR THEM: I PRAY NOT FOR THE WORLD —

Our Lord was the great exemplar for all his followers, who are exhorted to walk in his footsteps. If he prayed not for the world, neither should we. Why? Did not Jesus love the world? Yes, verily he so loved it as to die for it (John 15:13) while we were yet sinners. Why then did he not pray for those whom he loved and for whom he died? Because it is not the divine plan to save people by praying for them, but as Paul declared; it pleased God that through the preaching of the cross of Christ believers should be saved, though this course may seem foolish to the world. God has made a great plan of salvation which eventually will reach the whole world of mankind, every creature. He does not need, therefore that either our Lord Jesus or we

should pray for the world, for he has made every arrangement on their behalf that justice and love could provide. The time for blessing the world has not yet come. We may tell the good tidings to our neighbors, etc., we may exemplify the gospel in our daily lives and thus bring to near upon our friends the things of the truth, which God has ordained shall be the sanctifying power. (vs. 17) (*N-6-27-09*)

17:14 — See John 15:19.

18:6 — AND FELL TO THE GROUND — This was doubtless the result of a power our Lord exercised over them, a power by which he might have resisted them entirely had he been so disposed. What he did was sufficient to show them and his apostles that his surrender was not of necessity, but that the Father's will might be done. He knew he could have all the protection he needed. (Matt. 26:53) (*Z.'08-142; R.4168*)

18:10 — THE SERVANT'S NAME WAS MALCHUS — A while before, Jesus had said that should have some swords (Luke 22:36-38) and said that two were enough. Peter evidently was the bearer of one of these and used it. This incident was evidently of the Lord's intention to show that his surrender was not because of cowardice on the part of his disciples or himself. It was to be a free will offering.

18:11 — SHALL I NOT DRINK IT? — This furnished Jesus an opportunity of healing an enemy, of showing Peter that Jesus' followers were not to fight with carnal weapons that his kingdom was not to be established in that manner. The disciples must have wondered much at what it all meant, that Jesus refused to be defended, and probably forsook him in despair of helping him, and utterly at a loss to understand his conduct. But Peter and John followed to see what Jesus might mean and what would be done with him. (*Z.'98-143; R.4169*) Adam owed a debt to God, all have since sinned and there was this vast cup of the world's iniquity. Who would drink it?

This referred evidently to his dying experiences which were severe in the extreme. He was dishonored of men and reckoned an enemy of God—a blasphemer. His physical sufferings he knew would be intense, but to his perfect mind, the shame and disesteem, the opprobrium added greatly to the poignancy of his address. Yet this was the cup the Father had given him—it was the divine purpose respecting him. (*Z.'14-85; R.5421*)

19:11 — JESUS ANSWERED — Our Lord's answer was serene. This was the secret of his composure. He had given his life, his all, his energy, interest to the Father. He had confidence in the Father's wisdom and love, and was willing therefore to drink of the cup the Father had poured, rejoicing to do the will of God, and finish the work. So with Jesus' followers, in proportion as they, like him, realize the fulness of their consecration and have at heart

been filled with his spirit, in the same proportion they have been able to be calm under most severe and trying ordeals, so that even the world has marvelled at their composure; the peace of God ruled in their hearts. (Z. '06-364; R.3895)

20:26 — AFTER EIGHT DAYS — On what we would call the seventh day afterward (Sunday) the Jewish method counting both days. (See Luke 9:28) (Z. '01-140; R.2803)

21:1 — JESUS SHEWED HIMSELF AGAIN — The forty days of Jesus' spiritual presence at the first advent type partially of forty years of spiritual presence now; both unknown to the world.

21:2 — AND TWO OTHER OF HIS DISCIPLES — Seven in all, and all fishers by trade, picturing the full harvest Church.

21:3 — SIMON PETER SAITH UNTO THEM — During those thirty days the attitude of the apostles and other disciples can be better imagined than described. They were perplexed. They had indeed evidences of Jesus' resurrection; they had the Scriptures called to their attention which proved this was necessary and God had previously so arranged. They had hoped for further conferences with Jesus and that he would have told them definitely what to do. Instead, left to themselves they were thoroughly disheartened. They had left all to follow him and to tell the people he was the promised Messiah, and that He would soon set up his kingdom to bless Israel and all the nations through it. Now apparently all these hopes were dashed. How foolish it would seem for them to try to convince the people that a man crucified as a malefactor, as a blasphemer, was indeed the Messiah! How foolish, it would seem, to tell of his resurrection. They felt they could do nothing else than abandon the ministry as a lost cause; and the return to fishing was the logical conclusion.

AND THAT NIGHT THEY CAUGHT NOTHING — The Church has toiled all the night of the Gospel age and has only a Little Flock as a result. It may indeed have looked as though God was punishing them for their course in becoming followers of Jesus—that everything was going wrong. But not so, they were merely being taught needed lessons. (N-12-5-12)

21:4 — BUT WHEN THE MORNING — The Millennial morning.

JESUS STOOD ON THE SHORE — Present on the other side of the veil, the heavenly shore.

21:5 — HAVE YE ANY MEAT — By the Harvest time God's people were hungry for spiritual food, since the doctrines had become so corrupt as to be not nourishing; their pastors did not feed them.

THEY ANSWERED HIM, NO — “Have ye caught anything? No!” They must acknowledge that they have fished all night, all through this dark night of the Gospel age, and caught nothing. Jesus had not instructed his disciples to go fishing, but to follow his instructions. So the Church in the Gospel age have gathered but few to the Lord, and some got the thought that the Master wanted them to convert the world!

21:6 — CAST THE NET ON THE RIGHT SIDE OF THE SHIP — Other side of vail.

21:7 — THAT DISCIPLE WHOM JESUS LOVED — John knew Jesus, not by sight, but knew that none but Jesus could perform such a miracle as that. He knew him by the signs of his presence, his words.

SAITH UNTO PETER, IT IS THE LORD — The beloved disciples knew Jesus first. This equals the John class, the feet members, house-top saints. These first recognize the Master’s presence. World and nominal Church not yet know.

FISHER’S COAT — Immortality, so the Church will put on in the first resurrection. (1 Cor. 15:54; 2 Cor. 5:2-4)

21:9 — AND FISH LAID THEREON, AND BREAD — So Jesus at his second presence is girding himself and making all the faithful, watching Johns, the discerners of the signs of the times, sit down to a feast and elsewhere he tells us how he is going to serve it. (Matt. 24:45-47) He is going to have a steward, not a little flock of stewards. That steward is a wise steward. (Luke 12:42)

21:14 — THIS IS NOW THE THIRD TIME — This seems to refer to the manifestations to his disciples collectively. This was perhaps three or four weeks after Jesus’ resurrection. His appearance to the women on the morning of the resurrection and then later to the two on the way to Emmaus are evidently not counted; but the one in John 20:19-23 the same evening is counted as the first, the one a week later (vss. 26-29) is counted as the second. So far as we can understand the record, at least two Sundays went by without any further manifestations of Jesus to his disciples. The delay in giving this further or third one was evidently to test the faith of the Apostles and of leading them to reach a conclusion respecting their future course which Jesus wished to correct.

21:15 — LOVEST THOU ME MORE THAN THESE? — These things of fishing business, boats, nets.

21:16 — LOVEST THOU ME? — Jesus addressed Peter by his old name, as if recently Peter had not shown much rock like quality. Where is your heart? With me or in the fishing business?

21:17 — LOVEST THOU ME — A different word, the same one Peter had used, as though Jesus questioned the affection and depth of St. Peter's love. Peter's word expressed fondness of love. At the second question Peter must have felt a great pressure. Why did the Master so particularly question his love? Why did he put this question more to him than to the others? Was it because he had been the first of the disciples to suggest the return to fishing? Was he to blame for this? But the third time must have sent Peter's memory back to the scene in Caiaphas' Judgment hall, when he denied his Master the third time! Even with cursing! And now Jesus for the third time had asked him respecting his love and whether it was really his love of affection? Still Peter's reply must have been a choking one. (N-12-5-12) There is a wonderfully instructive lesson here for us concerning the proper way to rebuke our brethren when it is necessary. So far as the record shows the three inquiries which our Lord made of St. Peter respecting his love for him were the only rebukes ever given him as an offset or punishment for his shameful denial of the master on the night he was betrayed. Had many of us been in the Master's place we would have felt it necessary to make St. Peter very humbly apologize before we would have anything further to do with him. We would have been inclined to speak of his weakness, and ingratitude, of how he knew better, etc. Our sense of justice would in many instances have entirely overshadowed our sense of mercy and sympathy. But not so with the Master. He knew the loyalty of Peter's heart. He knew he already had gone out and wept bitterly over it. He knew what a sense of shame would be upon him and how much courage it would mean for him to think at all of meeting the Master whom he had denied. Surely it was his sympathy for Peter and his appreciation of the tendency Peter would have to become entirely discouraged that led our Lord to mention St. Peter first among the Apostles on the morning of his resurrection—"Go and tell my disciples and Peter." Don't let Peter think he is an outcast because I know he did it under stress. If our Master has set us such an example of benevolence and forgiveness without request, How are we learning this lesson? (N-12-5-12)

FEED MY SHEEP — With this third confession Jesus restored him fully as bishop or shepherd.

21:22 — TILL I COME — This would seem to refer to the John class, loving, faithful, clinging close to the Master all down the Gospel age until our Lord returned.

21:23 — St. John, the beloved disciple, in some measure represented the last members of the body of Christ. Doubtless this was the meaning of our

Lord's words here. John did not tarry but a class whom, in some respects he illustrated are represented as tarrying—a class that see with the eyes of their understanding the visions and revelations which John saw in a trance. If then, John's exile in any degree represent ostracism which the Lord's followers may expect in the end of the age, a complete isolation from others and a treatment implying they are prisoners, they may take comfort that as our Lord's favor and revelations more than offset his persecutions, so the opening of the eyes of our understanding and granting to us greater knowledge and appreciation of our Lord and the divine plan will far more than offset the various experiences which in his providence God may permit to come upon us.

ACTS

1:1 — THEOPHILUS — Theophilus, then a common name was evidently a friend, and is supposed to have been a person of considerable dignity and influence, as he is elsewhere styled “most excellent,” a title which implied a considerable social or political rank. Luke was not one of the apostles and his records are not therefore of Apostolic authority. Such authority or plenary inspiration was not necessary, however, in the recording of plain, simple, facts such as Luke's Gospel and Acts present. It required no inspiration to record a fact, though it does require some ability, and it is reasonable to suppose that since the Lord used Luke's abilities in connection with the work of recording the facts of that time he was guided of the Holy Spirit in the ascertainment of the facts, which his education and natural talents eminently qualified him to state succinctly. Luke was guided of the Holy Spirit in the same sense that all of the Lord's consecrated people are guided by his spirit which is a different degree from that plenary inspiration granted to the twelve apostles, Paul taking Judas' place. (*Z. '01-392; R.2924*)

OF ALL THAT JESUS BEGAN BOTH TO DO AND TEACH — This “began” would suggest that Luke had in mind that the present treatise related to a continuation of our Lord's work by his holy spirit through his apostles and followers. The standpoint of view given is a glorious sweep or vista and connects up the work which Jesus began at Jordan and finished at Calvary, and has since been carrying on by his spirit and through his church, and will continue to the consummation of the Church, his body, and its glorification in the Kingdom and the Kingdom blessings will then go forth.

1:3 — SEEN OF THEM FORTY DAYS — First to show that he was no longer dead; and second that he was no longer the man Jesus, but the glorified Christ Jesus, a spirit being. (Z. '09-202; R.4427)

THINGS PERTAINING TO THE KINGDOM OF GOD — This central thought needs to be kept in mind. God's Kingdom has been promised to overthrow the Kingdom of Satan and deliver men from the bondage of sin and death. Messiah was to be the King and Israel, the seed of Abraham, to be his joint heirs and assistants in the Kingdom and its work. Natural Israel had proven unworthy of the favor, as God had foretold through the prophets, and the privileges taken from them were to be given to the remnant of Israelites indeed, and a sufficient number from among the Gentiles to complete the foreordained number. Properly therefore all said and done pertained to the kingdom. (Z. '09-5; R.4304)

1:5 — JOHN TRULY BAPTIZED WITH WATER — Notice he does not say "and with fire," Showing that the baptisms of Matt. 3:11 are two baptisms.

BAPTIZED WITH THE HOLY GHOST NOT MANY DAYS HENCE — This was pictured to them as our immersion or baptism with the Holy Spirit, and contrasted with John's baptism in water. This would represent to them the fact that Jesus died for human sin, had been received into the Father's presence and offered his merit on behalf of those who believed in him. It would be the sign or mark not only that their sins were forgiven but that their consecration had been accepted and they adopted into God's family, begotten of him as spiritual sons, who if they would develop in harmony with their covenant, in the school of Christ, would in due time be born of the spirit to the divine nature, like Jesus.

1:6 — LORD, WILT THOU AT THIS TIME RESTORE AGAIN THE KINGDOM TO ISRAEL — The disciples understood well enough that the restoration of Israel to a place of influence and power would be an incident of our Lord's great triumph in taking the dominion of earth; but they did not fully understand for this Gospel age has been, as it were, a parenthesis for the selection of the seed, the bride class. They perceived that the master was leaving them, and were anxious for information. (Z. '09-6; R.4305)

1:7 — WHICH THE FATHER HATH PUT IN HIS OWN POWER — They could see but one step in advance and must walk by faith and not by sight. See Matt. 24:36. This thought of God keeping these things in his own hand for the present is shown also in Rev. 5.

1:8 — WITNESSES — The Greek word here rendered witnesses is one from which we get our word martyr. It may have seemed strange to the Apostles that the telling of the good tidings would cost them suffering or death, and it

may seem more strange to us today that the preaching of the true Gospel should bring persecution and call for martyrdom. But it is true and the master explained the reason—"The darkness hateth the light." The world and Christendom is still more or less under the delusions of Satan, and whoever is faithful in telling the message of the Lord in its length and breadth will speedily find opposition where he might least expect it. The goodness of God, his love and the length and breadth of the divine plan of salvation is so foreign to the benighted mind that it induces persecution, because truth is stranger than fiction. (Z. '09-6; R.4305)

AND UNTO THE UTTERMOST PART OF THE EARTH — While the due time had not come for the apostles to understand the particulars of the restitution of Israel, other knowledge and work were awaiting as soon as God had marked and ordained them by the Holy Spirit. It was not due time then to discuss matters that were a long way in advance. The thing immediately in hand was their work of witnessing for Jesus, of telling out all that they knew about him, that others might know and be blessed through their ministry. In due time they would not be confined to Jerusalem and Judea, but might go to Samaria and to all the earth, for eventually the message would be for every creature. (Z. '09-6; R.4305)

1:11 — MANNER — Quietly, not with literal shouts and voices and trumpet blast, but like a thief, unknown to any but the watchers. Second known only to his disciples, not to the whole world at first. The statement does not say in same form or shape.

1:14 — AND WITH HIS BRETHREN — Even though one by inflamed with a desire to serve the Lord, the truth and the brethren, he will do wisely to follow the course of the early church and tarry and study and pray, that he may himself be filled with the Spirit, before he attempts to act as God's ambassador to others. Indeed no one is authorized to preach the Gospel much or little except he have received this anointing and authorization of the Spirit. (Z. '09-9; R.4307)

1:15 — ABOUT AN HUNDRED AND TWENTY — A greater work was being accomplished by our Lord's miracles than was apparent at the time. We are inclined to be surprised that only about 400 brethren were gathered during the Lord's ministry, only that number counted worthy of the name brethren and of the privilege of meeting our Lord after his resurrection, during the 40 days. One lesson we may learn from this is that we must not look for the full fruitage of our efforts in the Lord's service. We must be content to labor and wait, and realize the Lord Himself is behind his work, his message, making the selections of those he esteems worthy of his kingdom. Again, there may be worldly persons who may now come to a knowledge of the truth and yet not be blessed fully by it—who will, by and by, under the trials and difficulties of the time of trouble, or later, during the

Millennial Age be profited by our ministries of the Truth and our present endeavours to glorify the Lord in our bodies and spirits which are His. Let us then scatter the good seed everywhere, as we have opportunity, for we know not which shall prosper this or that. Sometimes that on which we bestowed much labor, greatest zeal and effort proves fruitless, and that from which we expected the least proves very fruitful. Let us remember that the Lord will reward us according to our zeal or efforts and not according to results. Indeed the chief results He seeks are in ourselves, development of the graces and fruits of the Spirit, which will manifest themselves in so many ways in connection with our love for Him.

2:1 — PENTECOST — Repeated Pentecosts and Spirit Baptisms are not properly to be prayed for. There was but one Pentecost, and never will be another so far as the church is concerned. The Holy Spirit which there came upon the church abides with us still, and its blessing is the privilege of all the consecrated whom the Lord accepts and adopts into his family. (*Z. '09-9; R.4307*)

WITH ONE ACCORD IN ONE PLACE — Obedient to Jesus' instructions. (Luke 24:49) This may have been one of the numerous apartments connected with the temple, and that the quick gathering of 3000 people might thus be accounted for. (*Z. '09-8; R.4306*)

2:2 — AS OF A RUSHING MIGHTY WIND — Not that there was a mighty wind, but merely the sound like one. (*Z. '09-7; R.4306*)

2:3 — AND IT SAT UPON EACH OF THEM — From the reading of the Greek it is inferable that the tongues of fire or blaze of light which appeared over the head of each were not split or cloven tongues of fire or flames, but that the expression "cloven tongues of fire" implies that a large flame was at first manifested, which was cloven or split or divided into these smaller flames, which appeared over the head of each. (*Z. '09-7; R.4306*)

2:4 — FILLED WITH THE HOLY SPIRIT — The term Holy Spirit stands for the divine will and divine power, and divine truth exercised how and when and where the divine will purposes. (*Z. '09-7; R.4306*) (See note Isa. 61:1)

BEGAN TO SPEAK WITH OTHER TONGUES, AS THE SPIRIT GAVE THEM UTTERANCE — We are not to understand that the multitude being of one mind produced these manifestations, but rather that the Lord by his providence, brought them into the condition of full accord preparatory to the giving of this blessing. Similarly he says that special blessings may be expected when two or three are gathered in his name or in a petition—not that their uniting effects anything, but that God is pleased to reward the united efforts of his efforts of his people and thus encourage

them not to forsake the assembling of themselves together. (Z. '09-7; R.4306) We are not sure now, but it is our opinion that this special sign (tongues of fire) was to the eleven apostles only, as the record is that Peter and the others of the eleven addressed the multitude in these foreign tongues. We know no evidence that others of the 120 preached in the unknown tongues on the occasion nor that they had the power to do so. (Z. '09-8; R.4306) But see 15 languages in vss. 9-11 and vs. 7. "All these which speak" showing that only certain ones of the company spoke, and that these were easily distinguished as being Galileans. (F214)

The flames of fire beautifully represent the light of truth, the enlightenment of the mind, which comes through the begetting of the Holy Spirit. This divine power was remarkable manifested in the eleven apostles, who though still recognized by the multitude as ignorant and unlearned men, they perceived that they had been with Jesus and learned of him, that they had a certain kind of enlightenment of heart and mind which could come from no other greater. It is noticeable that those deeply interested in Present truth, who study it, who love it, under the guidance and instruction of God's holy spirit and the helps provided are above the average of their fellow laborers in general intelligence. (Z. '09-8; R.4306)

2:7 — BEHOLD, ARE NOT ALL THESE WHICH SPEAK

GALILAEANS? — "All these which speak" showing that only certain ones of the company spoke, and that these were easily distinguished as being Galileans. (F214) Why did Peter, speaking under the inspiration of the Holy Spirit. Peter believed these the time of the Kingdom to be immediately at hand. (See Mark 1:14,15; Gal. 4:4; Matt. 4:23) If Israel had as a nation accepted the invitation of the high calling the Kingdom could have started then and there. But they rejected it. From there on the prophecy had been deferred and is still waiting for the full end of this age.

2:14 — BUT PETER — How marvellous is the change from weakness to strength which may come to those who are rightly exercised by life's experiences, as Peter was! Less than two months ago he had denied his Lord with cursing and now he was the leader of the Apostles, and the special mouthpiece of the Lord in the opening work of the New Age. His very stumbling strengthened his character by arousing him to the necessity of taking the right stand at any cost. Each of God's children should learn this lesson—and should be helped by his defeats as well as by his victories. (Z. '09-9; R.4307)

STANDING UP WITH THE ELEVEN — See note verse 7.

2:18 — POUR OUT — This spirit was poured out, as anointing oil, but not as a person would be said to be sent. This miraculous power or influence which manifests itself in quickening thoughts, tongues of flame, and divers

languages uttered by unlearned men. Would this be appropriate language to use of a person—that he was given by the Father to the Son, and poured forth or shed forth and seen and heard as this? Surely not. Such language would be disrespectful if applied to a third person of a trinity of God’s “equal in power and glory.” (E282)

AND THEY SHALL PROPHECY — See note verse 7.

2:21 — SHALL CALL ON THE NAME OF THE LORD SHALL BE SAVED — It was not their meat in due season to show that there are two parts of that prophecy. A portion of it foretold this Pentecostal blessing, and the other part to be fulfilled afterward.

2:33 — HOLY SPIRIT, HE HATH SHED FORTH THIS — See note verse 18.

2:37 — MEN AND BRETHREN, WHAT SHALL WE DO? — They saw themselves as members of their nation, red-handed murderers of the Messiah, for whom they had been looking for centuries. The great trouble foretold by the prophets would certainly come upon their nation, and would be a reasonable penalty for their sin. What must they do? (Z. '09-10; R.4308)

2:38 — THEN PETER SAID UNTO THEM, REPENT — Contrition and repentance must necessarily precede any thorough reformation of character. If therefore any have been living carelessly, let him awake from his lethargy with a start, knowing that such a careless course will not have the divine approval. (Z. '09-10; R.4308)

NAME OF JESUS CHRIST — Christ’s sacrifice was not intended to justify people living in sin, but only the repentant ones who renounce sin and seek to live separate from it, and to come into harmony with God. (Z. '09-10; R.4308)

2:39 — FOR THE PROMISE — Though delayed so long the promise had not yet lost its vitality, not lapsed, but sure to be fulfilled, oath bound. (Heb. 6:13-18)

AND TO YOUR CHILDREN — Without a reservation for all the Jews as a nation had the promises (Rom. 9:4, 5) and this offer was promised to them.

AND TO ALL THAT ARE AFAR OFF — With a reservation “as many as called.”

EVEN AS MANY AS THE LORD OUR GOD SHALL CALL — We understand that the Lord exercised a favorable influence upon a certain class of people only, and it is an enlightening influence to the extent of bringing

this class to a knowledge of Christ—to a knowledge of the fact that forgiveness of sins may be attained through faith in Christ. Thenceforth that class having been brought in touch with the Redeemer can make further progress only through faith in him and submission to his guidance into all truth and into fellowship with the Father. This class we believe is small when compared to humanity as a whole—only that portion which in honesty of heart deplores sin and longs for righteousness and fellowship with God. These like the remainder of the race, are by nature fallen, imperfect, sinful, condemned, but in these still persists some trace of the image of God, in the perfection of which Father Adam was created. It is this trace or strain of divine character represented by conscience and faith which leads them to recognize their fallen and sinful condition as compared with the divine standard of perfection, and this becomes the basis of their calling or drawing of God, their “ear.” “He that hath an ear to hear let him hear.” (Rev. 2:7; Matt. 11:15) (*N-12-5-09; Z. '09-10; R.4308*)

2:40 — SAVE YOURSELVES FROM THIS UNTOWARD GENERATION

— So now. Do not wait to try to save Christendom. Let each one get his own heart right with God. It is an individual matter—who will stand and who will fall. (*Z. '09-11; R.4309*)

3:1 — INTO THE TEMPLE AT THE HOUR OF PRAYER — Not because they any longer thought the Temple to be the only proper place where prayer could be offered to God, but because they knew it would be a good place to meet the people. Probably they expected that the Lord would bring them in contact with the most devout Jews, so as to give them an opportunity to testify the good tidings to these. The opportunity was soon found. (*Z. '16-27; R.5838*)

3:2 — TO ASK ALMS OF THEM THAT ENTERED INTO THE TEMPLE

— As the Apostles evidently went frequently to the Temple and probably often by the same route, the “Beautiful Gate” it is more than likely that the lame beggar who had long been accustomed to that locality in seeking alms had seen them almost daily; possibly a knowledge of the Pentecostal wonders which had been noised abroad had reached the poor beggar. Quite possibly therefore the beggar knew Peter and John. In vs. 10 the people knew him. This might account some for his ready faith.

3:4 — JOHN, SAID, LOOK ON US —Probably Peter and John saw that he was a man of faith and trust in God. (*Z. '16-27; R.5838*)

3:6 — IN THE NAME OF JESUS CHRIST OF NAZARETH — Peter did not say “in the name of Jesus the greatest of all Jews, the highly esteemed friend of Joseph of Arimathea, and of Nicodemus one of your influential rulers.” But ignoring all such human weaknesses he plainly declared that it was Jesus the Nazarene, the despised one, whose power had healed. Some

today are far less courageous than Peter; inclined to feel ashamed of the agencies God had used in spreading the Truth—for fear these would reflect against it. Whatever agencies God may use we may be sure he has some purpose or object in view and this will best be accomplished by plain, candid truthful statements like Peters. (Z. '02-9,10; R.2933)

3:7 — AND HE TOOK HIM BY THE RIGHT HAND — The lame man astonished at such an offer of blessing made an effort to obey the command because he had faith. As he struggled to obey St. Peter took him by the hand and assisted his faith. God's blessing attended. (Z. '16-27; R.5838) So spiritually, God gives us the promise and call to do his command and be led to health and glory and honor and immortality but if we have not faith enough to try to obey we cannot expect to get the blessings offered. God requires effort on our part as this is necessary to bring out the best that is in us and strengthen us to execute his will. So with our individual daily efforts. When God makes his will known to us he expects an effort to obey and as we make the effort God extends his power to us and assists our weakness and blesses the effort and we are able to do more than we could have believed. "I can do all thing through Christ who strengtheneth me."

3:8 — ENTERED WITH THEM INTO THE TEMPLE, WALKING, AND LEAPING, AND PRAISING GOD — The only power exercised was the power of faith on the part of the Apostles, for the lame man healed, had, so far as we know, no knowledge of Jesus or that the Apostles were his representatives (yet he may have, for he was carried there daily and the Apostles were often at the temple, and he may have known them and heard of other healings). The power by which he was healed was the same by which Jesus had healed. (Z. '09-20; R.4313) This was not the power of hypnotism, as in the Immanuel movement.

3:11 — ALL THE PEOPLE — Pharisees, doctors of divinity and Sadducees teaching their respective theories to inquiring crowds, were left without hearers. (Z. '09-24; R.4316)

3:12 — AND WHEN PETER SAW IT — Peter saw an opportunity to preach Christ.

BY OUR OWN POWER . . . WE HAD MADE THIS MAN TO WALK — When we obtain the attention of men it is not to be frittered away either in discussing unprofitable topics, or personal boastfulness, but is to be turned directly to the Lord's glory to the preaching of the good tidings. (Z. '02-10; R.2933)

3:19 — REPENT YE THEREFORE, AND BE CONVERTED — Receive now the covering of your sins through faith in Christ Jesus, and have as a result the divine favor and instruction in righteousness. (Z. '98-125; R.2295)

THAT YOUR SINS MAY BE BLOTTED OUT — Our sins now are covered (Psa. 32:1, 2) not blotted out. So far as the Church is concerned the blotting out of every vestige of their sins, to be remembered no more, comes with the destruction of the flesh in death and the resurrection to a new nature. In our flesh (in our imperfections, mental, moral, and physical) is the record, and this which God so graciously covers from his sight will entirely disappear in the grave. In the resurrection these overcomers will be granted new bodies, free from all the marks or blemishes of sin, perfect, likenesses of their Lord, not only free from sin reckonedly, but free from sin actually, and without a trace or mar thereof. Oh! How we long for the blotting out of sin! The blotting out of sins with the world will be different than with us. Ours is by an instantaneous resurrection, “in a moment, in a twinkling of an eye.” but theirs will be a gradual blotting out—a work of restitution. The restoring of the original nature of man in its perfection will mean the blotting out of mankind’s mental, moral and physical blemishes and their gradual restoration to that perfect condition in which father Adam was before he sinned, in the image of God, with which God was well pleased. (Z. ’98-124; R.2295)

3:23 — SHALL BE DESTROYED FROM AMONG THE PEOPLE — That prophet (Christ, head and body) has been so trained that God knows he will apply the laws just as the Father himself would wish, and every member of the body is a copy of the Heavenly Father in character.

3:25 — CHILDREN . . . OF THE COVENANT — Here the Abrahamic promise is called a covenant for it was sealed by his oath. (Heb. 6:13-20; Luke 1:72, 73)

THE KINDREDS OF THE EARTH BE BLESSED — This is a covenant of liberty, unconditional, for God told what he would do according to that covenant and then left it to the liberty of all those who might come to an understanding of His promise to decide what they would do, in view of what God had promised to do. Because he wanted now only a people who so loved God that they would die to please him, and sacrifice all for his sake, and keep their covenant of sacrifice. In this it differed from the Law Covenant, which was a covenant of bondage, which did not leave it to the people what they would or would not do, but stated “Thou shalt—thou shalt not.” (See Gal. 4:25, 26)

4:1 — AND THE SADDUCEES CAME UPON THEM — Who were the accusers? Surely not the lame man who was healed, nor the common people who witnessed the miracle and gave God glory! Who, then? Alas! it was the professedly most religious, most holy, most pious teachers of the people, who beholding what would draw away the people from their own teachings, were angry at the Apostles, the more so as it was publicly charged against

them that they had really crucified the Messiah a few weeks before!
(Z. '09-24; R.4316)

4:3 — FOR IT WAS NOW EVENTIDE — Too late for the Sanhedrin to meet, as they could try a case only in the day time. (Z. '09-24; R.4316)

4:6 — AND ANNAS THE HIGH PRIEST, AND CAIAPHAS — The very ones who had condemned Jesus. If the apostles wondered why the Lord had permitted them to be stopped preaching, and be imprisoned for the night, they probably saw when they were before the Sanhedrin the good reason for it all. God thus provided that the most learned and most influential, red handed with the blood of Jesus should be brought face to face with the truth of the same. As the Apostles answered the questions, these clerics must have perceived that the spirit of Christ in his followers, was able not only to perform miracles, but to endow those humble fishermen with eloquence and courage to fully defend their position and voice the truth. (Z. '09-24; R.4316)

4:11 — WHICH IS BECOME THE HEAD OF THE CORNER — What astounding boldness, courage, ability. No wonder that they marvelled at the boldness and courage of the Apostles, whom they saw as unlearned and ignorant men! (Z. '09-24; R.4316) The same principle still holds good. Whoever the Lord may use as his mouthpiece will be endowed with corresponding ability to render the service for which the Lord has called, if he abide faithful, as did the Apostles. But notice that while the Apostle manifested such courage in speaking of the truth, there was nothing proud, domineering or boastful or slanderous in his utterances. He told the truth in a simple manner. Let our course be similar. (Z. '09-24; R.4316)

4:13 — THAT THEY HAD BEEN WITH JESUS — Though unlearned they were strong characters and their lack of worldly wisdom and education was more than compensated for in the spirit of a sound mind. (F213)

4:16 — AND WE CANNOT DENY IT — It was not with them a question of right or wrong, truth or falsity, God or Satan, but the matter of the spread of religious views which would nullify their influence. (Z. '09-25; R.4317)

4:19 — WHETHER IT BE RIGHT IN THE SIGHT OF GOD . . . JUDGE YE — The apostles answered modestly, courteously, but very boldly. How much courage it must have required for men without any education and without much wisdom to have to stand before magistrates and those of high estate. Why could they not cease? Why not “be subject to the powers that be?” Ah—while we are to be subject to earthly powers as to earthly, we have a still higher responsibility in regard to spiritual things to our Heavenly Father, (He is to be first.) So long therefore as the apostles could reasonably and properly find hearers for their Master’s word they preached it. So it must be with us. We must not be intimidated. To keep the message secret,

to put our light under a bushel would mean our own failure to progress, the dwarfing of our new nature and ultimately disobedience to our Master, and obedience to earthly powers along this line would be the loss of our place with Jesus on his throne. It is overcomers whom the Lord is now seeking. Let us, then, while obedient to every earthly law and regulation, feel perfectly free to do the Lord's will in every matter, even the smallest, even to the extent of bringing on ourselves the disapproval of the world and the worldly, even though it bring us stripes. We have not the crown yet but the cross and whatever will help us to take it up and bear it faithfully will be a cause for thanksgiving. (Z. '09-25; R.4317) This may be a question in your minds. (*Overland Monthly*, 9-11)

4:32 — THE MULTITUDE . . . THAT BELIEVED WERE OF ONE HEART AND OF ONE SOUL — Only Israelites indeed stood loyally with the Redeemer during his trials and revilings, and a similar class of Israelites indeed proved amendable to the lessons and proofs and preaching of Pentecost. These were devout men out of all the country around Judea. Among these few was the love and fervor and fellowship of kindred minds. They realized themselves children of God and brethren of the Lord Jesus Christ and of each other. The experience was a new one, and the Holy Spirit ruling in their hearts, their sympathies flowed together in one common stream. They were brethren in the fullest deepest sense. How blessed this relationship, none can really know, except those who have experienced it. (Z. '09-25; R.4317)

4:36 — JOSES — Joseph, the uncle of John Mark. (Col. 4:10) Mark was supposed to be of a wealthy family residing in the mount of Olives, in the house the garden of which was our Lord's Gethsemane. For other texts about Barnabas see Acts 9:27; 11:22, 25, 30; 12:24; 13-15; 1 Cor. 9:6; Gal. 2:1, 9, 13; Col. 4:10. Evidently a man of great sympathy and beautiful character as shown by his name given him in the early church. Let us be sons and daughters of consolation, sympathetic, loving, kind, helpful. Barnabas was a Levite and hence trained to be a teacher among his people. Tradition says he became acquainted with Saul of Tarsus in Gamaliel's school. But the bonds of union were not the earthly but the spiritual ones, which led them forth as messengers. The more we possess of the spirit of holiness, devotion to God and to righteousness, the spirit of love and devotion to the brethren, the more may we be sons and daughters of consolation, pouring forth upon all with whom we come in contact the anointing from the Holy One, the perfume of love. Let us each strive to be worthy of this name Barnabas, in our home relationships, especially in the Church. (Z. '09-26; R.4317)

5:1 — ANANIAS — Here we have contrasted a true and false brotherhood in the church. Barnabas represents the true and Ananias represents the false.

SOLD A POSSESSION — Peter evidently possessed the gift of discerning the Spirits. (Z. '09-26; R.4317)

5:5 — ANANIAS . . . GAVE UP THE GHOST — We doubt if they ever had full consecration of heart, or even really came to the full knowledge of the Truth which would make them responsible for their conduct and liable to Second Death. Our surmise is that they were well intentioned, but not begotten of the Holy Spirit, and that the Lord made an illustration of them, without special injury to themselves, but for the advantage of his consecrated people at that time and ever since, illustrating the fact that the Lord knoweth them that are His, that nothing is hidden from his sight and that it is in vain that any would attempt to deceive Him. (Z. '07-220; R.4031) See Lev. 10, Nadab and Abihu.

This was a sin unpardonable, for both are still dead. Though there was nothing compulsory about this selling of property and giving to the common treasury, yet the very fact that those who did so were highly esteemed in the Church would become a snare to some; who, not having the real spirit of helpfulness and self-sacrifice, would desire to have the esteem of the brethren. So they desired the approval of the Church, but were deficient in the real spirit of self-sacrifice. In order to pose before the believers as saints of a high order, they pretended to give to the general fund the full amount received from the property. The wrong of their course was manifest. The property was their own and after they had sold it they had a right to do as they pleased with the proceeds. But they should have been honest about the transaction and if they wished to give one-tenth or half or all, it was a matter of their own business alone, and no one would have the least right to criticize them. The entire wrong consisted in the deception practised, for the purpose of deceiving the church and gaining applause for an amount of sacrifice more than they made. They lied not to man, but to the Holy Spirit of God. In this and this alone consisted the sin for which they died. (Z. '14-138; R.5453)

GREAT FEAR CAME ON ALL THEM THAT HEARD THESE THINGS — Great reverence for God and for the Apostles, his representatives. It brought a realization that consecrations to the Lord were far from meaningless forms. This meant, not only to those who had already espoused the Lord's cause, but to all who for sometime thereafter would identify themselves with the church, that any who were not sincere would best make no pretensions to discipleship. Quite probably the influence of the lesson lasted for a considerable time, during the lives of the apostles. (Z. '14-138; R.5453)

5:9 — THEN PETER SAID UNTO HER, HOW IS IT — The lesson is that God desires "truth in the inward parts" in the heart and that any who have not this quality—candor, honesty, truthfulness—cannot be pleasing to God,

and therefore cannot share in the glories shortly to be given to the elect class of this Gospel Age. As we look at ourselves we come to realize how imperfect are all the members of the fallen race; and as we consider God's perfection we can conceive of only one quality that the fallen creature could possibly possess that would meet with divine approval. That one is honesty! The true Christian must in honesty confess his own shortcomings, his own deficiencies. He must in honesty acknowledge that his sufficiency is of God through Christ and not of himself. He must honestly strive for the standard set before him in the Gospel; honestly admit that he cannot do the things that he would; candidly and fully accept the righteousness of God in Christ Jesus as the covering for his blemishes. We are inclined to believe that the greatest sin in the Church—even among consecrated believers—is the sin of dishonesty; the sin of which divine disapproval is so excellently illustrated here in the case of Ananias and Sapphira. (*Z. '02-29; R.2944*) The nominal church of today teems and overflows with just such hypocrites, self-deceivers to some extent. They are the tares or imitation wheat.

5:11 — AND UPON AS MANY AS HEARD THESE THINGS — Not the fear which hath torment, nor the fear which comes from lacking of faith, but reverence, the fear of trifling or offending our gracious Father from whom we have already received so many blessings and from whom we have already received so many blessings and from whom we are expecting to receive the crowning blessing of glory, honor, and immortality. (*Heb. 4:1*) (*Z. '09-27; R.4317*)

5:17 — WHICH IS THE SECT OF THE SADDUCEES — This seems to show that Annas was a Sadducee, which signifies that they were higher critics. Josephus informs us that most of the upper class of his day were skeptics, Sadducees, though the mass of the people were Pharisees. (*Z. '09-38; R.4321*)

AND WERE FILLED WITH INDIGNATION — Thus the truth in whatever way presented has either a savor of life unto life or death unto death according to the heart condition of those coming under its influence. The simplicity of the Apostles, their earnestness in presenting the message, their power and kindness in respect to the healing of disease and casting out of devils and their evident sincerity had a right influence upon all "Israelites indeed." But the formal perfunctory Israelites in favored positions of honor and affluence, were provoked to hatred and envy; envy because of a power over the people which they could not exercise, hatred because of a feeling that these teachings were assailing and weakening their influence and tending to break down the religious system which they represented. So now, the spirit of sectarianism is jealous and envious and resents and opposes whatever is not in accord with it; fearful of its own fall, realizing continually the weakness of its own position. But the Truth presented in

simplicity and under the guidance of the Holy Spirit, now as ever will appeal to all who are in the right attitude of heart. (Z. '02-38; R.2947)

5:21 — SENATE — Sanhedrin.

5:27 — AND THE HIGH PRIEST ASKED THEM — Thus another opportunity was afforded God's servants to testify and to the chief priests and rulers to hear a Gospel sermon (strictly) and the speaker failed not to impress the same points as on the previous occasion. (Z. '02-39; R.2948)
What an opportunity this would have been to honest men, Israelites indeed! What a blessing it might have brought them. But being in an evil condition of heart they were merely angered, embittered, "cut to the heart." (Z. '02-39; R.2948)

5:28 — AND INTEND TO BRING THIS MAN'S BLOOD UPON US —
Their words betray the source of their fear. They feared not only for the sectarian systems by they had a personal fear as well. And so we believe it is with the chief priest, scribes, and pharisees of today; they not only feel a necessity for supporting their various denominational structures, but additionally they realize their personal standing is at stake. In proof, what we present as the truth is accepted by the people, the ministers of the nominal churches are seen to be false teachers, false prophets, who ignorantly or wilfully have misrepresented the divine plan. However if the chief priests had only understood matters better they would not have been so alarmed. They would have realized that the apostles and their teachings would influence only a comparatively small member. (Z. '02-39; R.2948)

5:29 — WE OUGHT TO OBEY GOD RATHER THAN MEN — Note the boldness and meekness of the apostles. They knew well the Lord's regulations, "to be subject to the powers that be," and "not to speak evil of the ruler of the people," and following this instruction we find that while stating the truth very plainly their words contain nothing of venom or bitterness or threat. No wonder that the people took note of them that they had been with Jesus; and at the same time in respect to religious matters they recognized a higher law, and that the same God who had directed them to be subject to the powers that be, had given them a message of peace and joy to be declared everywhere. They could not permit the civil or religious power of their time to hinder their obedience to God in this matter. So it should be with us today. We should be strictly law-abiding, speaking no evil of the government or of its servants. If God sees fit to permit them, that is reason enough why we should submit to them. We can have no part nor lot with those who defame the laws or rulers. We are to use our time, talents, tongues, pen, in the service of the truth in making known the good tidings of great joy, wholly regardless of what this obedience to God shall cost us in earthly things. (Z. '02-40; R.2948)

5:32 — WHOM GOD HATH GIVEN TO THEM THAT OBEY HIM —

Note their quiet forceful speaking of the Truth. Rarely have we found much good to result from boisterous argument, and frequently it has to our knowledge resulted in evil. Those who seem to need boisterous argument evidently have not an ear for the truth, and should be let alone.

5:39 — LEST HAPLY YE BE FOUND EVEN TO FIGHT AGAINST GOD

— We must esteem these words as merely worldly wisdom and Gamaliel not an Israelite Indeed but simply prudent and possibly a just man. So today we find men in the councils of the nominal church and in the civil councils who are broad minded, wise and liberally disposed. This does not mean however that these any more than Gamaliel have our respect accordingly, but we are not to be surprised if we find they do not accept the Truth, and are not of the little flock. We are to remember the inspired word, “not many great or wise, or learned.” (1 Cor. 1:26-29; James 2:5). The number of wise, learned people who are willing to become fools in the estimation of men, for Christ’s sake, is exceedingly small, now as ever. (Z. ’02-39; R.2948)

5:40 — AND BEATEN THEM — Thirteen strokes of a three-tailed whip (forty stripes save one, 2 Cor. 11:24).

5:41 — WERE COUNTED WORTHY TO SUFFER SHAME FOR HIS

NAME — “Blessed are ye when men shall revile you, and say all manner of evil against you falsely for my sake.” So far from being cast down, their experiences because rightly received made them stronger in the Lord. They went again before the people to teach, but in no wrong attitude. They did not threaten the scribes and pharisees, reviling them as corrupt, nor did they bemoan their fate, thinking it strange that the Lord should permit these fiery trials to come upon them. No, they knew they had enlisted in the Lord’s army for service and not for dress parade. They were true soldiers of the cross. They suffered pain; we are not to suppose that a miracle was performed to hinder their feeling the lashes else there would have been no merit in endurance. (Z. ’02-40; R.2948)

5:42 — THEY CEASED NOT TO TEACH AND PREACH JESUS CHRIST

— The world is full of grumblers and often with good cause, “The whole creation groaneth.” “But we who have the first fruits of the Spirit groan within ourselves.” The Lord’s people are not to parade their difficulties bemoaning their lot; they have the throne of grace, the instruction of God’s word teaching them why present evil conditions are permitted at all. And how and when and why the time is nearing in which all tears shall be wiped off all faces and there shall be no more sighing and crying and dying. Instead, therefore of groaning they should show forth praises of him who hath called us out of darkness into such marvellous light. Our sympathy for the poor world without these advantages should so bestir us to tell them the gospel that our own woes would be smothered—partially forgotten. We

may have a natural tendency to repine, grumble, bemoan afflictions which come to us even in the service of the truth. But as we become more and more developed in the heavenly character, surely the Lord will expect of us that we shall gradually attain more and more to that standard he sets for us; in which the trials and difficulties of the present will be more than offset, overbalanced by his gracious promises and by the witness of the Spirit that all these things are working together for good to us, working out for us the greater glory by preparing us therefore. The developed Christian will surely find himself counting present trials and difficulties even though severe to the natural man, to be “but light afflictions not worthy to be compared to the glory which shall be revealed in us.” (Z. '02-40; R.2948)

8:1 — EXCEPT THE APOSTLES — The apostles bravely stood their ground, willing to do whatever might come, because in this trying time the church abroad would look to them at Jerusalem for encouragement and help. Had they fled the whole church would have felt dismayed and panic stricken. (F231)

8:4 — WERE SCATTERED ABROAD . . . PREACHING THE WORD — This case of Samaria and the eunuch and the one of Cornelius, indicates that this occurrence was after the close of Israel's seventy weeks of special favor. (Z. '02-70; R.2964) Perhaps this dispersion of the saints was just about at the close of the seventy weeks. **8:5 — AND PREACHED CHRIST UNTO THEM** — Having proven himself faithful in the inferior work of serving tables, he had been advanced and been made an ambassador for God in the preaching of the Gospel at Samaria. The present lesson shows him still further guided and used of the Lord in his blessed service. There is an encouraging lesson here for all who have the same spirit, the same desire, to serve the Lord and his cause. Faithfulness in little things is sure to bring larger opportunities. (Z. '02-70; R.2964)

8:26 — AND THE ANGEL OF THE LORD SPAKE UNTO PHILIP — Just how the angel spake to Philip we are not informed. We may be sure however that the indication was sufficiently clear to Philip to be more than a mere guess or impression. (Z. '02-71; R.2965)

8:27 — A MAN OF ETHIOPIA, AN EUNUCH — This eunuch belonged then, to the Kingdom of Meroe which lay on the right bank of the Nile River, from its junction with the Atbara as far south as Khartoum, and thence to the east of the Blue Nile to the mountains of Abyssinia. He was a court officer of evidently deeply religious and in his religious fervor he had gone up to Jerusalem to worship, to gain additional knowledge of the true God. This eunuch was not a Jew in the fullest sense, eunuchs not being accepted as proselytes nor granted the privileges of the congregation. (Deut. 23:1) (Z. '02-71; R.2965)

Evidently there was something in the character of this eunuch, something in his heart attitude toward God that was pleasing and acceptable to the Lord, and caused the working of this miracle in his behalf. He probably introduced the “Good Tidings” into Africa.

8:28 — SITTING IN HIS CHARIOT READ ESAIAS THE PROPHET —

He had been at the head center of the religion which he esteemed the true one and come away from Jerusalem with a manuscript copy of Isaiah, a treasure in those days, very costly. He was hungering and thirsting for the Truth and making his best possible endeavor to obtain it, as is shown by his purchase of the manuscript, and his long journey and his reading. That he was doing more than simply reading, that he was studying is shown by his language to Philip. Can we wonder that God’s special providence was manifested toward such an one, with such a condition of heart, hungering and thirsting for the Truth? We cannot wonder at it. It is in full accord with the Lord’s promise that such shall be filled, such seekers shall find, such knockers shall have the door of truth opened to them. Let us remember that we are under the care of the same God, and that he changes not, and let us learn the lesson that he is today as well able as ever to assist the sincere truth seeker. (*Z. ’02-71; R.2965*)

Another lesson: God could have directed the eunuch to the meeting of the church at Jerusalem and to the instructions of the apostles there. But this probably would not have been so favorable for the eunuch. After receiving the Apostolic instructions he might have referred the matter to the Scribes and Pharisees, and have received explanations more or less confusing. In the Lord’s providence he quite likely heard something of the Christians and their claims that Messiah had come and had been crucified, and he quite probably knew the other side of the story,—that the Chief Priests and teachers claimed that the whole matter was a fraud. Possibly these very thoughts had led him to procure the manuscript he was reading and had brought him into the attitude of mind favorable for receiving the Truth when Philip expounded it. Let us learn from this to trust implicitly in divine wisdom and power—to remember that the Lord knoweth them that are His, and he knows best how to bring them in contact with the truth. Properly learned this lesson will not slack our hands in the divine service, for true servants will be anxious and ready to serve, as was Philip, but it will serve to strengthen our hearts and take from us that fearfulness that is a hindrance to the peace of many of God’s children. (*Z. ’02-71; R.2965*)

8:29 — AND JOIN THYSELF TO THE CHARIOT — Philip was probably on the lookout for the object of his mission and hearing the eunuch reading from the prophecy, he may have understood at once that this was a favored person and a favorable time for the message to the service of which he had been consecrated. So we should be continually on the alert to note opportunities for service and should expect to be guided and used of the

Lord. Each should seek to use every opportunity presenting itself knowing not which may be specially prospered of the Lord. (Eccl. 11:6)

Wherever we see evidences of devotion to the Lord and to his Word we should be continually on the alert to extend a helping hand. We should as did Philip seek an opportunity for conversing with such, with a view of giving them the help which they need—the very assistance which the Lord has extended to us through some channel. We are to be on the alert to pass on the blessing which we have received and to esteem that this is the chief business of life with those who have consecrated themselves to the service of the King of Kings. (Z. '02-71; R.2965)

8:30 — UNDERSTANDEST THOU WHAT THOU READEST? — Such an inquiry may not always be well received. But it was a very direct way of approaching his errand. It is well to use tact, but we have the thought that many of the Lord's people are inclined to use too much tact and are not sufficiently direct in their endeavours to present the Gospel message. Had Philip been too much under the control of this wrong sentiment respecting tact, he might have talked to the eunuch quite a while about the weather, the crops, his home in Ethiopia, the peace and prosperity of that country, etc. Thus he might gradually have gotten his hearers mind quite off the most important of all subjects, considering that he heard him and knew the subject of his study, this was the best introduction. (Z. '02-71; R.2965)

This was a test question, so to speak. If the eunuch did understand what he was reading he would take no offense at this, but he would gladly have said—"Yes, friend, I thank God that I do, and the knowledge is very precious to me. Do you also understand it?" Had he been of the wrong condition of heart, his answer might have been with more or less manifestation of offense—"What is that to you? Mind your own business." Or had he been hypocritical cast of mind, like the Pharisees to whom Jesus spoke, he would have professed a knowledge of the subject, and then to cover his own ignorance of it would have made some general remarks and turned the conversation into another channel.

8:33 — FOR HIS LIFE IS TAKEN FROM THE EARTH — It was evidently not of chance but of providence that the eunuch had under consideration the particular part of Isaiah's prophecy which refers to our Lord Jesus as the Lamb before her shearers opening not his mouth.

9:15 — HE IS A CHOSEN VESSEL — It should not be thought strange that the Lord used this great but humble man, St. Paul, as his mouthpiece in presenting many of the deep things of the divine plan. His early education and his association with the Gentiles combined with his deep spirituality, and fulness of consecration to the Lord well qualified him to be a "chosen vessel." (Z. '09-134; R.5486)

TO BEAR MY NAME BEFORE THE GENTILES — Notice the order. St. Paul's missionary efforts were first directed of the Lord to the Gentiles. It was later on that he stood before King Agrippa and other notables of Palestine.—Still later that he was sent a prisoner to Rome, and to some extent doubtless bore witness there before the court. (2 Tim. 4:16-18). Later through the epistle to the Hebrews God's message through this prince of the Apostles did much for the "Israelites indeed" who were trammelled by the things of the Law Covenant and unable to disentangle themselves so as to rightly discern between the shadows in the types and the eternal verities antityped in the Christ head and body, and his great work as the antitypical priest, prophet, judge, mediator of the New Law Covenant. (Z. '09-134; R.4386)

9:31 — THEN HAD THE CHURCHES REST — While Saul's changed course may have had something to do with this, in all probability, a trouble which arose about that time between the Jews and their Roman rulers had more to do with it. About the year 38 A.D., the Emperor Caligula, who had but recently come into office sent out an edict that his statue should be set up in various quarters of the empire and worshipped.

When the Jews learned that it was the intention to put these statues in Jerusalem and even in the Temple itself, as well as elsewhere, their indignation and trouble knew no bounds. They gathered in great masses, young and old to entreat the local governor to intercede for them that such a desecration of their Holy Temple and Holy City and Holy Land should not be permitted. While the governor made every effort to have the emperor change the edict the most he could accomplish was a command to leave the temple untouched. But many altars were raised to the emperor outside its gates. The news came that all the Synagogues of Alexandria had been turned into temples to Caesar. This state of affairs lasted till Jan. 24, A.D. 41 when Caligula was assassinated. It is not surprising that such outside persecution and interference with their own religious rights and liberties caused the Jews to relax their persecutions of the Christians, and thus brought about this period of rest. (Z. '97-72; R.2117)

WALKING IN THE FEAR OF THE LORD — "The reverence of the Lord is the beginning of wisdom." (Psa. 111:10; Prov. 15:33; 1:7; Job 28:28) Not a selfish fear nor a fear that the Lord will eternally torment us or otherwise unjustly deal with his creatures, but a reverence of the Lord which recognizes his greatness and His goodness, and fears to do aught that would be displeasing to Him or that would separate from His love and favor. This proper kind of fear which is the beginning of wisdom will never be lost as long as the wisdom is maintained.

AND IN THE COMFORT OF THE HOLY SPIRIT — This is the spirit or mind or disposition of God. This is the primitive church was cultivating,

developing in their hearts, walking in it, living it. Comfort = con (= together or with) + fort (= strong), hence strengthened together, united. The thought is that not only was the church multiplying in numbers and being build up together as God's Holy Temple, but that its various living stones were being cemented or bound together by the Holy Spirit. (Comforts of God—Psa. 94:17-22; 119:75-77; 5:11, 12; 2 Cor. 1:1-4; Isa. 61:2; 66:10-14; 2 Cor. 7:6; John 14:16, 26; 15:26; 16:7)

9:32 — PETER PASSED THROUGHOUT ALL QUARTERS — Though the apostles made Jerusalem their headquarters, yet they went hither and thither throughout Judea meeting with the Lord's people scattered by the previous persecution and forming little congregations everywhere.

9:33 — A CERTAIN MAN NAMED AENEAS — Evidently he was not one of the saints. Rarely were miracles of healing performed upon believers. If sickness comes to those of the household of faith it is to be considered as of divine permission with a view to correction or to opportunities for growth in grace—among the “all things” which shall work together for good to those rightly exercised by them.

9:34 — PETER SAID . . . JESUS CHRIST MAKETH THEE WHOLE — Peter was making sure that none should think that the power he exercised was his own.

9:36 — A CERTAIN DISCIPLE NAMED TABITHA — Tabitha = Dorcas = Gazelle. The gentleness, timidity, and bright sparkling eye of the gazelle are the characteristics meant and beauty. We know not if she was beautiful of face but the account shows her beautiful of character. (*Z. '09-56; R.4335*)

9:38 — DESIRING HIM THAT HE WOULD NOT DELAY TO COME TO THEM — Doubtless in their grief they hoped for comfort but hardly expected Dorcas' awakening. **9:41 — THE SAINTS AND WIDOWS** — Probably not all these widows were saints. We should do good unto all men as we have opportunity. (*Z. '09-56; R.4335*)

10:2 — AND PRAYED TO GOD ALWAY — Seventy weeks of favor had been set apart (490 years) as a period of favor to the Jewish nation. (Dan. 9) The end of this period was marked by the sending of the Gospel message to Cornelius, and by his begetting of the Holy Spirit after he had believed the message. Cornelius was a just, reverential, benevolent man, one in every way fitted to be a Christian, the only obstacle being that he was not a Jew. That obstacle was not Jewish prejudice, but an insurmountable one—God's unwillingness to deal with any others than his covenanted people of the seed of Abraham. So soon as the covenant agreement with Israel ended, and God's due time came for dealing with such Gentiles as were in proper

condition of heart, he had no difficulty in finding messengers to carry it. (Z. '09-70; R.4344) (The Gospel)

10:3 — HE SAW IN A VISION EVIDENTLY — “Openly,” not in a dream.

10:4 — THINE ALMS ARE COME UP FOR A MEMORIAL BEFORE GOD — Because the “due time” had come. His prayers and alms of years had been received of the Lord. We may be sure that the alms and prayers of all other Gentiles ascended up as incense to the Lord. We may be sure that blessings were arranged also for all such, and the Gospel sent to them (see Ethiopian eunuch), though not in so marked a manner as to Cornelius, because the Lord would make of his case a special lesson for the benefit of the apostles and all of us who have lived since.

10:6 — HE SHALL TELL THEE WHAT THOU OUGHTEST TO DO — Cornelius’ alms and prayers had not saved him. The death of Christ had not saved him, though it was necessary to his salvation, and his good works and prayers had been necessary to his preparation for a blessing. The blessing could not come to him except through a knowledge of the Truth, just as the apostle assures us it will ultimately reach all mankind. (1 Tim. 2:4) Peter recounting the incident elsewhere said that the angel told Cornelius, “When he is come, he shall tell thee words which shall be to the saving of thyself and house.” (Acts 11:14)

10:8 — HE SENT THEM TO JOPPA — Cornelius thus showed his faith by sending immediately.

10:9 — HOUSETOP TO PRAY ABOUT THE SIXTH HOUR — Perhaps seeking special guidance as to what should be his next move in Christian work.

10:23 — CERTAIN BRETHREN — Six men. (Acts 11:6)

10:28 — GOD HATH SHEWED ME THAT I SHOULD NOT CALL ANY MAN COMMON OR UNCLEAN — The disciples had in common with other Jews no thought of the Gospel invitation being extended to the Gentiles. They considered that like all the preceding favors of God, it would go to the Jews only. It was not bigotry and not prejudice that lay at the bottom of this, but due to the divine dealings of the past. They had not yet learned that the Gospel dispensation, with its spiritual Israel, is, as it were, a kind of parenthesis in the divine plan, with Israel dropped at its beginning and restored to position at its conclusion. (Z. '09-70; R.4344)

10:29 — I ASK THEREFORE FOR WHAT INTENT YE HAVE SENT FOR ME — Peter had not presupposed what was actually to occur.

10:32 — WHEN HE COMETH, SHALL SPEAK UNTO THEE — There was but one way for the truth to reach Cornelius. “Faith cometh by hearing and hearing by the word of God.” It came not to him by impression. Just so today, the knowledge of the truth goes not to people, however ready for it, by mental impression, but still as then God honors and uses his faithful ones as his mouthpieces. (Z. '09-71; R.4345)

10:35 — IS ACCEPTED WITH HIM — Peter did not mean by these words that he had previously been mistaken in supposing that the divine favors were all confined to the Jewish nation. He was right in that. But he meant that he perceived that now God was no longer a respecter of persons and nationality, that now henceforth, the righteous, God-fearing, in every nation were to be acceptable. He now perceived the meaning of the vision-dream, and the words “What God hath cleansed (by the blood of Christ, typified by the blood of bulls and goats for the typical cleansing of Israel), that call thou not common or unclean.”

12 — Divine providence often contrasts the experiences of different members of the Church and also experiences in our own lives so we may learn to trust him in all conditions.

12:1 — HEROD THE KING — Herod was a family name. There were several kings over Israel by that name.

1) Herod the Great, who flourished about the time of Jesus' birth and who murdered the babes at Bethlehem.

2) Herod Archelaus, son and successor to (1)—deposed A.D.6.

3) Herod Antipas, another son of (1), murderer of John the Baptist, who later with his men of war mocked Jesus— deposed A.D. 40.

4) Herod Agrippa I, grandson of (1) murderer of James.

5) Herod Agrippa II, the last of the Herods, before whom Paul defended himself. This Herod was given his Kingdom by Claudius Caesar whom he saved from a violent death. He was a descendent of Esau. He curried favor with the Jews in every way. He hung in the temple as a votive offering, the gold chain which Caligula had given him; he lived in Jerusalem and punctiliously observed the traditions of the Fathers and secured the fervent loyalty of the Pharisees. At the Feast of Tabernacles (A.D. 41) he took the reader's stand and read the whole book of Deut. aloud, bursting into tears as if quite overcome, when he reached the words, “Thou mayest not set a stranger over thee, who is not thy brother.” He feared that because of his Edomite blood he might incur the hatred which his grandfather Herod the Great, had born and took this way of gaining favor. (Z. '02-35; R.3002)

12:2 — HE KILLED JAMES THE BROTHER OF JOHN WITH THE SWORD — Sons of Zebedee. This James was one of the most noble and notable of the Apostles. He was one of the three who usually accompanied our Lord in the most confidential capacity, at transfiguration (Mark 9:28);

Jairus daughter (Luke 8:51); Gethsemane (Matt. 26:37). He and John were called Boanerges (“sons of thunder”). This James mentioned: Mark 1:20; Matt. 10:2; Mark 3:14; Luke 6:13; Acts 1:13; Luke 9:28, 54; Mark 10:37. He was among the early martyrs for the truth, while his brother lived to old age, probably the last of the Apostles. (Z. '02-135; R.3003)

God, while pleased to use the Apostles and others in his work, is not at all dependent on them, but that one or all could be dropped out, and yet the Lord be thoroughly competent to manage his own work and accomplish all his gracious promises.

12:4 — AND DELIVERED HIM TO FOUR QUATERNIONS OF SOLDIERS — Quarternion, which is four soldiers to guard a prisoner, two chained to him, one on each side, by the wrists; two doing sentinel duty, one at the door of the cell and the other in an outer court (vs. 6). The four quaternions were in the nature of relief guards, so that each quaternion would have charge of the prisoner for six hours out of the 24. (Z. '02-135; R.3003)

EASTER — Passover.

12:5 — PRAYER WAS MADE WITHOUT CEASING OF THE CHURCH UNTO GOD FOR HIM — Meantime the infant church at Jerusalem was sadly perplexed by the trend of affairs, to know how to interpret the Lord's providences. Doubtless they held the memorial of Jesus' death at this time, as we now do, and their hearts were sadly stricken, realizing the Lord's faithful must all drink of his cup of ignominy and death. Well instructed by the apostles we may be sure they strove not to ask amiss, that they copied the Master's petition—“Thy will be done, not mine.” Probably James' death was sudden, before there was time for much prayer, but Peter was held over in bonds. (Z. '02-135; R.3003) No doubt they reasoned they had already sustained a great loss, and no doubt Peter's life and his service seemed the much more precious since the loss of James. (Z. '02-236; R.3004)

12:6 — THE SAME NIGHT PETER WAS SLEEPING — His heart was filled with the peace of God which passeth all understanding, and could sleep peacefully in spite of the unfavorable conditions, and his expectation that on the morrow he would be called before the King and publicly executed. (Z. '02-136; R.3004)

12:10 — THE ANGEL DEPARTED FROM HIM — There is a simplicity about this story that stamps it as true. Were it fiction, the angel would doubtless be represented as doing homage to Peter, putting on his shoes, or mantle, or girding him. But the angel did for him only what he could not do for himself.

12:12 — JOHN, WHOSE SURNAME WAS MARK — Cousin of Barnabas. (Col. 4:10) John was his Hebrew name and Marcus his Latin name; author of Mark's Gospel, with Paul and Barnabas on their missionary journey.

WHERE MANY WERE GATHERED TOGETHER PRAYING — The majority of the believers were scattered abroad, apparently, the few residing in Jerusalem, it seems, met in little groups in private houses, for prayer and praise, for study of the word, and mutual upbuilding in the most holy faith. Such a meeting was evidently here, perhaps all the time nearly since his imprisonment.

12:14 — AND WHEN SHE KNEW PETER'S VOICE — It was customary to make inquiries before opening, especially in this persecution.

12:15 — THOU ART MAD — This does not prove they had not faith in their own prayers, for their continuance showed they did, but knowing something of the prison and the 4 quaternion soldiers, they probably did not expect the release from prison, but thought the answer to their prayer might be some interference at the trial to change the King's mind. (*Z. '02-136; R.3004*)

12:17 — TO HOLD THEIR PEACE — They were so excited that they would probably have created quite a commotion.

GO SHEW THESE THINGS UNTO JAMES — Not confound this with the James of v. 2. This was "James the Less," son of Alphaeus (Cleopas Mark 3:18, husband of Mary) supposed to be second cousin of our Lord and so called the Lord's brother, according to Jewish custom (Gal. 1:19). This James mentioned: Matt. 10:3; Mark 3:18; Luke 6:15; Acts 1:13; Matt. 13:55; Mark 6:3; Gal. 1:19; Matt. 27:56; Luke 24:10; Mark 15:40; Jude 1; Luke 6:16; Acts 1:13; 15:13; 21:18; 1 Cor. 15:7; Gal. 2:9, 12; James 1:1. The author of the Epistle of James. (*Z. '02-135; R.3003*) (*S.B.D.*)

HE DEPARTED, AND WENT INTO ANOTHER PLACE — Some in Peter's place would have been inclined to boast that prison walls and Roman soldiers were powerless against the Lord, and make a great hurrah about the escape, and would perhaps have gone the length of daring the King to arrest them again. But we believe such a course would not be the Lord's will. This is the time of Satan's power, and we are to expect miraculous deliverances to be the exception, not the rule. When Peter and John were delivered, it was by the Lord's instruction that they went back to the temple and continued to proclaim. But now in the absence of any instruction, the apostle wisely understood it proper to follow the Lord's advice—"When they persecute you in one city flee to another." (*Z. '02-137; R.3004*) In James' case the escape was final, in Peter's it was temporary.

12:23 — AND GAVE UP THE GHOST — This was a magnificent festival in honor of Claudius Caesar. Vast multitudes assembled to see the games, and before these the King, in all the pride of high estate, appeared in robes inwrought with silver threads. Time chosen—daybreak, so that the rising sun, shining on his grand mantle lighted it into dazzling splendor. Some flatterers raised the cry—“Deign to be gracious to us thou divine one! Hitherto we have honored thee as a man, henceforth we own thee as more than mortal.” (echoing a reminiscence of the days of Caligula). Instead of rebuking such lying servility, he drank it in with high pleasure. Next moment a great pain racked his bowels. Conscience-stricken at this blasphemous folly, the poor wretch felt the wrath of God had struck him down, and the cry arose from him in his agony—“See your God must now give up life, and hasten into the arms of corruption.” (*Z. '02-135; R.3002*)

14:23 — ORDAINED — From a Greek word root meaning hand and stretch. The meaning is to elect by stretching forth the hand.

ELDERS — From a Greek word meaning older, senior; comparative degree. This statement implies that this was the invariable custom in the early Church. A totally different Greek word is used for ordain when our Lord ordained the apostles. (*F276*) (See John 15:16)

15:1 — AFTER THE MANNER OF MOSES, YE CANNOT BE SAVED — To the Jews who had been under the Mosaic ritual with its washings, fastings, feasts, new moons, sabbaths, and holy days, Christian liberty meant a release from a considerable measure of this institution, many of which were typical and educational—suited to the house of servants, but not appropriate to the house of sons. To the Gentiles, to whom God had never given the Law, and who were therefore not under any of its provisions or conditions or requirements, but who were under certain superstitions, and additionally the imposing of a law—not the Mosaic Law and its institutions and ceremonies, but the “perfect law of liberty” (Jas. 1:25) “the law of the spirit of life in Christ Jesus”—restraints of the will, of the flesh under the Law of Love. (*R.3018*)

15:2 — APOSTLES AND ELDERS ABOUT THIS QUESTION — It was nearly twenty years after Pentecost that this conference took place in Jerusalem. Its purpose was this very subject—the Law of Christ, its bearing upon Jew and Gentile converts to what extent the Mosaic requirements were abolished for the Jew, and to what extent the Law of Christ put restraints upon Gentile converts, and to what extent these two classes, previously separated socially and religiously by the Mosaic Law might now come together with full brotherly fellowship and affinity, without the violation of the conscience of any and without the unnecessary restraint of the liberties of any. The Antioch brethren had full confidence that God had appointed the Apostles, and that their conclusion on the matter would be the correct

one—that thus the entire subject might be fully, fairly, thoroughly investigated and the mind of the Lord determined as accurately as possible. (*R.3018*)

15:3 — CONVERSION OF THE GENTILES — The journey brought these two into contact with many of the household of faith, a few here and there, in almost every city through which they passed. The brethren were glad to hear of God's blessing upon their labors and though the brethren reached were mostly Jewish converts the report caused great joy. This shows they had the true Christian spirit, they had largely, if not completely, lost the Jewish prejudice and jealousy. It shows that the majority of the Jewish brethren in contending for the Mosaic Law and its ceremonies implied no opposition to the Gentiles themselves, by merely a confusion of mind about the Lord's will on the matter. (*R.3018*) They had not yet learned the breadth and height and depth of God's plan.

15:4 — RECEIVED — from a Greek word aorist pass., receive from without, approve, receive unto fellowship. Note the whole church with the apostles and elders.

15:5 — KEEP THE LAW OF MOSES — These were allowed to present their side of the subject, their understanding. A full, fair discussion.

15:6 — TO CONSIDER — They had the responsibility of leadership to feed the flock of God. (John 21:15, 16, 17; Acts 21:28; 1 Cor. 4:1, 2; Heb. 13:17). This subject had been left for some years for gradual development and enlargement of heart and mind among the believers, but now it was necessary to decide it.

15:7 — WHEN THERE HAD BEEN MUCH DISPUTING — Evidently much discussion among the apostles and elders. The Lord impressed Peter to speak. The word means — discuss together, seek together, not quarreling, but seeking the complete answer. Among those truly the Lord's, opportunity for discussion in freedom within reasonable limits is absolutely necessary to spiritual health and progress. To shut it off means to crush proper opportunities of thought and expression, and in many cases means to accumulate a force which would ultimately result in an explosion, damaging to many. (*R.3019*)

15:9 — PURIFYING THEIR HEARTS BY FAITH — Note the important points Peter is stating (six or seven). See other books.

16:3 — AND CIRCUMCISED HIM — Some hold that Paul here contradicted his statement (Gal. 5:2) "if ye be circumcised Christ shall profit you nothing." But Timothy was a Jew, because his mother was a Jewess (vs. 1) and circumcision was a national custom among the Jews, which began

before the Law of Moses, and which was continued after Christ “had made an end of the Law (Covenant), nailing it to its cross.” (Col. 2:14). Circumcision was given to Abraham and his seed 430 years before the Law was given to Israel as a nation at Mt. Sinai. (Gal. 3:17; Gen. 17:10-14, 23-27). Not that it was necessary for Timothy or any other (Christian) Jew to be circumcised but that it was not improper; and as he was going among Jews to a considerable extent, it would be to his advantage—giving him the confidence of the Jews. (*F226, 227*) (See 1 Cor. 7:18, 19; Gal. 5:2; 2:3-5). Timothy’s parentage would become known to the Jews in general with whom they came in contact while traveling. Inquiry might be made as to whether Timothy had been circumcised. If not, the implication would be that he had been a renegade Jew. If he had been circumcised this would grant him correspondingly greater influence with them; a closer access to their hearts. (*Z. ’16-151; Z. ’02-174; R.5898; 3022*)

16:6-9 — In these verses we have three positive and distinct statements showing the Lord’s supervision of his cause and his servants. “Asia” = Lesser Asia or Asia Minor; the region where the seven churches of Revelation were located. “Spirit”—God’s power or influence. Things went unfavorable and Paul concluded that the Lord was hindering their efforts. In his perplexity and uncertainty was the Lord’s opportunity. God was not averse to the message going to Asia Minor, for it did go there later, and possibly at a more opportune time. But this was the time for sending the message to Europe. The Lord could have directed his message southward to Africa from Europe, but there is a due time connected with every feature of the divine plan and now by divine arrangement the message of God’s grace in Christ was to go to the Greeks, who at this time were recognized as the foremost people of the world in literature and arts. (*Z. ’09-156; R.4399*)

16:11 — **WE** — Note the change of pronoun. Silas may have found it necessary to go home to Jerusalem to close up his affairs before starting on the tour; and joined Paul in Asia Minor. This inference is based on the fact that Luke, the historian, says “he” instead of “they” at the beginning of Paul’s journey, then uses “they” after Paul had been joined by Silas and Timothy at Lystra, and finally uses the word “we” when he would include himself. Luke probably joining the company at Troas. (*Z. ’02-173; R.3022*) A man of education, a Scribe as well as a physician, the Lord evidently provided Luke as St. Paul’s secretary that thereby the Apostle’s letters should reach many of the churches of that time as well as the Lord’s people from then until now. Here we have another illustration of the privileges of the various members of the Body of Christ. Luke could not be the Apostle Paul, nor do Paul’s work. But he could be used of the Lord honorably and efficiently in a greater spread of the Truth. So it is with us. We cannot be apostles, we cannot do anything very great. But if we are filled with the Spirit of the Lord it is our privilege to be used to some extent in some service of the Truth. (*Z. ’16-152; R.5898*)

16:12 — AND A COLONY — A Roman Colony, founded by Augustus. The establishment of Philip of Macedonia was probably not exactly on the same site. Philip found there a town named Datus or Datum, probably in its origin a factory of the Phoenicians who were the first that worked the gold mines in the mountains here. The proximity of the gold mines was of course the origin of so large a city as Philippi. But its plain is of extraordinary fertility. Its position was on the main road from Rome to Asia, the Via Egnatia which from Thessalonika to Constantinople followed the same course as the existing Post road. (*S.B.D.*)

16:13 — AND SPAKE UNTO THE WOMAN WHICH RESORTED

THITHER — Apparently there was no synagogue in Philippi, and matters may have looked very unfavorable to Paul and his companions. However they heard of a little religious meeting held every Sabbath by the river side, outside the city gate. It was a prayer meeting principally and place of divine worship. Not having the facilities of a synagogue they probably had no Scripture parchments, and hence no reading of the Law, but merely prayer and worship. All was favorable to the Gospel message. (*Z. '09-157; R.4400*) The Apostle did not look for Shrine or inquire for the most degraded section of the city, but evidently made inquiries about people who already knew God and revered and worshipped him. He knew that God's work now is not that of reforming the world, but a seeking and gathering of jewels, a hunt for those whose hearts are tender and broken and therefore ready for the balm of Gilead, the Gospel message of Redemption and deliverance from sin and its penalty. (*Z. '02-175; R.3022*)

16:14 — THYATIRA — A city of Asia Minor, the very province into which the Apostle had not been permitted to preach. (*Z. '02-175; R.3022*)

WHOSE HEART THE LORD OPENED — Not that the Lord had performed a miracle in her case, but rather as with all the Lord's people none are ready for the Truth unless the Lord has prepared their hearts. O how much this preparation of heart means! Often trials, disappointments, difficulties—the processes by which the Lord breaks up and mellows and makes the soil of our heart fit to receive his truth and grace. No doubt Lydia could look back, after she had received the truth, and praise God for the leadings of His providence by which her heart had been broken, and humbled and made ready to appreciate the Truth. (*Z. '02-175; R.3022*)

16:15 — BAPTIZED, AND HER HOUSEHOLD — Baptized probably that very Sabbath. Implying that she was the mother of adult children and that these were so thoroughly under her influence that with her they worshipped the true God, neglecting the idolatries prevalent in Philippi. (*Z. '09-156; R.4400*) Where the heart is in readiness, obedience does not need to be delayed, nor does it require long to decide to be on the Lord's side, and

obedient to the voice of the good message he sent us. Lydia was prompt to obey the message in full consecration. (Z. '02-175; '09-157; R.3022; 4400)

IF YE HAVE JUDGED ME TO BE FAITHFUL — Showing humility, Lydia not only confessed the Lord but sought means to serve Him. She could not join Paul's company as an evangelist of the good tidings but she could entertain and serve Paul and his associates and did so. Apparently her sole desire was to serve the Lord, though no doubt she received more than compensation for the expense and trouble in spiritual riches and refreshment. Her whole question was whether the Apostle and his companions would honor her dwelling with their presence. Such conduct is to be considered a favorable sign indicating deep love for the Lord and for the good tidings. (Z. '02-175; R.3022)

SHE CONSTRAINED US — Implies that the Apostle was not too ready to force himself upon anybody. Her suggestion apparently was not too quickly accepted, but with indication that the disciples of Jesus had no desire to intrude upon others. How beautiful it is to see God's children wisely exercised in such matters. How much more is their influence upon another for good. (Z. '06-152; R.3777)

16:16 — A SPIRIT OF DIVINATION — Literally "a spirit of Python" (*Diag.*) Python, from the Greek verb "to rot" was the great serpent which Apollo killed on Mt. Parnassus and left to rot. Hence Apollo was called the Pythian; and soothsayers who were supposed to be inspired by Apollo with wild cries and convulsive movements were said to have a Python. (*Peloubet*) See *Diag.* note. Actually obsessed by an evil demon.

MASTERS — Her owners were probably a syndicate of influential men. (Z. '09-157; R.4400)

16:25 — AND SANG PRAISES UNTO GOD — The world cannot understand the power which, operating in these men, enabled them to rejoice in persecution. With their backs bleeding from the whips of torture, and hands and feet fast in the stocks, most uncomfortable, they were yet able to sing praises to God for the privilege they enjoyed of suffering with Christ, for righteousness sake, thus filling up that which is behind of the afflictions of Christ. Such characters we are to emulate. Such joy and peace in the midst of sorrow and persecution can come only from the Lord. But to be worthy of this blessing, and to receive it, means to develop and possess a character which the enemies of righteousness would deem worthy of persecution. To be a hero in the strife, a defender of the right and an opposer of the wrong, a servant of righteousness, a soldier of the Cross. (Z. '11-236; R.4865)

17:12 — THEREFORE — Because they studied and proved. (See note 1 John 4:1)

17:18 — THIS BABBLER SAY — The Greek word here means properly a bird that picks up seeds from the ground and is so used in the “Birds” by Aristophanes. Hence, secondarily it may mean a pauper who prowls around the market place, or a parasite who lives by his wits, or “a contemptible and worthless person,” or from the perpetual chattering of such birds, the word may denote an idle babbler. (*Life of Paul*, by Conybeare and Howson.)

17:21 — BUT EITHER TO TELL, OR TO HEAR SOME NEW THING — It was a period in the history of the world, when conquest and discovery, facilities of travel, and the mixture of races had produced a general fusion of opinions, resulting in an indifference to moral distinctions and at the same time encouraging the most abject credulity. (*Conybeare and Howson*)

17:26 — APPOINTED — The times when these nations should be brought in contact with the truth, so that the reverential quality, inherent in the race, might be exercised and they feel after the true God and haply find him. (*N-3-17-12*) The calling out of the Holy Nation, the elect, to bless Israel and all nations, is now under way. “Now is the acceptable time” for the great salvation.

18:19 — HE CAME TO EPHESUS — Paul here was completing his second missionary tour.

AND LEFT THEM THERE — Aquila and Priscilla went with him as far as Ephesus (vs. 26). The vessel on which he sailed remaining at port over the sabbath, St. Paul improved the opportunity to speak for Christ in the Synagogue at Ephesus. His discourse was on the nature of a preparation for a future work which he hoped to do there. Doubtless he spoke about first principles, respecting the glorious Messiah prophecies, the fulfilment of which should now be expected. His discourse was well received and he was urged to remain longer, so he gave a promise of a later return. (*Z. '16-232; R.5935*)

18:20 — HE CONSENTED NOT — See comment verse 19, Second comment.

18:22 — SALUTED THE CHURCH — En route Paul stopped at Jerusalem to keep the feast and doubtless gave them an account of the Lord’s blessings upon his recent ministry in Europe. (*Z. '03-60; R.3152*)

HE WENT DOWN TO ANTIOCH — Thus ended Paul’s second missionary tour. We are not told how long he remained there.

18:23 — STRENGTHENING ALL THE DISCIPLES — While Paul was energetic in the establishment of new companies of the Lord’s people he was not slack in looking out for the spiritual welfare and growth of those

which he had already established, as is shown by the fact that this was his third visit to these churches. a) Acts 13:14; b) Acts 15:36-41; c) Acts 18:23.

18:24 — CAME TO EPHESUS — Alexandria was noted for its books and extensive libraries, and for its great light house (Pharos). Apollos was a Christian brother and used such close, logical and convincing arguments that he obtained twelve converts to Christianity. (ch. 19:7) (Z. '03-60; R.3152)

18:26 — THE WAY OF GOD MORE PERFECTLY — Apollos was not so far advanced in the knowledge of the truth as Aquila and Priscilla who had been with St. Paul. As soon as these heard Apollos they recognized him as a Christian brother and invited him to their own home where they had a good opportunity to tell him “the way of God more perfectly.” (Z. '03-60; R.3152)

18:27 — TO PASS INTO ACHAIA — Having heard of the glorious work of St. Paul at Corinth, Apollos went there with the letter of introduction. His going to Corinth proved a blessing to the church there. That the Corinthian brethren were greatly pleased with his masterful ability to present the truth is shown in that some of the brethren were disposed to say they were followers of Apollos. (1 Cor. 1:10-17; 3:3-7) (Z. '03-60; R.3152)

19:1 — AND FINDING CERTAIN DISCIPLES — Evidently Gentiles. These were the twelve converted by Apollos. Ch. 18:24-26; 19:7.

19:2 — WHETHER THERE BE ANY HOLY GHOST — There are many such today, who have gone as far as a baptism of repentance and reformation and faith in the Redeemer, but who have not been instructed about the great privileges which belong to the Gospel age. They know not that we may become heirs of God, jointheirs with Christ if we suffer with him. (Rom. 8:17; 2 Tim. 2:11, 12) (Z. '03-60; R.3152)

19:3 — UNTO JOHN'S BAPTISM — This record shows that John's baptism and Jesus' baptism were not the same but different. Apollos evidently had explained to these Ephesians the Gospel merely to the extent of repentance from sin and faith in Christ as the Redeemer. He had no knowledge of the deeper meaning of baptism as explained by St. Paul. (Rom. 6:3-5) A baptism of consecration to suffer with Christ, to be dead with him, to participate in his resurrection to the new nature and ultimately to be sharers with Him in the Heavenly Kingdom. The Apostle explained to them this “mystery” of fellowship with Christ—participation in his sufferings now and by and by in his glory. (Col. 1:26, 27; Phil. 3:8-11) (Z. '03-60; R.3152)

19:4 — WITH THE BAPTISM OF REPENTANCE — The sins thus figuratively washed away did not include original (Adamic) sin, with its death penalty, but merely transgressions against the Mosaic Law Covenant.

The symbolic washing represents a return to loyalty and obedience to God, to the extent of their ability, so far as their hearts were concerned. Thus coming into accord with Moses they would by faith be transferred to his antitype, Christ. This continued till the middle wall of partition was broken down, and the unbelieving natural branches were broken off. Since then, baptism for the remission of sins is entirely wrong. (*Z. '03-60; R.3152*)

19:6 — WHEN PAUL HAD LAID HIS HANDS — Only an apostle could confer these gifts of the Holy Spirit by laying on of hands. (Heb. 6:2; Acts 8:14-17) (*Z. '03-60; R.3152*)

THEY SPAKE WITH TONGUES, AND PROPHESED — Wherever we go let us each seek by the grace of God to explain the way of the Lord more perfectly to those already partially indoctrinated ones. So long as there are any such with whom to labor, it would be unwise, yea contrary to our commission for us to devote our lives and energy to the world. Let us be diligent in this highest department of the Lord's work, feeding, instructing the Lord's flock. (*Z. '03-60; R.3152*)

19:9 — BUT WHEN DIVERS WERE HARDENED — The opposition became quite marked and the certain Jewish adherents began to speak evil of both the teachings and the believers. Then the apostle withdrew.

DISPUTING DAILY IN THE SCHOOL OF ONE TYRANNUS — St. Paul probably labored at his trade in the forenoon and during the afternoon preached the message to such as had hearing ears not only in the public hall, but also by visiting those who he had reason to expect would be amendable to the truth. (Acts 20:20) Apparently this was his usual manner of life. (1 Thes. 2:9)

19:11 — GOD WROUGHT SPECIAL MIRACLES BY THE HANDS OF PAUL — We may reason that the manifestation of divine power here was necessary to the establishment of the church and to the general influence of the Gospel in that region, as an offset to the blinding influences of Satan's agents and power, magicians.

19:13 — EXORCISTS — Perceiving the Apostle's power to be greater than their own, certain magicians essayed to use the name of Jesus as a charm or magic word just as they were in the habit of using other magic words in their incantations. (*Z. '03-72; R.3157*)

19:17 — THE LORD JESUS WAS MAGNIFIED — Many who had long had confidence in these wonder workers became convinced that the Apostles' teachings were correct.

19:19 — AND FOUND IT FIFTY THOUSAND PIECES OF SILVER —

Thus showing their sincerity. These books had records of the various magic words and recipes by which incantations could be made affecting and counteracting various of the ills of life. At that time all books were precious, for they were made of skins instead of paper and were pen printed instead of by type. These books of magic were specially high priced because each possessor of a copy was interested in restricting the information, and hence was unwilling to permit anyone to make a copy of his book. So the number of books need not be very great to amount to 40,000 pieces of silver (about \$8,500, a piece of silver representing about 17 cents of our money). But when we remember that each piece of silver = a day's wages it might be considered equivalent to at least \$1 in our day. Thus the total value of the books would be about \$50,000. Everything about the Scriptures indicated that the Lord specially loves and appreciates those who are thorough going, not only in their zeal for righteousness and truth, but in their opposition to unrighteousness and error. We believe that the same principle applies to the sale of books which inculcate Satan's lies and we recommend that if the Lord's people have books of this kind, black with false doctrines, misrepresenting the Divine character and plan, that they would do far better to burn them than to sell them and give the money to the Lord's work. (Z.'03-73; R.3158)

19:23 — THE SAME TIME THERE AROSE NO SMALL STIR —

Very evidently the way of the Lord's people differed decidedly from the way of others, not only as to future hopes, but also their course in the present life. And the way is the same to this day with those who are walking faithfully close to the Lord and to the teachings of his Word. The difficulty with many professed Christians is they have gotten out of the way. As a result nominal Church ways are, alas, too much like those of the world, with very similar hopes and endeavors.

19:24 — WHICH MADE SILVER SHRINES FOR DIANA —

Just at the head of the Harbor stood one of the seven wonders of the world, an immense temple of Diana of the Ephesians, the deity of Asia Minor. It attracted general attention. Those who could not go to worship at this shrine were pleased to purchase from merchants certain charms or amulets which were small copies of her shrine wrought in silver. (Z.'09-213; R.4432) (S.B.D.)

19:25 — WITH THE WORKMEN OF LIKE OCCUPATION — He seems to have been a representative of the silversmith's guild or union.

SIRS, YE KNOW THAT BY THIS CRAFT WE HAVE OUR

WEALTH — He painted a black picture of the business depression that would result if this man Paul were permitted to preach any longer in their city. With a wonderful cunning he combined the thought of their duty of

supporting the religion of their city with that of looking out after their pocketbooks. (Z. '03-75; R.3159)

19:28 — WHEN THEY HEARD THESE SAYINGS, THEY WERE FULL OF WRATH . . . SAYING, GREAT IS DIANA — Note the contrast between these two groups whose acts are recorded in this chapter. In the first case many people realizing they were working in conjunction with the powers of evil—demons—burned their books of magic as a result of the influence of the Gospel Message upon their hearts. After they had come to a knowledge of the situation they were willing and glad to suffer financial loss and be thought foolish by their neighbors rather than do injury to others by the sale of their books of magic. But the chief actors of the second group were moved to frenzy and riotous conduct by their love of money—fear of financial loss. Evidently it was not their respect for religion, but their love for filthy lucre which prompted their actions. Moreover the worship of Diana was demoralizing. Here we see the strong contrast between those who raised a riot to perpetuate idolatry, and bring money into their own purses and those who on the contrary were willing to sacrifice their earthly interests rather than do harm and in order to do more good. Verily there is a wonderful power in the religion of Jesus Christ our Redeemer! (Z. '03-75; R.3159)

19:29 — AND THE WHOLE CITY WAS FILLED WITH CONFUSION — They were touched to the quick on humanity's tenderest spots, religion and worldly prosperity. Doubtless the Adversary helped on the matter with the result that shortly the people were in a frenzy of despair, as though the anticipated collapse of their religion and their business were already upon them. (Z. '03-75; R.3159)

AND HAVING CAUGHT GAIUS AND ARISTARCHUS — St. Paul's home was known, but in the Lord's providence he was absent. Aquila and Priscilla as working people and home-keepers, were not molested. (Z. '09-213; R.4432)

THEY RUSHED WITH ONE ACCORD INTO THE THEATRE — The capacity of this theatre (open air) we are told was about 56,000.

19:30 — THE DISCIPLES SUFFERED HIM NOT — St. Paul would have courageously entered into the thick of the trouble in defence of his friends and above all for his Master and His Message. But wiser counsels prevailed and he remained away. The brethren suffered him not; for they concluded that his presence would have accomplished nothing with people in so unreasoning a state of mind. (Z. '09-213; R.4432)

19:32 — ASSEMBLY — From a Greek Word meaning crowd or mob (from a word meaning hold or have).

19:33 — THE MULTITUDE — From a Greek word meaning “called out ones.”

19:35 — TOWNCLERK — This official was not interested in the Gospel of Christ and its service. But he was interested in doing his duty as an officer of the city. (*Z.'09-213; R.4432*)

19:37 — NOR YET BLASPHEMERS OF YOUR GODDESS — Paul had not blasphemed the Goddess of Ephesus. Here we have a point of importance and a valuable lesson. St. Paul's commission was to preach the Gospel, not to quarrel with false gods or their worship. The persecution was therefore for right doing. So with us. It is not necessary for us to do or say anything unkind toward our friends in Babylon, nor is it necessary for us to tirade against their systems or doctrines. We have plenty to do in setting forth the Gospel.

Of course St. Paul did not fail to call attention to the fact that Diana was the work of men's hands and not, as claimed, a divinity. So we may properly set before our friends the fact that there is but the one true Church, organized by our Lord and established at Pentecost; and that all other churches are therefore merely human systems. But we are not commissioned to tirade against these churches. The command “Speak evil of no man” may properly be applied also to religious systems, particularly those which recognize the redeeming merit of Christ's death as the foundation of Christianity and which teach morality. Undoubtedly the Lord has permitted sectarianism for some wise purpose, even as he has permitted the Gentile governments to hold sway until the end of the “Times of the Gentiles.” Let us not interfere with the fulfilment of the divine purposes. Let us be content to fulfill our mission of assisting the brethren by building them up in the most Holy Faith and telling the good tidings to whomever may have an ear to hear. (*Z.'09-213; R.4432*)

19:39 — ASSEMBLY — See note on verse 32.

19:40 — CONCOURSE — From a Greek word meaning “a twisting together,” “a riotous crowd.” He showed that this was nothing short of a riot and that if it were to be reported to the Imperial Government at Rome it would greatly discredit Ephesus.

19:41 — ASSEMBLY — See note verse 33.

20:1 — DEPARTED FOR TO GO INTO MACEDONIA — The Holy Spirit manifested that St. Paul's work here was done. When the persecution became too bitter he left the city.

20:18 — HE SAID UNTO THEM — This was not a boastful statement but a plain rehearsal of facts which his hearers would fully concede. (Z. '09-251; R.4458)

20:19 — SERVING THE LORD WITH ALL HUMILITY — He reminded them that his conduct had not been haughty or overbearing, nor had he sought to lord it over the church, but had endured many trials. The apostle had become more intimately acquainted with the Ephesian Church than with any of the others. By the Lord's providence he had spent more time with them, and apparently the results secured had justified his long stay. Partings between friends are always grievous and with no hope of seeing each other on this side the veil is doubly severe.

20:20 — AND HAVE TAUGHT YOU PUBLICLY, AND FROM HOUSE TO HOUSE — In his Epistles we now perceive that St. Paul was very patient in reproving and instructing and encouraging the Lord's dear people.

20:22 — BOUND IN THE SPIRIT — Though having his physical liberty he felt a mental restraint which he could not shake off. (Z. '09-251; R.4458)

20:28 — TAKE HEED THEREFORE UNTO YOURSELVES — The elders need first of all to watch themselves, lest the little honor of their position make them proud and lordly, lest they assume to themselves authority and honors belonging to the Head. F283. (See 1 Peter 5:1-3). Whoever attempts to do shepherding in the church will need first of all to watch lest he fall into temptation, for those who accept the position of elders in the church are exposed to special trials and difficulties. They need primarily to take heed to themselves lest having preached to others they themselves become castaways. (Z. '09-251; R.4458)

AND TO ALL THE FLOCK — The Apostle's thought in calling the elders was to impress upon them the fact that like himself not only were they consecrated to the Lord, but as teachers in the Church they had a double responsibility in respect to themselves and in respect to the Church of Christ over which the Lord had made them overseers. (Z. '09-251; R.4458) They should realize that as elder brothers under the divine regulation, they had assumed a weighty responsibility, respecting which they must give an account to God. This does not mean fault finding with the brethren. It does not mean merely preaching to them nor merely visiting the sick and counselling the troubled. It means a spiritual oversight, a care of all the interests of both the congregations and the individuals composing it. Those who are overcharged with the cares of this life are not in a condition in any sense of the word to accept the responsibilities of this service in the Church of the Living God. Only those who seek first the Kingdom interests and the righteousness which it inculcated are in any sense or degree properly suited to such service. (Z. '09-251; R.4458; Z. '16-235; R.5935)

OVERSEERS — From a Greek word meaning “bishops.” Not over the church in the sense of being a superior class, a “clergy,” but are in the sense of being in the church—members of it—overseeing members, assisting members, by the appointment of the Lord through the channel of the church. They should consider it a part of their responsibility to notice how the other members are progressing, especially in their spiritual interests. They should feel it a part of their duty to warn, to encourage, to assist all the other members, as opportunity offers. It is not the prerogative of all the brethren in the Church to endeavour to set each other right, unless it is in some personal matter, especially related to themselves. Matt. 18:15-18 should be strictly followed. An Elder however by his very election to office has been asked to take such an oversight of the affairs of the Congregation, to give such advice, administer such reproofs as the nature demands—in meekness, remembering himself also, lest he should be tempted, if not along the same lines, then possibly along some other. He too of course should practice Matt. 18:15-18. (Z. '16-235; R.5935; Z.'09-253; R.4459)

HIS OWN BLOOD — Greek: “blood of His own (son).” See *Diag.* note. By way of impressing this duty of oversight upon them St. Paul reminded them that God had purchased this flock with the precious blood of the Lamb of God, and that this value in the Lord’s sight should be so deeply impressed upon their minds that they would be willing to lay down their lives for the brethren in any service which they could render. (Z. '09-253; R.4459)

20:29 — GRIEVOUS WOLVES — Ferocious wolves. For a time they may deceive the sheep by an outward manner and profession covering their wolfish nature. The shepherd knows their true character long before it becomes manifest to the sheep. But the docile, innocent sheep are deceived until these wolves begin to bite and devour and scatter the Flock. The howls of anger, malice, hatred, and envy and strife are noted in the Scriptures as works of the Devil. The wolf does injury with his mouth, and so do these grievous wolves—slandering, back-biting and doing every evil work.

20:29, 30 — Desirous of being leaders they would not hesitate to produce a schism or division in the Church in order to help along their ambitions. (Beware of the concision. Phil. 3:2) The word rendered perverse—in the original, distorted, twisted. The thought is that those who begin to lose the spirit of the Lord, begin also to lose their clear appreciation of the truth. As personal ambitions cloud their vision they see the Scriptures more and more vaguely and feel free to distort these to support their own ambitious sentiments. How important it is then that all of the Lord’s Flock, especially the elders take heed to themselves and scrutinize their conduct and particularly the motives lying behind their deeds. Let us remember that absolute purity of the will is essential. Every admixture of selfishness

however little is a poisonous virus which if unchecked would lead to the second death.

20:30 — PERVERSE THINGS — Perverting the truth.

20:31 — THEREFORE WATCH — They are to warn the sheep lest any of them, becoming inoculated with the rabies of the wolves, should display signs of Hydrophobia and begin to backbite one another, with the usual symptom of Hydrophobia—an apparent thirst for water (truth) yet refusing to drink it. Secondly they are to watch even their own selves. Proper watching begins with our own hearts. (Z. '09-254; R.4459)

WITH TEARS — Showing us clearly that he felt the proper weight of responsibility resting on him as a servant of God, an ambassador of the King of Kings, an overshepherd, of the Lord's flock. He desired to lead them to enquire what defenses could be depended on for such a crises. God is for us.

20:32 — ALL THEM WHICH ARE SANCTIFIED — He points out that the Word of God is able to give us the necessary development of character and give us ultimately a share in the great inheritance which God has in reservation for those who are sanctified by his message. (Z. '09-254; R.4459) Neglect of God's word, of his promises, means a deficiency of strength to bear the trial which is our portion.

20:34 — AND TO THEM THAT WERE WITH ME — He had used his trade of tent making not only for his own support but for the financial assistance of those with him. (Z. '16-236; R.5935)

20:35 — I HAVE SHEWED YOU ALL THINGS — The art of giving oneself is one of the secrets of a happy life. He first gives his will to the Lord, then his time, energy, talents to the Lord's service. He has pleasure in the giving whether others know it or not. (Z. '16-236; R.5935)

21 — This chapter further indicates how the Apostle and others of the early church had difficulties, disappointments, etc. as we of today have. (Z. '09-265; R.4466)

21:1 — AND IT CAME TO PASS, THAT AFTER WE — Paul had with him: Luke (uses "we") the writer of the account, Trophimus (vs. 29), Aristarchus (Acts 27:2). (See note vs. 17) (Z. '97-281; R.2222)

WERE GOTTEN FROM THEM — This expression seems to refer to the affectionate parting between Paul and those with him and the elders of Ephesus. "They all wept sore (20:37) and fell on Paul's neck and kissed

him, sorrowing," so that they were finally obliged to break away from them, to get aboard the vessel. (Z. '97-281; R.2222)

21:3 — THE SHIP WAS TO UNLADE HER BURDEN — No swift yacht happened to meet them and carry them to their destination. Instead they had to take a cargo sailboat which stopped here and there in the interests of its business quite regardless of the important Jew and his companions. Truly surprised will these sailors be, when in the Millennium they come to a knowledge of the Truth and learn that once they had the privilege of carrying the noble St. Paul. We may be sure that any acts of kindness performed to him and his companions will be duly remembered and rewarded. (Z. '09-266; R.4467)

21:4 — AND FINDING DISCIPLES — As the Lord's followers now love to meet the pilgrims on their journeys and how the pilgrims with yearning hearts seek for those who know and love their Redeemer.

WE TARRIED THERE SEVEN DAYS — Perhaps Paul and those with him were unaware that there were any disciples here.

21:5 — WE HAD ACCOMPLISHED THOSE DAYS — We may be sure Paul and his companions did not spend these seven days in telling about his travels and scenes in foreign lands; nor in gossiping about the brethren in the various places. He had a grander mission, a more important business: the Father's business. They were spent in talking of God's plan, and his promises and precepts for those who love him. (Z. '97-282; R.2222)

WE KNEELED DOWN ON THE SHORE, AND PRAYED — The impression made indicates that the Apostle had become a lifelong friend of the Tyre believers, so much so that they all were loath to part. In communion with the Lord and each other they asked a blessing upon those who went and those who stayed. How this reminds us further of present experiences and the love, fellowship, interest we have in one another—stronger than any earthly tie. (Z. '09-266; R.4467; Z. '97-282; R.2222)

21:7 — AND ABODE WITH THEM ONE DAY — Another one day convention we may be sure!

21:8 — CAME UNTO CAESAREA — We are not surprised to find a Church at Caesarea, for it was here that the Gospel first was preached to the Gentiles, this being the residence of Cornelius, the first gentile convert. (Acts 10:1). We may reasonably suppose that a man like Cornelius, who before receiving the Gospel "feared God with all his house" and gave much alms to the people, and prayed to God always, on receiving the glad tidings of great Joy would become ten-fold more zealous than he had ever been.

That this church at Caesarea was large is evident from the fact that Philip made it his headquarters and this was St. Paul's third visit to this city during his travels. (Acts 9:30; 18:22)

21:9 — WHICH DID PROPHECY — Just what is signified by "prophecy" we may not surely know. We are not to assume hastily that these four young women were public teachers in the church, in the face of the Apostle's clear statement on the subject. They may have had some public occupation along the lines of public speaking and teaching—possibly they were school teachers. The teaching of that time was not by books as now, but by oral presentation or prophecy. (Z. '09-266; R.4467) Or they may have been prophetesses like Anna the prophetess. (Luke 1:36) (See *Syriac*)—We have no sympathy with the sentiment apparently held by some brethren that the sisters of the Church are to be entirely ignored and that any suggestions which they may offer respecting the Lord's word should be despised. While recognizing certain facts and principles on this subject laid down in the Scriptures, we should be kind and courteous toward all. (Gal. 3:28) (Z. '97-282; R.2222)

21:11 — SHALL DELIVER HIM INTO THE HANDS OF THE GENTILES — Agabus was well known to the church; it was he who had prophesied the great famine throughout the world which came to pass in the days of Claudius Caesar. (Acts 11:28) (Z. '09-266; R.4467) His prophecy, therefore, of bonds and imprisonment awaiting Paul at Jerusalem would have great weight with all the Church. Ordinarily we would have supposed the advice of the friends was good, that it was not wise to go into difficulty; but St. Paul probably, apparently, had some other advice from the Lord under which he was operating.—something compulsory upon him, which led him to brave anything to fulfill his duty. We are not to think of him as going coldly, stoically into this trouble, such a thought is dismissed when we notice his reply. (Z. '09-267; R.4467)

21:13 — TO DIE AT JERUSALEM FOR THE NAME OF THE LORD JESUS —Evidently the Lord was testing the Apostle, developing in him character, stability, faithfulness. Not that he did not have these qualities before, but that all these experiences would tend to deepen and fix that character. He intimates to us that he went to Jerusalem under a vow, some solemn pledge to the Lord, in faithful performance of some duty. The question was would he keep it, or would he be turned aside from it by fear of what man might do to him, or by the entreaties of friends?

21:14 — THE WILL OF THE LORD BE DONE — They did not say Paul's will be done, but recognizing that Paul was faithfully carrying out the Divine plan they said; "The Lord's will be done." (Z. '97-282; R.2222) Apparently his visit to Jerusalem was opportune, we might say necessary, to the cementing of the "household of faith," and to the assisting of some of

them to a clearer position in regard to the obligations of the Law and the liberty from the Law to those who accept Christ.

21:16 — WITH WHOM WE SHOULD LODGE — Mnason was highly honored to have the Apostle at his home. It was probably at Mnason's home that still other brethren welcomed them and had the reception of vs. 17. The regular official meeting coming later, with James and the elders. (Z. '09-267; R.4467)

21:17 — AND WHEN WE WERE COME — It was now twelve years before the destruction of Jerusalem and less than half that time before the beginning of the factionalism and anarchy which led up to that destruction. The apostles quite probably bethought themselves in due time about the Lord's injunction that they must ultimately flee out of Jerusalem before it would be encompassed with armies and escape be impossible. We are now living within a corresponding time of utter overthrow of Churchianity and must not be surprised if in the Lord's providence the bitterness and opposition against the present truth should become more and more violent and open, thus hindering our efforts amongst the professed people of God today, and compelling us to go more particularly to those who make less boast of their loyalty to God. (Z. '03-137; R.3188)

TO JERUSALEM — He had been gone seven years, on the third missionary journey, and he brought with him the brethren mentioned in Acts 20:4; 16:1, 2. This was about May 17th or 27th A.D. 57. (Z. '09-295; R.4484; Z. '97-281; R.2222)

THE BRETHREN RECEIVED US GLADLY — The reception on this day was probably of a personal character.

21:18 — AND THE DAY FOLLOWING — This was probably the day of Pentecost (Acts 20:16).

PAUL WENT IN WITH US UNTO JAMES — The Lord's brother (or cousin). (Gal. 1:18, 19), who seems to have been the recognized leader in the Jerusalem Church.

21:19 — HE DECLARED PARTICULARLY — In detail.

HAD WROUGHT AMONG THE GENTILES BY HIS MINISTRY — Probably at the same time the collections from Asia Minor were turned over. (Z. '09-295; R.4484)

21:21 — NEITHER TO WALK AFTER THE CUSTOMS — Paul had not taught that Jewish converts should not circumcise their children, nor did he repudiate the Mosaic Law—rather he honored it, by pointing out the greater

and grander realities which Moses' Law so forcibly typified. (Rom. 3:31) So far then from repudiating Moses he honored Moses and the Law saying: "The Law is just and holy and good," and he pointed out that the knowledge of the heinousness of sin had been increased (Rom. 7:12, 13). That the Law was so grand and so perfect that no imperfect man could obey it fully, and that Christ by keeping it had won its rewards (Gal. 3:10-12; Rom. 3:9-12, 20, 23; John 8:29, 46, 9; 7:19), and now under a Faith Covenant was offering everlasting life and blessings as a gift to those unable to keep it, who by faith, accepted as the covering of their imperfections his perfect obedience and sacrifice, and who became his followers in the path of righteousness. (Rom. 3:21-26) (F229)

21:22 — THEY WILL HEAR THAT THOU ART COME — This would indicate that the brethren at Jerusalem were quite perturbed by St. Paul's presence. Not only did they fear for his personal safety, but also lest his coming might stir up persecution against them all. His activity and persistency made him well known to the Jews in the influential part of the world where he had been laboring. The Jewish custom that the zealously religious came frequently to Jerusalem to celebrate religious festivals, kept the Jerusalem Jews in touch with the religious interests of the whole world. St. James and his associates realized that in all probability, Jews from Ephesus, Athens, Thessalonica, Berea, etc., might be present celebrating the Pentecostal feast. They knew that St. Paul's activities had already been reported and that some even of the Christian believers were troubled at his reported teaching—that the Law was dead and no one needed to pay any further attention to it. This was a partial misconception. (Z. '09-295; R.4484)

21:23 — WE HAVE FOUR MEN WHICH HAVE A VOW ON THEM — Evidently the Nazarite Vow. (vs. 24)

21:24 — THEM TAKE, AND PURIFY THYSELF WITH THEM — Not that Paul should take this vow, but that he should be present with these brethren as a recognition of the propriety of what they did.

AND BE AT CHARGES WITH THEM — Bear their expenses, which included not only the shaving of their heads and burning of the hair, but also the cost of sacrificing for them four animals each.

21:25 — AND FROM FORNICATION — This shows that St. James and the leaders (elders) of the Church evidently understood Paul's position properly enough (Gal. 2:7-9). He taught the Gentiles that it was not necessary for them to become Jews, nor to obey the Jewish ritual, but that instead of looking for God's favor through the types and shadows, they should look to Christ and his antitypical fulfillments of the requirements of the Law. He taught that the Law could not save either Jew or Gentile, but only faith in Christ could bring the soul into relationship to God. He taught that while

certain blessings of God yet remained for the Jew (Rom. 11:37), God during this Gospel age is selecting a spiritual seed of Abraham from both Jews and Gentiles. He taught also that if anyone, Jew or Gentile, attempted to keep the Law, with a view to thus meriting eternal life, such would surely lose it (Gal. 5:2,3); because “by the deeds of the Law shall no flesh be justified in God’s sight.” (Z. ’09-295; R.4485) The Apostle never taught the Jews that they were free from the Law, but on the contrary that the Law had dominion over each of them so long as he lived. (Rom. 7:1-7) He showed however that if a Jew accepted Christ and became dead with him, it settled the claims of the Law Covenant upon such a Jew, and made him God’s freeman in Christ. But he did teach the Gentile converts that they had never been under the Jewish Law Covenant, and that for them to attempt the practice of Jewish Law ceremonies and rites would imply that they were trusting in those symbols for their merit of Christ’s sacrifice. And to all this the Apostles assented. (Acts 21:25; 15:23-29) (F229)

21:26 — UNTIL THAT AN OFFERING — These symbolic ceremonies cost something, and the charges presumably made up the “offerings” of money—so much for each, to defray the expenses of the Temple. (F228) A more courageous course might have been pursued. Apparently the very method taken to ward off public opposition merely served to arouse it. Let us not forget however, that the Lord could have overruled the matter differently, had he chosen. The Lord foreknew that tribulations would assail the Apostle and had foretold them (Acts 21:11; 20:23) This account does not indicate a wrong course by the Apostle. Throughout the entire experience Paul had the sympathy and approval of all the other Apostles and above all, the Lord’s continued favor. His course was at the instance of the other Apostles. It was testified to him by prophecy before he went to Jerusalem (Acts 21:10-14) that bonds and imprisonment awaited him, and it was in obedience to his convictions of duty that he braved all those predicted adversities. And we read (Acts 23:11) “The Lord stood by him and said, Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also in Rome.” And later we read of the Lord showing him favor again: (Acts 27:23, 24) “There stood by me the angel of God, whose I am and whom I serve, saying: fear not, Paul; thou must be brought before Caesar: and lo, God hath given thee all that sail with thee.”

SHOULD BE OFFERED FOR EVERY ONE OF THEM — Nothing in all this, however really interfered with St. Paul’s doing just what St. James and the others urged him to do for the four men under the Nazarite Vow. Certain ceremonies of the Jewish dispensation—such as the sabbath days and feasts, fasts, celebrations of new moons—were typical of spiritual truths belonging to the Gospel Age. The Apostle of the Faith Covenant neither enjoins nor forbids these (the Lord’s supper and baptism being the only injunctions of a symbolic character commanded us—and they new ones).

(Col. 2:16, 17). One of these Jewish symbolic rites termed “purifying” was that observed by Paul and the four Jews. Being Jews they had a right, if they chose, not only to consecrate themselves to God in Christ, but also to perform the symbol of this purification and this is what they did—the men with Paul having made additionally a vow to humiliate themselves before the Lord and the people, by having their heads shaven. (*F228*)

21:28 — BROUGHT GREEKS ALSO INTO THE TEMPLE — Thus their concession to Jewish prejudice was unsuccessful. Only Jews were allowed within the sacred precincts of the Temple, outside of which was a Woman’s Court and also a Court of the Gentiles. A stone fence separated these two apartments and constituted what the Apostle elsewhere alluded to as the “middle wall of partition.” (Eph. 2:14). This wall was 4-1/2 feet high and on it was a tablet which has recently been found by the Palestine Exploration Society, and which reads: “No man of alien race is to enter within the balustrade and fence that goes around the Temple. If anyone is taken in the act let him know that he has himself to blame for the penalty of death that follows.” St. Paul was charged with this offence and not the Greek who was supposed to have been misled by the apostle. It was on this score that his life was in danger from the mob which speedily gathered at the cry of the Asiatic Jew that the Temple had been profaned. (*Z. '09-295; R.4484*)

21:29 — WHOM THEY SUPPOSED THAT PAUL HAD BROUGHT INTO THE TEMPLE — From the Jewish standpoint this would have been a grievous offence, for only Jews were permitted to come within the sacred precincts of the Temple, outside of which were the Court of the Women and the Court of the Gentiles. (See note on verse 28)

21:30 — AND FORTH WITH THE DOORS WERE SHUT — The doors of the Beautiful Gate, so that no bloodshed or rioting could occur within the sacred enclosure. (*Z. '03-138; R.3188*)

21:32 — THEY LEFT BEATING OF PAUL — The people, who had not yet learned to respect the Majesty of the Roman Law, had become amenable to its military forces. (*Z. '09-295; R.4484*)

21:33 — TO BE BOUND WITH TWO CHAINS — Thus fulfilling Agabus’ prophecy.

21:35 — THAT HE WAS BORNE OF THE SOLDIERS — The oncoming of the mob led the soldiers to press one against the other so as not to lose their prisoner and thus the Apostle was lifted off his feet and carried by the soldiers up the stairway.

FOR THE VIOLENCE OF THE PEOPLE — The mob, disappointed that they had lost the opportunity of taking his life, made a mad rush to get

him from the soldiers or kill him while under their charge. What a spirit of murder can be aroused and, suddenly too, in the hearts of not only Jews, but Gentiles! And how often we find on the pages of history that such violence and unreason have been manifested in the name and in the defense of various religions! How utterly foreign to this all is what St. Paul calls “the Spirit of a sound mind”—the spirit of reason, justice, not to mention the spirit of generosity, loving kindness and tender mercy! As the seeing of the foolishness and the brutishness of a drunken person should act as a great temperance lesson in every right minded man and woman, so such a scene as this whether seen by our natural eyes or mentally seen through the printed page, should be a lasting lesson against anything so brutish and unreasonable. Let every instance of religious bigotry and fanatical violence speak to our hearts a lesson in the opposite direction, and fix in us resolutions that by the grace of God we will never be thus foolish, thus wicked; but contrariwise will become the more gentle and kind and Christlike as the days go by.

21:37 — MAY I SPEAK UNTO THEE — The courage of this ambassador of Christ and his readiness to take advantage of every opportunity to tell the message of his Messiah was here wonderfully exemplified. We might have supposed that from the beating received from the mob and the more or less rough treatment in getting to the castle door any ordinary man would have been cowed with fear and excitement. But he was cool and collected.

21:38 — ART NOT THOU THAT EGYPTIAN — Mentioned by Josephus. He had gathered a large body of discontented Jews to whom he represented himself to be the Messiah, and gave the Roman authorities considerable trouble.

21:39 — SUFFER ME TO SPEAK UNTO THE PEOPLE — Intimating, no doubt, that they misunderstood what he was doing and that in a few words he might be able to pacify them. The majority of us would have been so affected by the excitement of such an incident and by the bruises resulting from such a beating, that we would perhaps have forgotten all about the greatest and most important work of all committed to our care and might have been much less prompt than the Apostle to seek an opportunity to testify to the Lord’s praise and for the opening of the eyes of any who might be his people among our assailants. Let us learn this lesson, to be instant in season and out of season so far as our own convenience and feelings are concerned, if only we can find opportune seasons for others. The Apostle here illustrated his advice to Timothy. It was in season for the multitude, because they were gathered there and their attention was riveted on him. Had he consulted his own convenience he would have said that it was very much out of season for himself, that he was in no condition to speak, his nerves were excited and his body bruised. But thinking of the convenient opportunity he spared not himself. (*Z. '03-139; R.3188*)

21:40 — BECKONED WITH THE HAND UNTO THE PEOPLE — No doubt Paul considered his thrilling experiences well repaid by the privileges of that moment—of telling a considerable concourse of people about Jesus.

22:1 — HEAR YE MY DEFENCE WHICH I MAKE NOW UNTO YOU — Doubtless Paul felt his thrilling experiences well compensated for the privilege of telling a large concourse of his countrymen about Jesus. Promptly the Apostle preached Christ;—that Jesus of Nazareth was the Messiah promised in the Law and the prophets, that his sacrificial death was the redemption sacrifice for Father Adam's forfeited life and for all of Adam's children who died under the curse. (*Z. '03-139; R.3189*)

22:16 — AND NOW WHY TARRIEST THOU? — There is a directness about this address that is worthy of being copied by all who have an influence upon others and seeking to bring them along in the right way. Urge them to promptness to full and complete obedience, to a full confession of the Lord and the Truth. If they are not inclined to obey after their eyes of faith have seen the Lord and after their ears have heard his voice, they will be much less likely to make a consecration after a while when the world and the Adversary get in their arguments. (*Z. '01-186; R.2825*)

AND WASH AWAY THE SINS — This was John's Baptism unto repentance and remission of sins—not original sins, but sins against the Jewish Covenant. Every Jew who was in harmony with God and with his covenant had his original sin covered by the arrangement of the Mosaic Law in the sacrifices which took place yearly, (Atonement means "covering") until the great sacrifice came, then the typical covering from original sin became actual in Christ. Therefore the Jews were everywhere called upon to repent and be baptized for the remission of their sins against their Covenant that thus they might be in full accord with the Lord and then step into Christ. (*Z. '01-168; R.2825*)

22:22 — FOR IT IS NOT FIT THAT HE SHOULD LIVE — So strong was the Jewish prejudice that the mere mention of the going of this great blessing upon equal terms to the Gentiles rekindled the flame of hatred and violence. (*Z. '09-296; R.4485*)

22:23 — AND THREW DUST INTO THE AIR — While not condemning the Jews harshly for their selfish, bitter felling toward the Gentiles, let us notice how much injury this bitterness and selfishness worked to the Jews themselves. Had it not been for this wrong spirit doubtless many others of that time might have been quite ready to hear the Gospel. The lesson for us is that we should put away meanness, selfishness, enmities, bitterness out of our hearts, minds, conduct and words; and instead to put on the Spirit of our

Lord Jesus Christ—meekness, gentleness, patience, longsuffering, brotherly kindness, love.

22:24 — THAT HE MIGHT KNOW WHEREFORE THEY CRIED SO

AGAINST HIM — The Roman commander, not understanding Hebrew, had not been able to follow the Apostle's discourse, and thought it evident that after he had had so quiet and orderly a hearing for a time, and now such wild burst of indignation at what he said, it implied something very deep and evil in the man, else his words would not so arouse religious people to malice. It is like that today; a stranger or worldly person hearing some sectarian Christian speak against one who was preaching the Truth, would be inclined to suppose that the message contained something very vicious else it would not so arouse those who have outwardly so much "form of Godliness." And if as in the case of the Roman officer, an audience be granted and the truth be presented in their hearing they cannot understand it (the world by wisdom knows not God), knows little of his plan, understands little of the language of his Word—it being a different language from that to which they are accustomed. And when they see bitter opposition to the truth by religious teachers, we must not be surprised if they side with popular theology. (*Z. '03-140; R.3189*) A lesson we may learn is that it is not wise to trust too implicitly the voice of the multitude. If we find the rabble shouting against anyone, verbally or through the press we should not unquestionably accept their verdict. Still another lesson is that when undergoing trials and difficulties, however much we realize that they could not come to us without the Lord's permission yet we are at liberty to use any legitimate means for our deliverance, even as St. Paul took advantage of his Roman Citizenship. God had provided him in advance with that measure of protection and it would have been culpable negligence on his part not to use it, and to expect the Lord to deliver him in some miraculous way. Let every instance of religious bigotry and fanciful violence speak to our hearts a lesson in the opposite direction and fix in us resolutions that by the grace of God we will never be thus foolish, thus wicked, but contrariwise more gentle, kind, Christlike as the days go by. (*Z. '03-140; R.3189; Z. '09-295; R.4484*)

22:25 — IS IT LAWFUL FOR YOU TO SCOURGE A MAN THAT IS A ROMAN, AND UNCONDEMNED

— So we are at liberty to use any legitimate means for our own assistance and deliverance. God had provided him beforehand with that measure of protection and it would have been culpable negligence on his part not to have used it and to have expected the Lord to deliver him in some miraculous manner. (*Z. '09-296; R.4485*)

23:1 — "AND PAUL — Thus Paul was afforded opportunity to witness the Gospel to the Jews, their most learned body of men, their most influential court of seventy. Perhaps by this time the Apostle began to realize that his

trying experiences were giving him superior opportunities as a herald of the Gospel. (Z. '16-266; R.5952)

EARNESTLY BEHOLDING — St. Paul realized the opportunity granted him of addressing the leaders of the nation, he sought to make wise use of it. Hence the earnestness of his countenance, “earnestly beholding” his audience. (Z. '16-266; R.5952)

GOOD CONSCIENCE BEFORE GOD UNTIL THIS DAY — Paul began by reminding them of his faithfulness as a Jew. He had ever been a model citizen, never lawless. He addressed the council as brethren thus putting himself on an equality with them as to both religious zeal and general learning. Indeed it is quite generally supposed that at the time of the stoning of Stephen, Saul of Tarsus (afterwards St. Paul) was a member of the Sanhedrin. (Z. '16-266; R.5952)

23:2 — TO SMITE HIM ON THE MOUTH — It is not unfair to assume that the High Priest felt his own course in life specially condemned by St. Paul's words, for the “darkness hateth the Light.” Josephus charges Ananias with having been a hypocritical grafter of the baser sort, but so crafty that the public in general esteemed him. (Z. '16-266; R.5952)

23:3 — GOD SHALL SMITE THEE, THOU WHITED WALL — This prophecy came true. Within two years Ananias was deposed. Within six years he met a horrible death, his own son being associated with his assassins, and slew him.

WHITED WALL — a term applied to ordinary graves, covered with a stone slab bearing the inscription. These were frequently whitewashed, so as to be easily discernible, lest any traveller tread upon them, and according to the Jewish ritual, be defiled. (Num. 19:11-16). The pure glistening white stone was very beautiful, but beneath it was corruption. The strength of the symbol as representing hypocrisy is evident. (Z. '16-266; R.5952)

COMMANDEST ME TO BE SMITTEN CONTRARY TO THE LAW?
—Paul must have had good cause to speak thus hotly.

23:5 — THEN SAID PAUL, I WIST NOT — It is claimed by some that Ananias had usurped the office and hence Paul's words may have meant that he did not recognize that the true High Priest was present. This view is suggested by the fact that Paul did not apologize for his words but showed that he fully recognized the propriety of the Divine Law that rulers should not be slandered. (Z. '16-267; R.5952)

THAT HE WAS THE HIGH PRIEST — It will be remembered that the Apostle never fully recovered his eyesight after being struck blind on the

way to Damascus. (Acts 9:8, 9) Of his imperfect vision, his thorn in the flesh. (2 Cor. 12:7-10) the Lord refused to relieve him, but assured him that in compensation he would have the more of the Divine grace. The Apostle gladly accepted this answer. So it is possible that he did not discern the High Priest, or did not know the indignity was suggested by the High Priest, Ananias. (Z. '16-267; R.5952)

THOU SHALT NOT SPEAK EVIL OF THE RULER OF THY

PEOPLE — This is a good rule for everyone today. The tendency to speak evil of dignitaries, to belittle and caricature them, is a prevalent sin which is doing more to undermine good government than the funmakers seem to realize. Undoubtedly there are times and methods for protesting against things and methods with which we do not fully agree. But the people of God should preeminently stand for law and order with as much justice as may be obtainable, waiting for absolute justice until the King of Kings shall take his Millennial Throne. Meanwhile his commands to us are that we be “subject to the powers that be,” and “follow peace with all men” so far as possible. (Rom. 13:1; Heb. 12:14). Neither should we speak jestingly of the Lord or His Word, for that is a dangerous practice. (Z. '16-267; R.5952)

23:6 — A PHARISEE OF THE HOPE AND RESURRECTION OF THE

DEAD — This statement was strictly true. The word Pharisee signifies a person who professes entire sanctification unto God. St. Paul had never ceased to maintain this attitude.

23:7 — AND THE MULTITUDE WAS DIVIDED — St. Paul perceived that the prejudice against him was so great that no speech of his could affect his hearers, for they were dominated by the High Priest whose lack of justice had found so early a manifestation. Like a general, who, finding his front attack useless, wheels his forces, and by a flank movement captures the enemy, so St. Paul captured the sympathies of fully half his audience. At the same time he secured an opportunity for showing that the doctrine he preached was the logical outcome of the faith of the large sect of the Pharisees. St. Paul well knew that the Sanhedrin was about equally divided between the ultra-orthodox, holiness professing Pharisees and the agnostic, higher critical Sadducees, who numbered among them many of the most prominent Jews. The Pharisees took his part as one who in some respects believed as they did, though they could not endorse all his teachings. As between the infidel Sadducees and an out of the way Pharisee, they promptly espoused the cause of the latter. (Z. '16-267; R.5952)

23:10 — AND TO BRING HIM INTO THE CASTLE — How pitiable that those who possessed much advantage every way, as did the Jews under Divine instruction, should so sadly neglect the lessons of the Divine Law in respect to justice and to one another's rights, not to mention the divine instruction: “Thou shalt love thy neighbor as thyself.” (Lev. 19:18) How

pitiable it is that this is sometimes true of Christians possessed of still higher appreciation of divine standards, and under covenant vows to lay down their lives for the brethren, and indeed exhorted that they cannot win the prize unless they reach the point of loving their enemies. (Z. '16-267; R.5952)

The Apostle doubtless wondered in what manner the Lord has been glorified by this, his latest experience. Often it is thus with ourselves. But where we cannot trace the Lord's providence and see the outcome we have all the better opportunity for cultivating the faith which can firmly trust him, come what may. (Z. '16-267; R.5952)

23:19 — WHAT IS THAT THOU HAST TO TELL ME? — Colonel Lysias was evidently learning that his prisoner was no common man; for one who could remain calm, alert, dignified, humble and self-possessed, while his opponents were the reverse of these, evidenced to an unprejudiced mind that he was probably in the right of the controversy. (Z. '16-267; R.5953)

24:1 — WHO INFORMED THE GOVERNOR AGAINST PAUL — What a lesson we have here:—A Roman Governor and Judge of not too savory a reputation; a prosecuting attorney willing to sell his talents for money, regardless of the principles of Justice; the Jewish High Priest (typical of the great Messiah) associating himself with those who were endeavouring to prevent justice, and to destroy one of the “salt of the earth!” (Z. '09-316; R.4499)

24:2 — WORTHY DEEDS ARE DONE UNTO THIS NATION — Shrewdly the Roman attorney complimented the Governor along the lines of his hitherto efficiency in preserving the peace, in putting down every form of insurrection and maintaining quiet and order. This very completely paved the way for the lawyer's request that the Governor should continue this praiseworthy course and rid the land of an obnoxious trouble maker—the Apostle. (Z. '09-316; R.4499)

24:10 — THEN PAUL — The Apostle's answer was both logical and complete. Still the governor could not understand why there should be a commotion. Hence the Apostle explained that the Jew's antipathy against him was because of his different religious belief and not because of any wrong doing on his part.

24:14 — THE LAW AND IN THE PROPHETS — St. Paul showed that he had experienced no change in his Jewish belief, that he still believed the teachings of the Law and the Prophets, that he still held to the fundamental Jewish doctrine of a necessity for the Resurrection of the dead; and that through the resurrection of the dead God's blessing would finally come to Israel and through Israel to all the families of the earth. (Z. '09-316; R.4499)

24:16 — A CONSCIENCE VOID OF OFFENCE — We should seek to have our every word and deed such that every one can approve, or at least can find no fault in. (Z. '10-13; R.4548) He exercised, trained himself, disciplined himself to keep his conscience pure, free from violation of Divine and human laws.

24:21 — I AM CALLED IN QUESTION BY YOU — This was the only real charge they could make (and they did not think of this). Surely the governor could not think that in this was anything akin to rioting and anarchy. The prisoner was in the right, but his accusers in the wrong. (Z. '09-316; R.4499)

24:22 — I WILL KNOW THE UTTERMOST OF YOUR MATTER — Our Lord foretold that some of his disciples would stand before Kings and Princes, but that they should not be dismayed. He would stand by them to give them assistance (Matt. 10:17-22). How literally this was fulfilled in St. Paul's case. How evidently the Lord stood by him and gave him the suitable words.

24:25 — I WILL CALL FOR THEE — The real status of his case was probably well understood by Governor Felix. Probably Governor Felix wished his wife to hear the Gospel message which seemed to have appealed to him as reasonable—The vicious, the hypocritical, the self-righteous, the wanton, the profligate, degrade themselves and increase the number of steps which they must retrace during the Millennium. But every good deed, every victory gained, every practice of moderation will make the individual correspondingly the better prepared for the next life. Every generous deed of the present life makes its impress upon the character and will bring proportionate blessings in Millennial judgment day. Every evil deed, every violation of conscience will receive its stripes or just punishment. As Felix listened to the Apostle he was conscience stricken; according to this teaching he would have much to account for as one of the unjust in the resurrection. Paul said nothing about fiery tortures, which an intelligent mind must repudiate as unreasonable. His argument was all the stronger without such assertions. (Z. '09-317; R.4500)

24:26 — HE SENT FOR HIM THE OFTENER, AND COMMUNED WITH HIM — Apparently never did Felix find his heart in a sufficiently mellow condition to accept the Apostle's message and surrender to the Lord. For two years the Apostle remained a prisoner at Caesarea, comfortably provided for, preparing for the further services of his life and writing several epistles to the various churches. (Z. '09-317; R.4500)

24:27 — AFTER TWO YEARS — These two years afforded excellent opportunities for the mature study of the Divine plan set forth in the Scriptures. It would be impossible for us at this distance to surmise with any accuracy what may have been the Lord's object in permitting his faithful

representative to be thus isolated and debarred from the privileges of service. It may have been to give the Apostle rest, quiet, opportunity for further study of the truth. Or, it may have been to teach him a lesson of patience, submission and confidence in God—that his services were not indispensable, that while the Lord had not let go of him and would ultimately deliver him, yet he was not indispensable to the divine plan. These are important lessons for all the Lord's people to learn, particularly all who are in any prominent way identified with His service. Or the Lord may have had a work for the Apostle to do at Caesarea, where possibly he had contact with the officers of the garrison and where they would have opportunities of observing the man and for appreciating the power of God to uphold him in his adversities. We may be sure the Apostle let his light shine on every proper occasion, and we may be sure also that his labor was not in vain in the Lord, whatever it was and however it was made useful in the interests of others. Even if he had no opportunity for serving others, and if the work of grace was accomplished in his own heart, it was not in vain, and faith commands us to accept the matter without the wisdom of the arrangements. (*Z.'03-156; R.3196*)

LEFT PAUL BOUND — Though he had found Paul not guilty of any infraction of any Roman Law, and was persuaded that his enemies were frantically jealous of him.

25:1 — AFTER THREE DAYS ASCENDED FROM CAESAREA TO JERUSALEM — Festus, the new governor went at once to Jerusalem, the center of the province, there to become acquainted with the chief men of the people over whom he must preside as governor and judge. He was of a totally different character from his predecessor. Paul called him “noble Festus” and history confirms the appellation. (*Z.'03-156; R.3196*)

25:3 — LAYING WAIT IN THE WAY TO KILL HIM — Alas that such criminal injustice cannot be charged against the Jews of that age alone; but in every age and in almost every religious system the mental unbalance is such that in the heat of the moment atrocious crimes have been advocated and done in the name of God and of Holiness. What lessons we may learn from history! When will mankind learn that as justice is the foundation of the Divine government, (Psa. 97:2) so everything contrary thereto must be displeasing to God? When shall we learn that the results of injustice will ultimately be more injurious to the doer than to the injured? (*Z.'09-318; R.4500*)

25:11 — I APPEAL UNTO CAESAR — It is a mistake made by some well-meaning members of the Lord's family to suppose that the Master's teaching of non-resistance means that his followers should put forth no efforts on their own behalf. It is our privilege to avail ourselves of every right granted to us under the laws of the country in which we live. It is

proper for us to appeal to higher or better courts to obtain that justice to which might not be obtainable in lower courts. But having exhausted all such legal resources and remedies the Lord's people are to be submissive to the results, not grumblers, not resisters of the decisions of the Law.

25:13 — KING AGRIPPA AND BERNICE CAME UNTO CAESAREA TO SALUTE FESTUS — At the ceremonies of inauguration of Festus.

25:26 — OF WHOM I HAVE NO CERTAIN THING TO WRITE UNTO MY LORD — Festus was placed in a peculiar position In sending the Apostle to Rome, as he was obliged to do in the case of appeal by a Roman citizen, he must of necessity send some charges, and being a just man he desired that the charges be truthfully stated. Therefore he was puzzled to know what charges, if any, he could formulate against the Apostle. (Z. '09-318; R.4500; Z. '03-157; R.3197)

26:14 — HARD FOR THEE TO KICK AGAINST THE PRICKS — *Moffatt's* translation seems to get the right thought—"You hurt yourself by kicking against the goads."

ROMANS

1:1 — PAUL, A SERVANT OF JESUS CHRIST — Acts 9:3-9; 22:6-16; 26:12-18.

CALLED TO BE AN APOSTLE, SEPARATED UNTO THE GOSPEL OF GOD — Acts 22:14; 9:15; 13:2; Gal. 1:15; Acts 28:16, 17.

1:2 — BY HIS PROPHETS IN THE HOLY SCRIPTURES — Isa. 9:6,7; Jer. 23:5, 6; 33:14-16.

1:3 — SEED OF DAVID ACCORDING TO THE FLESH — Contrast in verses 3 and 4 birth to flesh and birth to spirit.

1:7 — CALLED TO BE SAINTS — Paul is addressing this epistle not to the world but to believers. These words indicate that it is addressed specially to the consecrated. But evidently some connected with the Church at Rome had not made a consecration yet. (Z. '14-86; R.5422)

1:8 — WHOLE WORLD — Known world.

1:10 — BY THE WILL OF GOD TO COME UNTO YOU — Was going to Jerusalem at this time to bring to the saints these gifts from Achaia, then he left for Rome for trial.

1:13 — LET — Hindered. See 2 Thess. 2:7; Isa. 43:13.

1:14 — DEBTOR — I owe the Gospel to the Gentiles.

1:16 — GOSPEL OF CHRIST — Not being ashamed of the Lord and his message implies that they will be faithful in the presentation of the same when convenient to themselves or when inconvenient. To the best of their knowledge and ability they will speak forth the words of truth and soberness—as wisely as possible, as inoffensively as possible, but they must speak. (Acts 4:20) But it is only those who have heard something and seen something who have any testimony to give. Those who know nothing may as well keep quiet. Until by the Lord's grace our eyes have been opened, and we have seen something of his grace as shown in his divine plan, we are not qualified to tell others. We must first receive the living bread before we can dispense it. We must first know the truth and be set free by it before we can become its bondservants, before it can be true of us—"Woe is me if I preach not the Gospel."

1:18 — FOR THE WRATH OF GOD IS REVEALED — This shows a present revelation of divine wrath. We see it all about us, every hearse, doctors sign, etc. Pain, suffering speaks of disease, disease of decay, decay of death; working in the human family and bringing all, rich and poor to the grave, the great prison house. If we can see what has been the revelation of God's wrath in the past 6000 years we will be better able to understand the "wrath to come." We must distinguish between the wrath of a good man and the wrath of a bad man, the wrath of God and the wrath of the Devil. The wrath of God has been a just dealing, the abandonment to destruction of all not worthy of everlasting life. But there has been a redemption provided. (N-12-10-11)

FROM HEAVEN AGAINST ALL — Not merely against great sin and gross violence, but against every form of sin, even the slightest. The Scriptures assert that God's law is one and that a violation of one point is a violation of the entire law. God is thus giving us a great lesson on the exceeding sinfulness of sin, its pernicious, injurious influence and results. He wishes this lesson to be so thoroughly learned and impressed upon our race that when in the due time He shall bring in relief we will never forget the lesson to all eternity but will hate it as our worst foe. (N-12-10-11)

1:20 — EVEN HIS ETERNAL POWER AND GODHEAD — The headship of the Almighty over all his creatures and his unlimited power are clearly manifested in the things of nature. (Psa. 19)

1:21 — NEITHER WERE THANKFUL — Much of the degradation of the heathen may be traced directly to unthankfulness.

2:7 — PATIENT CONTINUANCE IN WELL DOING SEEK FOR GLORY — The word “glory” expresses the personal qualities, the glorious character, glory of person, brightness above the sun, glorious body like Christ’s, the glory of the divine nature. Of man we read “Thou crownest him with glory and honor.” That was the glory of the perfect human nature as in Rom. 3:23.

AND HONOUR — Honor is something given by another and refers to the qualities of office which the church with Christ will have, as kings and priests unto God, as the Everlasting Father, Seed of Abraham. See Rev. 5:12, 13; Psa. 91:15.

AND IMMORTALITY, ETERNAL LIFE — Including both “little flock” and great company for both seek the same reward, but get different rewards because the latter fail to make sure their calling and election; both will have eternal life.

2:24 — BLASPHEMED — It is not likely that the grosser meaning of the word blasphemy was the Apostle’s thought. Blasphemy was a terrible thought among the Jews. Even a parent who heard his own child blaspheme was instructed to stone that child to death for so doing. We suppose the Apostle meant that the kind of living practised among the Jews really blasphemed God’s name before the whole world. They were professedly God’s people. And if under divine care, instruction, recognition they did the things dishonoring God, they were blaspheming His name. While the ten Commandments were not given to the church, by the character of our consecration we are bound to seek to know God’s will, even beyond the letter of the Word. While the Church is not under the Law Covenant yet we are under the general instruction (Spirit) of the ten Commandments. As the Jews profaned the name of the Lord by careless living amongst the Gentiles, so there is great danger of Christians profaning his name by careless living. Let us not take His name in vain. (*Z. ’14-55; R.5404*)

3:27 — BUT BY THE LAW OF FAITH — The very nature of true, pure faith is opposed to boastfulness. It is sincere and too humbly mindful of personal weakness and necessary dependance on God to be boastful. In fact a humble, faithful walk with God excludes every mean disposition, and elevates the character far beyond this. Many of these boasters have their faith so strong, so rooted and grounded in what God did not say that they have no inclination to hear or heed what he did say. (*Z. ’07-165; R.2163*)

3:31 — ESTABLISHED BY THE LAW — See note Isa. 42:21; Rom. 8:3; 7:12.

4:3 — COUNTED UNTO HIM FOR RIGHTEOUSNESS — Abraham needed no mediator to justify him. He was “justified by faith,” and so are we. (Rom. 5:1) But Abraham did need a Redeemer (John 8:56) and so do we—Jesus Christ the righteous (vs. 5) who died for our sins and through faith in whose blood we have remission of sins. (Matt. 26:28; Acts 10:43) Abraham needed no Advocate, but we need one: not to secure forgiveness of original sins, but as our Head to represent our every interest as New Creatures. Because of ignorance and weakness and having this treasure of our spirit begetting in earthly vessels, we as sons of God could not hope to make our consecration vows. We needed an Advocate and have been provided one, “Jesus Christ the righteous,” “who ever liveth to make intercession for us,” as New Creatures, his members. (*Z. ’09-281; ’10-52; R.4476; 4554*) We need no mediator any more than Adam did, because through the imputed merit of Christ we stand before God, perfect as he.

4:13 — HEIR OF THE WORLD — All nations, peoples, kingdoms of earth will be permitted to become members of Israel and thus become members of the earthly seed of Abraham and sharers of the blessings of Israel’s New Covenant. In the end of the Millennium all the perfect race will be the “seed of Abraham,” and when Satan is loosed to test them all, it will be Abraham’s seed of all nations that will be tested as to worthiness or unworthiness of eternal life, “as the sands of the sea shore” for multitude. (*Z. ’10-227; R.4646*)

4:17 — FATHER OF MANY NATIONS — See note verse 13.

5:1 — JUSTIFIED — Before justification we had a feeling toward God of fear of impending judgment.

BY FAITH — The Lord’s calling and drawing now seem to be along the lines of justice, love of righteousness, faith, humility and obedience. These qualities all belong to the perfect man. But all have lost them in varying degrees. Such as respond to the Lord’s call now are accepted as being in the right heart attitude which if they had perfect bodies would constitute them perfect men. They have qualities of heart which if they be brought to the truth would prove some of them to be pure in heart and such as the Lord would desire should have eternal life and all of his favors. (*N-2-20-10*)

5:7 — SOME WOULD EVEN DARE TO DIE — The Apostle is here contrasting the most that man will do, with the unheard of kindness of God. Very rarely indeed will any one be found willing to die for even a righteous man. Though it has occurred rarely. But God’s love was so great that he was willing even while we were yet sinners, to give His Son for us.

5:12 — See Psa. 49:7; Rom. 3:23; Gal. 3:22.

5:20 — THAT THE OFFENCE MIGHT ABOUND — That sin might be made clearly manifest by contrast with the perfect righteousness of the Law. That it might be seen to be exceeding bad and worthless, and that it might be made clear that all were sinners and that as such they could not keep the Law. (See Rom. 7:13; Gal. 3:19; John 7:19)

GRACE DID MUCH MORE ABOUND — In an individual where sin abounded to such an extent as to destroy 80% of his character sin abounded more than in one in whom sin had destroyed 50% and left 50%. God's grace in Christ abounds in like proportion, i.e; the former has 80% of grace abounding in him, by reason of faith in Christ, and the latter 50% of grace. So both are brought up to 100% of perfect character required in God's sight, by the imputed merit of Christ. Of both is required 100% of intention, attempting nothing less than perfection. (*Sermon*)

6:15 — UNDER THE LAW — Law Covenant.

BUT UNDER GRACE — Grace Covenant or Abrahamic Covenant.

7:4 — DEAD TO THE LAW BY THE BODY OF CHRIST — By becoming members of the body of Christ.

7:5 — WE WERE IN THE FLESH — Before we were begotten, when we followed the desires of our flesh, giving them more or less free rein.

THE MOTIONS OF SIN — *R.V.*: "sinful passions," The desires of sin in our fallen flesh, these may still remain after we are begotten, but then we keep them under, do not give them free rein. (See 1 John 3:9)

WHICH WERE BY THE LAW — Made manifest, as sinful by the Law. (vss. 12, 13)

FRUIT — Fruits worthy of death, "Wages of sin is Death." (Rom. 6:23; 6:21)

7:6 — NOW WE ARE DELIVERED FROM THE LAW — Paul shows here that we are delivered from the whole Law (we Jews), the decalogue included, for he quotes the tenth Commandment. We are no longer under the letter but under the Spirit. The letter was that written on the stones. (Gal. 3:24)

7:7 — THOU SHALT NOT COVET — See verse 6 note.

7:10 — I FOUND TO BE UNTO DEATH — This lesson of the Jewish Age was a part of the lessons that God is giving mankind, for the purpose of bringing them to an exact knowledge of the truth, so that they may choose

intelligently between obedience, with life; and disobedience, with death.
(John 5:45)

7:11 — DECEIVED ME — How did sin deceive him and all Jews. Paul here uses himself as a sample of the whole Jewish people. The Jew said “certainly I will keep those commandments; they are simply a statement of what I ought to do anyway. Certainly I will, and then I shall live on and enjoy the beautiful land of Palestine. But when he found he could not keep it, he found himself under a double condemnation. He thought it was going to give him life, but found it gave him only death. (see verse 10)

7:12 — AND GOOD — See note Isa. 42:21.

7:25 — SERVE THE LAW OF GOD — With the intention, will, and we must not fall short of perfection of will by one jot or tittle. From the heart we must love righteousness and hate iniquity. Otherwise we are not worthy of the Kingdom. (*Sermon*)

8:1 — BUT AFTER THE SPIRIT — Christ’s merit thus cleanses us from a consciousness of sin (of condemnation for our sins). We realize that this is not a covering for a moment, day or year, (as in the type of Day of Atonement) but is a permanent covering, through faith, of all our sins that are past. We have the basis for this in the fact that we are drawn of the Father and invited to approach him. When we do this and believe in Christ, God approaches us and thus he recognized our step of justification. And when we come fully to him and give him our hearts, Christ appears as our Advocate, to the intent that we may be accepted of the Father as members of Christ’s body—the Bride class. He then applies the merit of his sacrifice on our behalf to make up for our Adamic sin and imperfection, that we may be acceptable sacrifices. Thenceforth our flesh, which is reckoned justified fully and freely through faith in Christ and consecration, is considered dead (buried with him in baptism). (Col. 3:3) The new creature alone is thenceforth recognized by God; this is not the old creature. It has a new standing and is not responsible for the sins that are past, because those were all cancelled when the old creature was accepted as a living sacrifice in conjunction with the merit of the Advocate. Hence the new creature has a consciousness of absolute forgiveness of sins of his mortal flesh reckoned dead. (Z. ’10-247, 248; R.4656) These are privileged to know that their sins are forgiven and that nothing in the past can in any sense stand against them. (Rom. 8:33-34 *Diag.*) (Z. ’10-248; R.4656)

8:3 — CONDEMNED SIN IN THE FLESH — See note John 12:31 and Isa. 42:21.

8:4 — BUT AFTER THE SPIRIT — Love is the fulfilling of the Law and to us God counts this service of the heart and intention, as a perfect keeping of

the divine Law (since Jesus' merit is applied to cover all our unwilling weaknesses and imperfections). However short we may come of the full spirit of the divine Law, we are counted as fulfillers of it so long as our daily walk is in that direction to the extent of our ability. (Z. '06-106; R.3753)

8:11 — BY HIS SPIRIT THAT DWELLETH IN YOU — If the power of God was sufficient to energize and quicken the dead Jesus, surely he is able as well as willing to make it sufficient for us—to give us the victory over our flesh to the extent that sin need not reign in our mortal bodies (dominate them), but instead we as New Creatures will be able to use them more and more efficiently in the service of our Lord, to whom we have pledged our all. (Z. '07-4; R.3914)

This does not refer to future resurrections, but to energizing of our mortal body. The resurrection power is now working in the lives of the saints. We were alive unto sin once, but when we made our full surrender to the Lord we became dead with sin; and when begotten of the Holy Spirit we became New Creatures and the body is reckoned dead to sin and the New Creature alive to God. Now, the Spirit of God is able to so quicken our mortal body that instead of being a servant of sin, as it once was, it will be a servant of righteousness; quickened by the Spirit of God which dwells in us, and by degrees this resurrection process in which the New Creature is engaged becomes stronger and stronger. If this continues our resurrection progresses and the time will come at the end of our course when the Lord will count us worthy of the glorious change, to be like Him and share His glory, on the high spirit plane. (Z. '12-219; R.5060)

8:16 — CHILDREN OF GOD — This witness is most complete with those who have reached the “mark of perfect love,” and are sealed with this holy Spirit. Before that the Spirit does not fully witness because we are not developed enough.

8:21 — LIBERTY OF THE CHILDREN OF GOD — Not until the end of the Millennium will any of the world under the New Covenant arrangement, reach sonship. But if then they have been perfected as sons and will endure the tests then given, the Father will accept them and give them the blessings of Eternal life as sons. (Z. '10-393; R.4729)

8:23 — GROAN WITHIN OURSELVES — “Eternal life is promised to us, but after death. We are told of a blessed resurrection, but we meantime become the prey of decay; we are promised righteousness and yet sin dwells in us; we hear ourselves called blessed and meantime are overwhelmed in infinite miseries; we are promised affluence of all good things, but are all our days in hunger and thirst; God proclaims that he will be ever present to help us, but seems deaf to our cries. What would become of us, if we leaned

not to hope, and unless our mind, guided by the word and Spirit of God, emerged through the midst of the shades, above this present world.” *John Calvin*. (Z. '09-134; R.4386)

8:26 & 27 — SPIRIT — Our new holy mind.

HELPETH — Maketh up for.

OUR INFIRMITIES — Our bodily infirmities.

KNOWETH NOT — Know not (even) what we should pray for as we ought (much less are we able to do as we would like, always.)

SPIRIT ITSELF — Our holy mind.

FOR US — Omitted by oldest manuscripts.

HE THAT SEARCHETH — God.

MIND — From a Greek word meaning “inclination, intention of our spirit.”

HE — (Our spirit) maketh intercession (He should be it, is in the verb ending.) God is pleased to accept the heart desires of his people, both in prayer and service notwithstanding the imperfection of their flesh. (*E287, 288*)

8:27 — HE — Our imperfect incense at the Golden Altar.

ACCORDING TO THE WILL OF GOD — This expression, intended to convey to God’s people the heavenly Father’s Love and care for them has been sadly misunderstood. They tell us the Holy Spirit groans for them to the Father; and some attempts to give audible utterances to the groans; and by some it is supposed that the amount of groaning which they do somehow helps the Holy Spirit in the matter, compensating for the groans it cannot utter. It would indeed be strange, if the Holy Spirit were a person equal in Power with the Father and the Son as the catechisms assert, that he should find it necessary to address the Father and Son on behalf of the Lord’s people, with unutterable groans. Jesus tells us “The Father himself loveth you,” (John 16:27) yet some have the thought that we should go to the Father and the Son through the Holy Spirit as a mediator, who would groan for us and intercede for us, that we might be accepted. This verse would appear equally inconsistent if we interpret it to mean that the Holy Spirit—the influence and Power of Jehovah is unable to express itself intelligently. The Spirit which maketh intercession for us, is our own Spirit, the Spirit of the Saint, which supplicates God, but often fails to express itself properly.

8:28 — WORK TOGETHER FOR GOOD — The Little Flock, these have kept nothing back of their love and devotion; things may happen, disastrous for their fleshly interests; but they remember they are not in the flesh but in the spirit and realize that no outside influence can mar their real interests as New Creatures, nor hinder them if faithful from attaining to the glories of the Kingdom with their Lord and Head; they have entered into the Holy by the blood of Jesus and do not withdraw, they “abide in the secret place of the Most High,” and will continue unto the very end. (Z. '11-58; R.4767) (Psa. 91:10; Heb. 2:10)

CALLED ACCORDING TO HIS PURPOSE — But if we rebel against him, and thus cease to love him supremely, we will no longer be of the class to whom this promise applies, for we would have lost that fulness of love.

8:31 — *Diag.* (F183-184)

8:32 — WITH HIM ALSO FREELY GIVE US ALL THINGS — Surely if he loved us while yet sinners, he loves us still more tenderly now that he has adopted us into his family—now that he sees in our hearts an earnest desire to do his will. (F411)

8:33 — IT IS GOD THAT JUSTIFIETH — Jehovah provided the robe of Christ's merit for us, it was of his planning, and we can be as handsomely clothed as we like, in the gorgeous fruits of the Spirit.

8:34 — WHO ALSO MAKETH INTERCESSION FOR US — Jesus' incense altar work for us in Heaven. (Rev. 8:3, 4)

8:37 — THROUGH HIM THAT LOVED US — The Great Company are conquerors, but the Little Flock are more than conquerors. (Z. '10-243; R.4653)

8:38 — NEITHER DEATH — Fear of death which hinders the Great Company. (Heb. 2:15)

NOR LIFE — Love of life.

9:1 — MY CONSCIENCE — “My conscience co-attesting with me in a holy spirit” (*Diag.*) Paul assures the Jews that he speaks thus in the spirit of truth and honesty.

9:3 — FOR I COULD WISH THAT MYSELF WERE ACCURSED FROM CHRIST — This is a misleading translation; the *Diag.* is better—“That I have great grief and unceasing anguish in my heart, on account of my brethren, my kinsmen according to the flesh (for I myself was wishing to be accursed from the anointed one).” That is, Paul had great sorrow of heart for

the Jews, his kinsmen according to the flesh, and could sympathize with them in their blindness for he himself had once been in their position, wishing to be accursed from Christ, to have nothing to do with him; and he too had once persecuted the Church. (See Acts 9:1, 5.) Not that he would wish to suffer eternal torture for them, nor yet that he would wish to be cut off in the second death for them but he was willing to be cut off from participation in the glories of the Kingdom, as a member of the body of Christ, if thereby he could have brought his nation into that glorious position, the first right to which belonged to them as a people. (*R.3182*)

9:18 — AND WHOM HE WILL BE HARDENETH — If God's reproofs are not rightly received, if they do not have a corrective influence, they will have the opposite affect, the sinner will be the more obstinate and opposed to God. (*Z.'11-153; R.4820*)

9:27 — A REMNANT SHALL BE SAVED — That only a remnant was saved was not surprising. Those "Hypocrites," "of their father, the Devil" surely were not among the remnant. And even of the Israelites indeed we cannot suppose that many of them were without guile, pure in heart just ready for faith and obedience under the Gospel Age call. By the divine arrangement the preaching of the Gospel of the Cross skimmed off into the Gospel Church the cream of that people, and the rest were blinded and God permitted it.

9:32 — FOR THEY STUMBLER AT THAT STUMBLING-STONE — Their pride of heart built upon those promises (with untempered mortar) led them to look only at the promises of glory, honor and power to accompany the exaltation of Israel, and to ignore the passages telling of Messiah's sufferings, "led as a lamb to the slaughter, the chastisement of our peace upon him." (Isa. 53) Similarly they overlooked the prophecies that they should first be scattered among all nations, where God would show them no favor and their blessing be in connection with their regathering. (Jer. 16:13-17; Deut. 4:26-31; 28:36, 37, 63-65; Zech. 12:10) (*Z.'11-84; R.4782*)

10:5 — THOSE THINGS SHALL LIVE BY THEM — The Lord did not leave it to the people as to what they would or would not do. It was a Covenant of bondage, not of liberty.

10:6 — SPEAKETH ON THIS WISE — The Abrahamic Covenant is one of liberty. God told what he would do according to this Covenant, and then left it to the liberty of all those who might come to an understanding of his promise to decide as to what they would do in view of what he had promised to do.

10:8 — EVEN IN THY MOUTH — Public confession (vs. 9)

AND IN THY HEART — Heart belief.

10:9 — AND SHALL BELIEVE — If we believe in our heart. If we should say to you that on your way home today, if you would stop at a certain house, you would find in a particular corner upon the steps a little bag of valuable treasure which would be yours—if you believed you would go and get this bag. If you said that you believed us and then went another way altogether, we would be sure that you did not believe us. Your actions would prove it. Now the Lord has offered us the opportunity of being joint-heirs with Jesus Christ our Lord, in our inheritance incorruptible, undefiled, and that fadeth not away. If we believe this fact we will seek to know just what the conditions are. Whoever really believes will find that the conditions are very easy in comparison with the great reward. But if he fails to put forth his greatest effort to win this great prize he will show that he has not believed the message. For if he recognizes the offer and believes it, he will surely be eager to lay aside every weight and encumbrance and run with patience the race that is set before us patiently to the end to obtain the crown. (Heb. 12:1, 2) (*Z. '14-88; R.5423*)

11:2 — INTERCESSION — Complaineth (so *Syriac, Diag. R.V.*)

11:6 — AND IF BY GRACE, THEN IS NO MORE — “If by grace then it cannot be by works; if it were still by works then the grace or favor would not be much of a favor. Or if in works then it cannot be of works, for such works which necessitate the help of favor are no works at all, not worthy to be called such.” (See *B215*)

11:9 — AND A RECOMPENCE UNTO THEM — That their table of divine mercies and promises (the rich man’s table, Luke 16:19-21) would become a trap and a snare to them making them proud and arrogant, instead of humble, and thus showing the unfitness of the majority of them for a share with Messiah in the spiritual part of the Kingdom. (*N-4-7-09*)

TABLE — The special favors and promises of God to them as his chosen people. It was God’s goodness and favor toward them, that stumbled and trapped and prejudiced their unconsecrated hearts. They presumed upon God’s favor. They said: We have Abraham to our Father. (Matt. 3:9) They concluded that God must keep his promises to Abraham, and they being his children, the kingdom to bless the world must sooner or later be themselves. They trusted in themselves and despised others, became haughty, proud, self-confident, and so the less the humble spirited, sought by the Lord for Spiritual Israel. The Table was all right; the trouble was that Israel’s consecration was not complete. (*Z. '11-84; R.4782*) For our lesson see Rom. 9:27.

11:11 — THAT THEY SHOULD FALL — Did they stumble to such a degree as to fall irrevocably from favor? No. (See vs. 2)

PROVOKE — As in Heb. 10:24 to incite to good works to call forth love in others, to exert an influence favorable to righteousness. (*Z. '15-5; R.5603*)
Syr. = "Emulation in the children of my flesh." *Diag.* = "My kindred." (= Jews)

11:14 — PROVOKE — See verse 11 note.

11:16 — FIRSTFRUIT — The Christ.

BE HOLY, THE LUMP — All the obedient of the world, the after fruits.

AND IF THE ROOT — The Abrahamic promise.

BE HOLY, SO ARE THE BRANCHES — The olive tree originally was the Jewish nation, the branches the individual Jews. It was to these that John preached the baptism of repentance for remission of sins. Many were living in sin, defiled, and he urged them to repent, be cleansed, or otherwise they would be broken off. (Matt. 3:10) When Messiah came, the prepared ones (Israelites Indeed) received him and continued to be branches in that tree. In the Harvest the Jewish nation was transferred from Moses into Christ and those branches which were permitted to remain were thenceforth branches of Christ, or members of Christ and did not need to be engrafted into the tree, for they were in it already and were merely transferred into Christ. But the great mass of branches were broken off—Only a remnant saved—because they did not receive Christ. (*Debates, White-Russell*) All Jews not believing were broken off with the end of their harvest in A.D. 70.

11:17 — WILD OLIVE TREE — *Syr.* = "Though an olive from the desert" (Outside the Lord's vineyard).

AMONG — Greek word meaning "instead of them."

THE ROOT — The Root of the tree is the promise of God—Abrahamic promise that his seed should eventually bless all the families of the earth. (*D651*)

11:19 — GRAFTED IN — "Very True. They were plucked off because they believed not and thou standest by faith." (*Syr., Diag.*)

11:23 — GRAFT THEM IN AGAIN — Eventually the same root will bear two kinds of branches, the ingrafted wild olive branches, and the reingrafted natural branches, when fleshly Israel shall have its blindness turned away. (2 Cor. 3:16; Isa. 27:6) and shall look with the eye of faith upon the Saviour

crucified and pierced 1800 years ago—a sacrifice for sin. Fleshly Israel was God's typical Kingdom for a long time. (D651)

11:25 — BLINDNESS IN PART — “In some measure” (*Syr., Diag.*)

11:26 — ALL ISRAEL SHALL BE SAVED — From the blindness which God sent upon them at the beginning of this age. Not saved to heavenly glory, nor to eternal life.

OUT OF SION THE DELIVERER — The Head, our Lord Jesus was brought to the birth more than 1800 years ago. His body the Church is now being born in the end of this Gospel age, by having share in his resurrection. (*Z. '09-262; R.4464*)

11:27 — FOR THIS IS MY COVENANT — The apostle says here that Jacob (fleshly Israel) will be blessed under a Covenant and that it will mean the cancellation of their sins. He cannot mean the Abrahamic Covenant because the spiritual seed inherited it and took the place of the natural seed (vs. 7), neither can he mean the Law Covenant, for it passed away, the bondwoman and her son were cast out at the end of the Jewish age. (Gal. 4:30 and note) He must therefore refer to the New Covenant and this is in exact accord with Jer. 31:33, 34. (*Z. '07-9; R.3916*)

WHEN I SHALL TAKE AWAY THEIR SINS — *Roth.*—“As soon as I shall take away their sins.” (See B211)

11:29 — WITHOUT REPENTANCE — Things from which God will never change, nor need to change. He knew the end from the beginning and promised nothing out of accord with the divine purpose. (*N-4-8-09*)

Every covenant, and promise that God has ever made and everything that he has ever done he has foreknown its full import and its results, and he has done nothing hastily. (*Z. '10-183; R.4624*)

11:31 — See *Z. '10-185; Z. '10-228; R.4625; R.4646*

12:1 — The Apostle is addressing those who had been Gentiles. In view of these mercies of God (his plan of salvation and the call of some of the Gentiles to take the places in the body of Christ lost by natural Israel.) But whom is Paul addressing? He is evidently using these words as an exhortation, not to the world but to believers. The introduction shows that (1:7) it is addressed to the consecrated already. But evidently some connected with the Church at Rome had not made yet a consecration. Some who were believers, who had come to a knowledge of the Lord, and counted the cost of self-sacrifices, but who had not given themselves fully to the Lord, might yet become brethren in the truth in a full sense. The Apostles words would apply

equally to both classes—those who had presented their bodies living sacrifices and those contemplating doing so.

To the consecrated the thought would be—you have entered into a covenant with God to follow Jesus. You have given up your own human will. Remember that this includes your mortal body. Continue the work of presenting your body in dying daily. Keep before your minds this Covenant of Sacrifice, for it is not yet fulfilled. The mere promise to fulfill a covenant is not fulfilling it. Lay down your lives daily. Remember it is your mortal bodies which you are to sacrifice in the Lord's service. It is yourself as an old creature, and not as a New Creature, that is being sacrificed. Yours is a living sacrifice in the sense that this body reckonedly passed out of sin, is being continually sacrificed. It is not given you to preserve, or to be your everlasting possession, but it is your covenant and privilege to accomplish the sacrifice of your flesh. Therefore I beseech you to do this.

To those whose justification has not been vitalized:—You are desirous of serving God. This is shown in your attending the meetings of the church. The fact that you assemble with the Saints of this congregation signifies that you love holy things and that you desire to know the will of God. Now then, brethren I beseech you to make a full consecration of yourselves to God. Consider your body as a living sacrifice—not that you are to commit suicide and destroy your body, but that you are to esteem your body a living sacrifice, day by day, using your strength and life in the Lord's service. (*Z. '14-86, 87; R.5422*)

I BESEECH — This is not a command. It is a promise or covenant with God, respecting a matter, not called for strictly by divine law. Whatever is demanded of us by justice is an obligation, and could not properly be considered a sacrifice or consecration. The divine law which commands that the human nature be restrained from sin and be obedient to every law of righteousness, does not command that we shall consecrate our lives to the extent of sacrificing them, even in the divine service. So here the apostle while urging consecration does not command it, nor even hint at a penalty upon those who do not consecrate. (*N-5-2-09*) See Deut. 23:21-23.

The heavenly Father never forces anybody. He sets forth the fact that self-denial and sacrifice are the only terms upon which one can come into fellowship with Him. He tells them that he is willing to accept sacrifices, and now is the time to make them. Nowhere does he command anyone to make a consecration. To do so would be to change the matter from sacrifice to obligation; and the very thought of sacrifice is in opposition to requirement. Our Lord did not seek to entrap anyone into his service—as we see done today. On the contrary he proceeded along high and noble lines. He said “Come unto me all ye that are oppressed and heavy laden.” This is an appeal to reason. If you have found you are sin sick, come unto

me—I have the will and the way to help you to the Father. We should not try to entrap anyone or resort to hocus-pocus to convince anyone. We should tell people that there is no other way to come into Christ but by the way of the cross. We should not plead what there is to be gained in a material way by becoming a Christian. It is the Lord's way or no way. We must bear the cross as he bore it. We believe that we do the people more good by setting forth the message with no uncertain sound, than by trying to entrap them. Nevertheless in putting before them the trials and the cross, we should also put before them the glory to follow. (2 Cor. 6:1, 2) (*Z.'14-87; R.5422*)

THEREFORE — This exhortation is based upon the preceding statements of the 11th chapter—because of those things cited in chap. 11. The 11th chapter tells of the mercies of God toward both natural and spiritual Israel, not so much to the world. Chapter 10 takes up in elaborate form God's mercies toward all his creatures. (*Z.'14-86; R.5422*)

THAT YE — What does the church sacrifice? In the scriptures “sacrifice” is used in two different ways, and properly—first to describe the surrender of our will in order to have God's will done in us; second to indicate the work of our great High Priest to whom we give up ourselves and who makes that consecration acceptable to God. Primarily we sacrifice what we possess and the present earthly rights, privileges, opportunities. Additionally we give up something by faith—our share of Restitution privileges. It is not, however, necessary to understand the Restitution blessings to give them up.

Those consecrated ones in the past of the Gospel age did not know of these things, yet as they consecrated to give up everything they had, this would mean Restitution privileges too, so they made an acceptable sacrifice through their Redeemer. When we read that the High Priest offered the sacrifices and again that we offer our bodies living sacrifices, these are different uses of the word “offer,” and we really devote for sacrifice, when we present our bodies. We can do no more than present our bodies. This is shown by the bringing of the two goats to the door of the Tabernacle and tying them there. In this sense we sacrifice, i.e. we give up our own will and our own rights to everything. But the Heavenly Father does not accept the sacrifice from us except through the Redeemer. Our great Advocate imputed his merit, and as the High Priest, representative of God, he sacrificed it. But our work is not then completed, we must continually keep our wills dead, sacrifice them. At any moment we may cease to present ourselves, cease to have the new will rule and “take our ease.” As the sacrifice of the Lord's goat required time (though dead in one sense when the knife was thrust into it, yet the sacrifice was not complete till the blood was brought into the Most Holy); so the sacrificing of the Church (while it began at Pentecost) continues all the Gospel Age. (*Z.'11-390; Z.'14-88; R.4900; R.5423*)

PRESENT YOUR BODIES — By the body is meant also the earthly interests, both present, past, and future, every earthly interest we ever had or might ever have. Such a one gives up all the hope or right he might otherwise have had in a future Restitution. The covenant is a complete one. (Z. '14-88; R.5423)

A LIVING SACRIFICE, HOLY, ACCEPTABLE — To the consecrated: his vitalizing of your justification, which the Lord has granted you has made you holy. And because the Lord counts you holy, and yourselves wholly acceptable to Him, you should continue to do good works, complete the work which you have begun. (Heb. 6:1) The sacrifice being esteemed of God holy and acceptable the results will be grand and glorious. To one who has not completed his consecration:—If you take this step of consecration, remember that then the merit of Christ will be imputed to you, and that through this arrangement which he has made in Christ, God is willing to accept you. (Z. '14-87; R.5422)

With the consecrated there is a daily continual presentation, day by day, hour by hour. It is a constant surrender of self-will in this or that way, a daily waving of our offering before the Lord. So with our Lord Jesus. He not only made the full consecration at the beginning but day by day He laid down his life, until the sacrifice was complete on Calvary.

REASONABLE SERVICE — As many as see and hear and have the eyes of their understanding opened, should consider this (God's mercies) a reason for a full consecration, a full surrender to the Lord. It would be very unreasonable to accept God's marvellous favors and then neglect to the conditions attached to them. It is truly a most reasonable service, and the prize which He attaches to it makes it unspeakably desirable and precious.

If it was a reasonable service for Jesus to leave the heavenly glory to become a man and sacrifice himself unto death, then surely ours is most reasonable. We being imperfect have very little to give; and where there is an opportunity for showing our appreciation of the Heavenly Father, then we should make haste to use it. It is an offering far too small. It is far less than we would gladly render to Him who has manifested toward us such wondrous compassion and grace.

When God has offered us so great a reward and blessing in return for our poor lives, we should feel that a refusal to accept this offer would be indication not only of a pitiful lack of appreciation of infinite goodness, but also a weakness of mind. It would show a puerility of judgment which is unable to weigh and compare the trifling and transitory pleasures of self-will for the brief life with an eternity of joy and blessing and glory on the divine plane, far above angels and principalities and powers and every name that is named, next to our glorious Lord and Head—a station so

glorious, so exalted that no human mind can grasp its infinity. Let us be faithful, even unto death. (Z. '14-88; R.5423, 5424)

12:3 — TO EVERY MAN THE MEASURE OF FAITH — Seek to determine for himself the measure of God's gifts possessed, and hence the measure of his stewardship and responsibility. (F243)

12:7 — OR HE THAT TEACHETH, ON TEACHING — Who has a talent for exposition—for making the truth plain, should give his attention to the teaching. (F251) The point is—the complete liberty of each individual to use his talents as he may be able, as an evangelist, whether by direct appointment of the ecclesia of the New Creation or not (As Stephen would not have been competent to teach in the Church, unless chosen by the church to that service.) (F254)

12:8 — OR HE THAT EXHORTETH, ON EXHORTATION — He who finds himself possessed of a good talent of exhorting should exercise it rather than let it lie dormant while endeavoring to exercise a talent he does not possess, in any special degree. Such, perhaps not so able to teach may be just in their element in prayer and testimony meetings, which should be a feature among the various gatherings of the Lord's people. (F250)

12:9 — LET LOVE BE WITHOUT DISSIMULATION — Having shown the necessity of love he now warns us against a merely feigned love, which would only outwardly appear kind and polite, love must be genuine, heart-felt as well as mouth expressed. This love is to be toward God and toward all in proportion as they are God-like or striving to be so. A love of that which is pure, good, true. (Titus 1:8) (Z. '11-382; R.4895)

ABHOR THAT WHICH IS EVIL — Not merely to avoid doing that which is evil, not merely to have no love for that which is evil, but more we are to hate evil, abhor, detest it. As the love for God and for all things pure and true and right is to be cultivated so the abhorrence of sin and every impurity is to be cultivated. Thus the stronger we become in Christian character the more intense will become our love for the good and the pure and true, and the more intense will be our opposition to the untrue, impure, sinful. The more we learn of the beautiful harmonies of this heavenly grace—love, and the more they become the melodies of our own hearts, the more distressing and repugnant and abhorrent will be sin and selfishness as discords in music grate upon our ears in proportion to our appreciation and knowledge of musical harmonies. Let us therefore cultivate in ourselves hatred for sin, selfishness, impurity and every evil way, that we may find it the easier to cultivate in our hearts the beautiful graces of the Spirit. Only in our minds have the old things passed away and all things become new. Actually this change will be accomplished when we become Spirit beings. (Z. '11-382; R.4895) If we would prove our earnest desire to be all the Lord

would have us be, we can show it in no better way than by a strict surveillance of all our thoughts and motives.

13:1 — THE POWERS THAT BE ARE ORDAINED OF GOD — See note on Dan. 2:37. In Nebuchadnezzar's case God's dealing with him was prophetic. In Israel's case God had very particular oversight of their affairs. David was anointed when a youth to be king in due time instead of Saul. It might be said that whoever sat upon the throne was there as God's representative. Once the Prophet of God was sent to anoint one of the Kings of Syria and to give him a prophecy respecting himself. Of Pharaoh God said "for this very purpose have I raised thee up, that I might show forth my power in thee." God did not approve of Pharaoh but used him to show forth His own glory. God also used Cyrus, King of Persia, as a servant to perform his bidding. All these recorded instances show a vital interest on God's part as to who shall come forward and who be retarded when these matters would effect his own plan.

We are not to understand that these different kings were God's choice as respects their loyalty to him but that these were the ones through whom the Divine Plan in operation could be signally manifested and outworked. And so today. The Lord knew which of the men running for office of President of the U.S. in the fall of 1912 would be the most suitable—the one who would most fully cooperate in the carrying out of the very conditions which He is pleased to permit to happen at this time. Kings do not reign "by the grace of God." They do not reign in God's Kingdoms, but God does exercise a supervisory oversight in respect to them—not that he has authorized them to represent Him, or that he is responsible for their deed and acts, but that he is controlling matters that as to cause them to outwork his own arrangements. God will not convert a King in order to do this; He will not make him a saint. But he can allow or hinder events without interfering with the free will of any individual, without being responsible for his government. We may assume that this supervision of divine power is for the ultimate interest of mankind. We remember that there is a Prince of Darkness, who is seeking to do violence to humanity. Our thought is that the divine power hinders or restrains, so that the worst things cannot come to pass until the due time, and He overrules to bring those into power who will have the disposition to do what he purposes to permit when his due time has arrived. (*Z. '14-159; R.5467*)

14:17 — AND JOY IN THE HOLY GHOST — See A284. Some misunderstand this to mean that the Kingdom consists in righteousness and peace and joy in the Holy Spirit. The context shows this a wrong thought. Paul urges that these liberties as to what they might eat and drink were not to be esteemed as the real blessings of this embryo kingdom of God class in the present life. Far from it, the real blessings of this class consist in the enjoyment of righteousness and peace and joy in the Holy Spirit. Our

heavenly peace and confidence are the result of our union with Christ as members of His Kingdom class. This we prize and not specially the privilege of eating pork. Fellowship with the Father and Son (joy in the Holy Spirit) and with all who possess the spirit of righteousness is the blessed privilege of every member of the Church—the Body of Christ. If the Lord's work's interest required self-denials as to food and drink, foregoing of liberties as to such we can count them as joyous sacrifices for Christ's sake. (Z. '12-283; R.5096)

14:22 — HAST THOU FAITH? HAVE IT TO THYSELF BEFORE GOD

— If we advertise our faith and our needs and thus make capital out of them by eliciting the sympathies and assistances of men we are in great danger of seeking to be pleasers of men. (Z. '97-165; R.2163)

15:1 — AND NOT TO PLEASE OURSELVES — Note Gal. 6:1; Rom. 14:1.

15:2 — FOR HIS GOOD TO EDIFICATION — *Diag.*—"So far as is good for edification."

15:3 — FOR EVEN CHRIST PLEASED NOT HIMSELF — On the contrary he was so unselfish that he was willing to bear the sins of all the race, to be "bruised for our iniquities." "The Lord hath laid on him the iniquities of us all." (Isa. 53:6) in harmony with the Father's will.

15:4 — WERE WRITTEN FOR OUR LEARNING — The larger part of the Old Testament had a typical and allegorical significance. The things recorded actually happened, but they are not recorded because there was any real worth in them as history, but because there was a hidden cause or meaning underneath them which the Lord realized would be for our edification.

THROUGH PATIENCE AND COMFORT — *Diag.*: "Through the patience and the comfort of the Scriptures might possess the Hope."

15:5 — OF PATIENCE — "God of that patience and that consolation." i.e. the particular patience and comfort given by the Scriptures. (Psa. 119:75-77; 2 Cor. 1:3, 4)

AND CONSOLATION — *Roth.*: the endurance and encouragement.

ACCORDING TO CHRIST JESUS — i.e. The same disposition of unselfishness as in vs. 3.

15:7 — RECEIVED US TO THE GLORY OF GOD — And if Christ received another who are we that we should refuse to recognize him. Receive them as lovingly, kindly, and generously as Jesus received us. Cast

over their imperfections the mantle of love, looking only at the New Creature, not at the old man.

15:8 — JESUS CHRIST WAS A MINISTER — *Diag.* servant.

OF THE CIRCUMCISION FOR THE TRUTH OF GOD — God thus arranged so that his word might be seen to be truth, sure, reliable, and through this arrangement he would fulfill all his promises made to the Fathers, which included a blessing upon all nations (Gentiles.)

TO CONFIRM THE PROMISES MADE UNTO THE FATHERS — He had to be born under the Law to redeem the Jews, who were under the Law (Gal. 4:4, 5) Thus by fulfilling the Law and in no other way, could he redeem those under it. Thus fulfilling all righteousness (Matt. 3:15), he confirmed (certified, made sure as in Dan. 9:24) the promises.

15:9 — FOR HIS MERCY — Because God's promises were sure that the Gentiles could be blessed only through the Jews, by becoming Israelites indeed, first now by becoming members of Christ (as in Rom. 11:12), second under the New Covenant. Thus the promises may be sure to all the seed (Rom. 4:16), and all God's purposes be accomplished.

15:12 — AND HE THAT — "Even he that"

15:13 — NOW THE GOD OF HOPE — *Diag.*: "That hope."—the hope of vs. 4, that which the Scriptures shows for us—"the hope of immortality."

15:19 — AND ROUND ABOUT — *Diag.*: "In a circuit as far as Illyricum." Also the same in *Roth.* and *Syr.*

15:24 — I TRUST TO SEE YOU IN MY JOURNEY — "I hope in fact, when journeying through, to get sight of you."— *Roth.*

IF FIRST I BE SOMEWHAT FILLED — *Syr.* "When I shall have been satisfied in some measure with visiting you."

16:3 — AQUILLA — "Helpers in Christ Jesus" means more than merely entertainers who had received the apostles at their home; it meant that they had worked with him, not merely in tent making, but in his chief work as a Gospel minister. Priscilla is mentioned first here, before her husband, implying probably that she was the more efficient helper. Priscilla and Urbane are similarly mentioned, in the same language. The next verse gives mention of some of her services. (Vs. 4)

16:6 — GREET MARY, WHO BESTOWED MUCH LABOUR ON US — "Bestowed much labor **on us**," evidently not as a fellow worker, but

personal service, perhaps washing or mending. (*F268*) See 1 Tim. 2:9-15; Eph. 4:11, 12.

16:17 — AND AVOID THEM — Reprove them by avoiding them. Show them that you do not sympathize with such a strifeful, unholy Spirit. We are not to smite them or speak evil of them, nor to revile them in turn again, but simply to give our attention and smiles and cheering words to others, to such as manifest more of the Lord's spirit. To those who can be helped at all, such a course would be very helpful, far more so than fellowshiping with them, which might encourage them to feel that they had the approval of the pure in heart and noble in mind. We are to distinguish between such an avoidance and the totally different disfellowshipping and cutting off from the Body of Christ, by the Church, the latter can be done only in accord with Matt. 18:15-18. (*Z. '09-26; R.4318*)

I CORINTHIANS

The Church at Corinth had been founded for nearly five years (Date of this Epistle about A.D. 59, while Acts 18 was about A.D. 54.) and had enjoyed a wide range of divine providences. (*Z. '16-212; R.5923*)

1:26 — NOT MANY NOBLE, ARE CALLED — Pride is an important element in the fallen nature and must continually be reckoned with. Those who are less fallen than the majority of their fellows and who are therefore more noble by nature than the average of their fellows, are apt to realize this and to feel a certain amount of superiority and to pride themselves on it. Such, even if they are seeking the Lord, and aspiring to his blessing and favor, would be inclined to expect that they would be received by the Lord on some different basis from their more fallen, less noble, fellows. God's standard however is perfection, and he declares that everything not up to that standard is condemned; and every condemned one is pointed to the same Redeemer and to the same sacrifice for sins, whether he has suffered much, or comparatively less from the fall. These conditions of acceptance were sure to be more attractive to the mean and more fallen members of the race than to the more noble ones—the weak, the fallen ones feeling more keenly their need of a Savior, because they appreciate much more their own imperfections; while the less fallen, with a measure of self-satisfaction, are not much inclined to bow low before the cross of Christ, to accept justification as a free gift, and to approach on this basis solely, to the throne of heavenly grace to obtain mercy and find grace to help. They are more inclined to lean to their own understanding, and to have that well-satisfied

feeling which will hinder them coming by the low gate and the narrow way. (F89)

1:28 — TO BRING TO NAUGHT THINGS THAT ARE — Both to angels and man an illustration of the power of God to transform characters from base and despised to noble and pure, not by force, but by the transforming power of the truth, working in the called ones through the promises and hopes set before them both to will and to do of his good pleasure. (F89)

1:29 — SHOULD GLORY IN HIS PRESENCE — That no man should be able to boast that he had in any sense or degree merited the great blessings to be conferred.

1:30 — WISDOM, AND RIGHTEOUSNESS, AND SANCTIFICATION, AND REDEMPTION — These four illustrated in the Tabernacle: wisdom (leave Camp and approach Court); righteousness (justice) in court; sanctification (love) in Holy; redemption (deliverance, power to resurrect) in the Most Holy. (*Put in Bay*, p. 78). In the Court we get acquainted with divine justice, as unchanging, perfect. (Rom. 3:26)

2:2 — SAVE JESUS CHRIST AND HIM CRUCIFIED — Paul was a learned man, and many might ask him his opinion about music, art, or literature, but Paul says “I am not used to discussing those things; I have no message along that line. I speak only God’s messages, you will have to seek elsewhere for the information you ask.”

2:4 — OF THE SPIRIT AND OF POWER — The apostles did not cultivate a blind and superstitious reverence for themselves. (F232) The church did not sit at the feet of the Apostles with blank unreasoning minds, but with a disposition to try the spirits to prove their testimony.

2:8 — WOULD NOT HAVE CRUCIFIED THE LORD OF GLORY — Not Jehovah, but Christ. He will be in the Millennial age majestic, a king of Glory, and he will then rule in Jehovah’s name and power. (Mic. 5:4)

2:9 — PREPARED FOR THEM THAT LOVE HIM — The high condition to which the church is to be elevated is not described in the Scriptures because it is beyond the power of the human mind to appreciate.

2:10 — THE DEEP THINGS OF GOD — This would apply most to the Church.

2:16 — BUT WE HAVE THE MIND OF CHRIST — We are striving to lose and kill our own minds and have the mind (will) of Christ in us ruling. “This one thing I do.” “I am determined to know nothing among you but Jesus Christ and him crucified.”

3:13 — IT SHALL BE REVEALED BY FIRE — Fiery trials and false doctrines (winds). The only things which will stand will be those based on what God said and developed character in line with His will (metal and precious stones), and not human traditions (wood, etc.) and characters in line with them. Crystallized character requires zeal and labor to build, but hay and stubble can be stuffed in anywhere.

4:3 — I JUDGE NOT MINE OWN SELF — Some judge themselves too harshly. They forget that the Lord is not judging us according to the flesh, and that if we were or could be perfect we would need no Savior or Advocate. (*F410*)

4:4 — FOR I KNOW NOTHING BY MYSELF — “I myself can see nothing amiss in me as a steward.” (*F410*)

4:5 — UNTIL THE LORD COME — Here the Apostle shows that same thought as Jesus in the parable of Matt. 13:24-30; 36:43. “Let both grow together till the harvest” and in the harvest a different work will be done—separation of wheat and tares. The day of the Lord has now come, and in his hand the sharp sickle of present truth, which is doing the separating work. How could we have judged before this time as to whose hearts were loyal and true? But now in the Master’s presence, it becomes our duty as well as our privilege, to judge who is on the Lord’s side and who is against him. (Matt. 12:30 See Rev. 14:14 and Matt. 13) “Judge nothing before the time,” but then let your spiritual senses be exercised in observing and marking the heretofore hidden things, which the Truth in its effects is bringing to light

WILL BRING TO LIGHT THE HIDDEN THINGS OF DARKNESS

— The covered deformities of the creeds, etc. Where is the intelligent Calvinist today who would not like to bury his creed sea deep, and forever hush this wrangle that has been exposing its deformities for a few years past; and also where is the intelligent Arminian that is not trembling lest his turn may come next. (*Z. ’11-120; R.4802*) Everything is being dragged to the light whether men are willing or not, systems, business, government, etc.

AND WILL MAKE MANIFEST THE COUNSELS OF THE HEARTS

— Not merely the hidden darkness of creeds and systems of error, but also the hidden things, of individual character. (Luke 12:2, 3) It is the day of reckoning with the individuals of the church. We who have received the truth, before whose mental vision the plan of God has been spread out and carefully explained, now stand on trial, yea under the final tests of this trial, which is either to prove or disprove our worthiness of the promised reward; and many are falling and some stand. (Psa. 91:7) (*Z. ’11-120; R.4802*)

5:3 — THOUGH I WERE PRESENT — None but an Apostle would have the right so to judge. See Peter and Ananias and Sapphira in Acts 5:1-11. (*F412*)

5:4 — WITH THE POWER OF OUR LORD — Note that Paul did not act independent of the Church but in accordance with its powers delegated by Christ. “In the name (authority) of our Lord Jesus Christ, ye being gathered together (i.e. the church being assembled for a church trial), with my spirit (Paul’s mind or his judgment expressed in this letter; his advice, spirit—mind) with the power of our Lord Jesus Christ (i.e. the powers conferred on the church by Jesus, as expressed through Paul’s letters). So Paul was waking up the Church to its privileges.

5:5 — TO DELIVER SUCH AN ONE UNTO SATAN — To deprive them of fellowship of the brethren and the uplifting and strengthening influence of the meetings and the smiles and handshakes of the brethren, would leave them more exposed to the shafts and persecution of Satan and without the helps from the brethren, that he could in a measure work his will upon them, and such would soon (if good at heart) see the error of their course, miss the fellowship and long to return and have their help and fellowship. This would be figuratively delivering them to Satan.

FOR THE DESTRUCTION OF THE FLESH — Their human nature, consecrated to death, but withheld from sacrifice. Those who will not sacrifice themselves the Lord will be compelled to see to their sacrificing, in order to save their life (spiritual), and it will not be under joyous conditions, but bitter anguish.

THAT THE SPIRIT MAY BE SAVED IN THE DAY OF THE LORD JESUS — Though “castaways” (1 Cor. 9:27) as regards the prize, yet the Lord loves them for at heart they are friends of right and not of sin. Hence he will deliver them from second death by the great tribulation, that they may live. (*T69*)

5:6 — LITTLE LEAVEN — Leaven here represents sin, selfishness, error. Just as a bit of leaven put into dough will gradually permeate the whole mass, and if left to itself would sour and putrefy the whole mass; so also will a little sin, of selfishness, if allowed to remain in the church, or in the mind of a Christian, gradually poison the whole character.

5:7 — PURGE OUT THEREFORE THE OLD LEAVEN — The sinful tendencies of the old nature (Eph. 2:3), he gives some of the sins, represented by leaven in vss. 10, 11. This old leaven, the sinful tendencies of the old nature, was symbolized by the leaven of the wave loaves on Pentecost. (Lev. 23) We are to purge out the last remaining influences on our characters, put away all the desires, and sinful habits and thoughts of the old nature, which are corrupt. (Gal. 5:7-9) The difference between the little flock

and the great company is that one uses more zeal than the other to purge out the old leaven; their love for righteousness is greater.

Not merely working down the leavened mass occasionally and allowing it again and again to ferment, but are “casting it out” by constantly resisting sin, by cleansing our thoughts, words and deeds by the truth; and cultivating the blessed fruits of the spirit; love, joy, peace, etc. (Z. '11-184; R.4838)

THAT YE MAY BE A NEW LUMP, AS YE ARE UNLEAVENED —

Paul here addressed the church as unleavened, pure, cleansed through acceptance of Christ and the merit of his sacrifice. (1 John 3:3)

FOR EVEN CHRIST OUR PASSOVER IS SACRIFICED FOR US —

The church is no part of the Passover sacrifice. That was fulfilled by Jesus alone. The passover lamb was prepared whole, not a bone being broken, thus representing Jesus alone and not his “members” for in one of the Atonement Day sacrifices, the ram of burnt offering was cut in pieces and the parts washed, then laid with the head on the altar, thus representing Christ and his members separately, yet united, offered up to God—the members upon the merit of the head. The passover was not for all the people but only for the first born, though all partook of it. This symbolized therefore the work of Christ for the Church of the Gospel age, elsewhere called “the church of the first born.” The church has no share in her own deliverance, which is entirely a work of grace and love Divine. As the passing over of the first born of Israel led to the making of the Law Covenant, so this Gospel age leads to the inauguration of the New Covenant for the blessing of Natural Israel and the World; Moses typifying the Christ. (Z. '09-55; R.4334)

5:8 — LET US KEEP THE FEAST — The night time of the Gospel age is the antitypical passover night, in which the firstborn are in danger. The feast—feeding on the merit of Christ’s sacrifice, his blood drink, and eat his flesh (John 6:53, 54), as the antitypical passover lamb.

BREAD — Unleavened principles. (*Diag.*)

5:10 — YET NOT ALTOGETHER — Not altogether forbidding dealings. He would have them see it is one thing to have business dealings with the unsanctified and entirely different to recognize such as fellow members of the Body. The lowering of the moral standard would be no help to the transgressor. He would be more helped by seeing that his uncleanness separated him from the Lord’s people and if really spirit begotten he would more quickly and keenly realize his true position and repent. (F413)

5:10-12 — Syr. and Roth.—“But I say not with the whoremongers who are in the World nor (speak I) of the avaricious . . . otherwise ye would be obliged to

go out of the world. But this is what I wrote unto you. that ye commingle not, if anyone is called a brother and is a whoremonger etc., . . . For what business have I to judge them who are without? . . . those within the body judge ye, and those without God judgeth.” (*Sermon*, Lynn 12-13-08)

6:5 — JUDGE BETWEEN HIS BRETHREN? — “I perceive that not only are you unwilling to suffer injustice for the sake of peace and harmony in the body of Christ but worse, there are some among you will to do wrong and defraud—even their brethren.” (*F414*)

If God is selecting the church to be the future judges of the world, its members should certainly be no less fair and honorable and just in their decisions than the world, even now. (*F415*)

6:7 — TO BE DEFRAUDED — If you consider the decision unfair, rather than perpetuate the quarrels. (*F415*)

6:10 — NOR THIEVES, NOR COVETOUS, NOR DRUNKARDS — Only “overcomers” are promised a share in Christ’s Millennial throne. He who loses the mastery of his flesh to the extent of being a drunkard is certainly not an overcomer and not at that time in line for joint-heirship with Christ. (*Z.’10-135; R.4600*)

SHALL INHERIT THE KINGDOM OF GOD — If ye do these things ye shall surely fall and no entrance will be granted you into the everlasting Kingdom of our Lord and Savior Jesus Christ. (*F408*)

6:19 — IS THE TEMPLE OF THE HOLY GHOST — As in the future the Church will be the Temple of God, so each individual member of the Church of Christ who has been begotten of the Holy Spirit as a new creature, has to that extent God dwelling in his mortal body. The world in general are not temples of the Holy Spirit, however good or moral or kind or generous. No one becomes a temple of the Holy Spirit. That Spirit begetting constitutes him a New Creature, a son of God, even though only the will, the mind has been begotten again—even though the body is still an imperfect body of flesh. The new mind dwelling in the old body and using it, constitutes that old body thenceforth a temple of God and gives to that body a holiness or sanctity it did not have before. Now as the New Creature dwells in this mortal body, it is styled a tabernacle rather than a temple, because through sin and degradation it is impaired and not glorious. The word Tabernacles = that which is temporary, not permanent, not eternal. Our heavenly house, our spirit body will be the temple, but none can enter that perfect temple condition except by a share in the first resurrection. (*Z.’14-220; R.5503*)

6:20 — AND IN YOUR SPIRIT, WHICH ARE GOD’S — The *Siniatic*, *Vat.* and *Alex. MSS.* omit these words (*Tisch.*). They are not found in the *Diag.* or *Roth.*, but are in *Youngs*, the *Syr.*, and the *K.J.V.* The *R.V.* omits them.

7:19 — KEEPING THE COMMANDMENTS OF GOD — Paul found no objection to Jews continuing their national custom of circumcision. Evident also from his course with Timothy. (Acts 16:3) (See Gal. 2:3-5; 5:2; Acts 21:20-26) With many of us, it is the Lord’s will that we should abide in the vocation in which we were when the message of grace first reached us. The majority of the called the Lord evidently intends to instruct as his disciples while they are about their ordinary business. (*Z. '06-46; R.3720*)

7:25 — THAT HATH OBTAINED MERCY OF THE LORD TO BE FAITHFUL — “Mercy to be faithful.” (Luke 17:7-10)

7:29 — THE TIME IS SHORT — “The day will soon come when you also will be stricken in years. (Josh. 13:1) Time is rushing by. God has not given you a day too many. They are going fast. Suppose they should stop tomorrow and you never had another opportunity to gain a victory for him. You would give all the world for a chance to resist temptation or for another hard place in which to glorify God, as before you had dishonored him. The days once gone will never come back. You will not pass this way again. There will be no chance in heaven to learn holiness, to have patience with unholy people, or to love your enemies (there will be no enemies to love!). If you have not grace enough now to learn these lessons there will be no other chance for it. This is the only place in which you can be a soldier, or endure suffering, or show forth the graces of the spirit in trial. You will find abundant opportunities for that now in your homes. If there were no giants on the hill there would be no inheritance for you to gain and develop strength and confidence in God. Caleb conquered the Anaklin; he met them in the name of the Lord, and Hebron became significant of the place of friendship with God. If you find difficulties in your home, or enemies in your own hearts, or troubles anywhere in your life, God has given these to you as opportunities for victory. There you will find the crown of glory through victory, and through it the Land of Promise. It is always thus that God plants for you your paradise.”

9:26 — BEATETH — From a Greek word meaning to hit under the eye, the old time knockout blow, before Fitzinoumous brought out the solar plexus blow. The thought is that of a struggle to the death or disablement between the new will and the old will depraved; Paul does not parley but means to win and keeps giving the old will repeated knockout blows, whenever it regained consciousness. See *Strong’s Conc.*

9:27 — KEEP UNDER MY BODY — Our keenest fight is against the old nature with its perverted tastes, appetite, and will. As New Creatures we are

to fight the good fight of faith against our natural tendencies, to keep ourselves in the love of God, fully submissive to His will. (Z. '10-229; R.4443)

AND BRING IT INTO SUBJECTION — That it might become an efficient servant to the new will. Deal with it in a firm manner. As with a horse, not continue to break him every day but once for all that he might be put to some service. That it, the old body, be taught this lesson of submission, so that it may be a good useful servant to the New Will. (Z. '12-111; R.5001)

10:2 — BAPTIZED UNTO MOSES — Not unto Jehovah. So the world will be dealing with the Mediator of the New Covenant and not with Jehovah.

IN THE CLOUD AND IN THE SEA — This text shows that the right mode of baptism is immersion. The water was all around them and the cloud (also water) was over them, thus they were typically buried under water. No thought of sprinkling or pouring. (Z. '09-315; R.4497)

10:3 — SPIRITUAL MEAT — The manna, typical of the merit of Christ. (John 6:48-51)

10:4 — THAT ROCK WAS CHRIST — Showing how from Christ will flow a life giving stream.

10:6 — AS THEY ALSO LUSTED — The invasion of Darwinism among God's people may correspond with the invasion of quails, among the Israelites lusting after flesh as against the manna. Evolution ignores the Bible statements of the fall, the redeeming work of Jesus and ultimate blessing of world through his Kingdom and gives the people in their stead worldly doctrines for religious food; especially the view that man has evolved from the brute by natural inherent forces. This temptation on Christendom has resulted in many losing their spiritual hopes if not their spiritual lives. (Z. '13-198; R.5267)

Here as there, many in nominal spiritual Israel are not Israelites indeed but "hypocrites." Before us has been spread a richer table, but all do not digest and appropriate God's promises to the upbuilding of characters pleasing to God and fit for the Kingdom, and hence while feeding at the table, they receive the grace of God in vain. To these, as to those of old, the table which they delight in is sure to prove a snare, a trap, a stumbling block. These things are written for our admonition that we should be on guard as to how we receive and use the food now so abundantly supplied to us. Only those at least who have some hunger and thirst for righteousness and truth are at all welcomed at this table. It is the children's table and others than God's true children may gather and eat only the crumbs that fall from it. It

is the table of consecrated believers at which others have no right to eat. (Heb. 13:10) Typified by the shew bread, lawful only for the Priests to eat, if we are eating here we are either one of the Royal Priesthood, or else getting only the crumbs, through contact with the true children. The giving of all truth, and specially present truth. That object is the sanctifying or setting apart to God and to his holy service. The crumbs of truth are to awaken a desire for and to lead to the act of consecration or sanctification. The full table of bounties is for those who have taken the step of fully consecrating themselves, their wills and their all to the Lord—and the exceeding great and precious promises granted to them is that by these they might be strengthened and enabled to carry out fully their consecration even till death. (Z. '11-84; R.4782)

The object of our consecration and subsequent disciplining under the guidance and power of the truth, is the formation of character, for perfecting holiness in the fear of the Lord. (2 Cor. 7:1) What effect has the truth upon our hearts? We should ask ourselves, has the considerable knowledge of God's character and plan had the effect of puffing me up and making me feel that I am somebody? Has it caused a self satisfied feeling which ignores my own weaknesses and feelings and merely relies on God's mercy and seeks to exaggerate that mercy and to ignore Scripture texts which clearly show that "God is angry with the wicked every day." (Psa. 7:11), that the "Wrath of God is revealed against all unrighteousness" (Rom. 1:18), "and all unrighteousness is sin" (1 John 5:17), that "whosoever committeth sin (willfully) is a child of the Devil" (1 John 3:8), and "all the (intelligently and willfully) wicked will God destroy." (Psa. 145:20) Or has it caused me to feel more humble and dependant on the giver of all good and has it properly caused me to feel divine approval and rest and security, only under the merit of the precious blood when I am using my best endeavors for righteousness, godliness, purity and truth. This latter is the only legitimate and proper use of the truth. If the true view of God's character seen in his plan, and the exceeding great and precious promises held out to overcomers reaching our ears and hearts, fails to awaken there a love for things that are true, pure, etc., and a desire to cleanse ourselves from all filthiness of flesh and mind and to become more and more perfected in holiness—we are receiving the grace (favor) of God in vain; for it was given for no other purpose. And if we are receiving his favor in vain we may be sure it will be but a little while until it will slip from us and replaced by misconceptions. Let us therefore take heed lest our table, so bountifully spread for us by our Master, become a snare, trap and a stumbling block into blindness, into the outer darkness of the world, because of a failure to properly use its blessings already received. (Z. '11-85; R.4782)

10:7 — AS WERE SOME OF THEM — See also notes on Num. 14, 15, and 16. This temptation types the worshipping of self and the works of self, especially as evidenced in Higher Criticism, wherein religious leaders,

seemingly in self-love, set forth to the people the products of their own intellects as objects of worship instead of holding Jehovah, whom the Scriptures set forth as perfect is Wisdom, Justice, Love, and Power. The worship of money also. (Z. '13-198; R.5267) Also the Protestant Federation.

10:8 — NEITHER LET US COMMIT FORNICATION — This seems to represent improper combinations between spiritual and temporal things, as in the tendency to mix religion with pleasure and money getting, and religion with politics. This has caused much destruction of spirituality in Christendom. (Z. '13-198; R.5267)

10:9 — AND WERE DESTROYED OF SERPENTS — The fourth test called “tempting Christ” was a rebellion against Moses who typified Christ. The people desired to make a short cut through Edom, thus to enter the promised land, whereas Moses directed their course by a more circuitous route. So now there has arisen in all nominal churches an opposition to the narrow way of self-sacrifice—the wilderness journey toward Canaan of rest—a desire to make a short cut taking in the pleasures of this present world and its fellowship. This temptation is represented now in the official removal of restrictions upon Christian conduct, by which it has become popular for Christians to become theater goers, novel readers, game players, social and political reformers. There is a murmuring against the narrow way of discipleship, against the voice of the Lord through the Scriptures and against all those who walk in that wilderness. The fiery serpents have bitten many of these murmurers. Many are sick because of these bites, and only a recognition of the efficacy (the saving power) of Jesus’ blood can save them to everlasting life. (Z. '13-199; R.5267)

10:10 — AND WERE DESTROYED OF THE DESTROYER — The fulfillment of this is just upon us, and will be by far the most severe test and will mean the spiritual death of large numbers. It may be connected with the widespread murmurings against the Truth. See note Num. 15, 16.

10:11 — THESE THINGS — These things were actual occurrences, but they were recorded not from any real worth in them from a historical standpoint, or ethnological, but because there was a hidden meaning under them for us the church.

ENSAMPLES — (F206) In the Greek “ensamples” is “types.”

ENDS — Greek—“Harvests.”

COME — Greek—“Press down.” This would seem to indicate a special testing, pressure, connected with these Harvests. So we should have on the whole Armor of God in this evil day, that we may be able to stand. (Eph. 6:13) He suggests that in this harvest time some of us may feel too

self-confident and hence not sufficiently watchful or careful. (Z. '13-198; R.5267)

10:12 — WHEREFORE — This connects the danger of falling with Israel's failures.

10:16 — COMMUNION — The Greek having the clean and pure thought of participation, partnership, and not the unclean thought of the Greek word used in Heb. 10:29. All the members of the body of Christ have participation in the blood of Christ, all drinking of the one cup; and in the body of Christ, the one loaf now being broken, that through the operation of the New (Law) Covenant sealed with his blood, Israel and the world may be fed with the bread of life.

10:23 — ALL THINGS — There is a limited and unlimited way of using language. Evidently the Apostle has no thought of using this expression unlimitedly. It would not have been lawful for him to murder or steal, or do other things which he recognized as contrary to the divine will. He is discussing the proper liberties of Christians. Their one supreme law is supreme love for God and consequently a love for all mankind. This comprehensive law is binding on them—it is the Law of their being to disregard which would mean the loss of the Holy Spirit, which persevered in would mean the second death. The Lord's children are not governed by "Thou shalt" and "Thou shalt not," in respect to all the little affairs of life. It is left to them to apply the principles of this law of love to life's general affairs, including its trivialities. The Jews were under laws respecting various little details and the Gentiles had their customs, usages, laws. The Christian stands free from all these bound only by the one law of love. He may do anything that would not conflict with that law, but many things that would not so conflict might be inexpedient, inadvisable, because of the mental and moral condition of those about him who might misunderstand his course. (Z. '05-347; R.3666)

ARE LAWFUL FOR ME — By divine arrangement the Christian has a great deal of liberty to do good, to do everything that is proper, everything that will not injure himself or a brother or neighbor. Our liberties while apparently absolute are really limited. All the 'thou shalt not's' of the Law are removed but the essence of that law still remains, briefly comprehended in the statement: "Thou shalt love the Lord thy God and thy neighbor as thyself." The Christian is at liberty to do anything that does not conflict with this basic Law of the New Nature—the Law of Love. This appears at first sight to be a great liberty, but on closer examination it is found to give us much less liberty than others exercise, as they think, with propriety. Not only does the Law of Love so control us, because that is the divine standard of Justice, but additionally, God has invited and accepted us in Covenant relationship with himself under the Abrahamic Covenant, under Christ our

head, the Mediator of the New (Law) Covenant. Under this Covenant agreement with the Lord we are firmly bound to more than the Law or justice requires; we are bound to sacrifice our rights and privileges in the interests of others. (Z. '09-284; R.4478)

10:24 — BUT EVERY MAN ANOTHER'S WEALTH — The Apostle shows the basic rule that we who are Christians, who are truly consecrated to the Lord, have given up our own wills and preferences in every matter with a view to honoring the Lord and doing all the good we can in the world in his name. He urges therefore: "Let no man seek his own but every man another's welfare." This might seem to mean that we are to be entirely regardless of our own welfare that we may accomplish all the good possible for others, yet we would not be doing violence to the general tenor of the Scriptures to suppose the Apostle means that we are not to seek our own welfare merely, but are to keep in view also the welfare, the interests of others; so that where these would conflict we would be ready to make any reasonable and proper sacrifice, especially on any matter which would relate to the Lord and his Gospel message, because we are God's ambassadors and representatives of the truth, his message in the world. (Z. '05-348; R.3666)

10:25 — ASKING NO QUESTION FOR CONSCIENCE SAKE — Those who are advanced enough in the knowledge of the truth to appreciate the fact that the idol is nothing and that the offering of meat to that idol would in no way affect it. Such might properly use their liberties and eat the meat, asking no questions but remembering that the earth is the Lord's and the fulness thereof and accepting the food as part of the Lord's bounty, they may give thanks for it and eat it regardless of where it has been whether offered to an idol or not. (Z. '05-348; R.3666)

10:27 — ASKING NO QUESTION FOR CONSCIENCE SAKE — The Apostle Paul was thus in some degree stepping beyond the decree of the council at Jerusalem; but while standing up for all that the Jerusalem Council advocated, in so far as it would have any bearing or influence upon others, he nevertheless would recognize the liberty of God's people, that they are under no law except love. That Law would have a restraining influence along the lines of eating meat offered to idols. It would bid us be careful not to stumble the conscience of others, but otherwise it would not restrain us. The one discerning his liberty may eat food respecting which he may have his suspicions that it was offered to an idol, and ask no questions about it, so that no one else's conscience may be involved.

10:28, 29 — In Corinth nearly all the meats sold in the butchers' stalls (the "shambles") was meat that had been offered to idols. The people, not knowing the true God, in exercising their faculty of veneration had come to suppose that all meats should be first offered to heathen idols in order that the partaking of them might have a blessing and be to their health. Meat of

any other kind was scarce. If Christians were invited to a feast by some of their unbelieving friends or relatives, such as a marriage supper, they would in all probability sit down to meat that had been offered to idols. What then should they do? "If my own conscience reproves me not, why should I put myself under bondage in the matter if it will in no wise affect the interest or conscience of another? But if the conscience of another were involved the Golden rule would immediately operate, and forbid us doing anything that would stumble or injure the conscience of a brother and break our influence over him. (Z. '05-348; R.3666)

The brother of strong mind, discerning the situation, might eat with impunity; while his neighbor, less strong in mind might be influenced by his example to eat to the injury of his conscience he might be led out of the way altogether, and so we would have destroyed him for whom Christ died. (Rom. 14:15)

10:29 — JUDGED OF ANOTHER MAN'S CONSCIENCE? — If it is not my own conscience which reproves me why need I put myself under bondage in the matter if it will in no wise effect the interests or conscience of another?

10:30 — FOR WHICH I GIVE THANKS? — Everything that we receive is a gift from the Lord, and anything that we can render him thanks for would be proper for us to use in a becoming manner; and none would have a right to condemn us for so doing. None should speak evil of us for doing a thing that we can do with good conscience and with prayer and thankfulness. (Rom. 14:3)

10:31 — DO ALL TO THE GLORY OF GOD — But on the other hand, however, while they have no right to criticize us, we have the right to judge our own conduct and to restrain ourselves and to determine, as the Apostle elsewhere explains, that if eating a certain kind of food would cause the stumbling of others we would gladly agree never to use that kind of food. We are to see our liberties and to use them according to our judgement of the Lord's will, because all things are given us richly to enjoy. (1 Tim. 6:17) Eating or drinking, whatever we do, do all to the glory of God. (Z. '05-349; R.3666)

10:32 — NOR TO THE CHURCH OF GOD — But when we see that anything in our lives, however right it may be of itself, would be a hindrance to the spread of the Lord's cause, a dishonour to the Truth in the sight of others, it is for us to sacrifice that thing, to deny ourselves that right or privilege or liberty, and give no occasion of stumbling to Jew or Gentile or to the Church of God.

10:33 — EVEN AS I PLEASE ALL MEN — He does not say that he succeeded in pleasing all men, for he was stoned, beaten, etc., for his loyalty to the Lord, and that loyalty meant the disapproval of men. He means that he sought, so far as loyalty to the Lord and to righteousness was concerned to do or be everything for the advancement and blessing of the people.

THAT THEY MAY BE SAVED — What a noble character was St. Paul! How willing to lay down his life for the brethren! Yea and in the hope of turning some from being aliens and strangers to make of them brethren through the grace of God! Let us cultivate this Spirit. (Z. '05-349; R.3667)

11:5 — HER HEAD UNCOVERED — Not in general meetings, but in the social meetings for prayer and testimony, and not for doctrinal teaching.

11:7 — BUT THE WOMAN IS THE GLORY OF THE MAN — This would intimate that the church is the glory of Christ (Eph. 1:12; 1 Thes. 2:19, 20) because she reflects his character and is the result of his work. (Z. '10-136; R.4601)

11:10 — ANGELS — Messengers—the chosen elders of the church; who specially represent the Lord as the head of the Ecclesia. (F272)

11:25 — WHEN HE HAD SUPPED — Showing they drank of the same cup as he. See Matt. 20:22, 23; Mark 10:38, 39.

11:26 — DRINK THIS CUP — The Lord gave this cup to us that we should all drink of it. Not that we should all have exactly the same experiences he had but we must all drink of the cup of suffering and death in the Father's own way. Jesus was the perfect one and the Father dealt with him in a very particular manner. In our cases the experiences would be different; because of our imperfection we could not be dealt with from the standpoint of perfection. We are therefore not to think of our cup as a definite, fixed program, as was the Master's, but rather that the Father permitted us to have a share in the cup of death with His Son. Our cup is supervised by our Saviour, although it **is** the cup poured by the Father; for it is the Father's program. In the Master's case the cup was necessary for the sins of the whole world. In our case it is not necessary, but it has pleased the Father to grant us a share in the sufferings and glory of our Lord. Jesus makes good our deficiencies and develops our characters, fashioning us into his own glorious image. Without this supervision of our cup by our Lord we might be very poorly developed in many qualities, therefore our cup needs to be specially supervised. And so he assures us that while the necessary experiences are coming to us at the same time his grace and his strength will be sufficient. (Z. '14-86; R.5422)

YE DO SHEW THE LORD'S DEATH — Because the flesh of the church is counted as the flesh of Christ, we bare about in our body the dying of the Lord Jesus. (2 Cor. 4:10) We show it forth as a spectacle unto angels and to men. His death and ours with Him.

TILL HE COME — While we believe our Lord has been present for a number of years, during the Harvest, yet this does not hinder us from continuing the blessed Memorial of His death. He meant that we were to continue to celebrate His death until at His second coming the full harvest work of the age be completed and the entire body of Christ be received into glory, then drink the new cup with Him. (*Z. '14-83; R.5420*)

11:28 — LET A MAN EXAMINE HIMSELF — See that his heart is perfect. Let him note the weaknesses and filthiness of his fallen fleshly nature and seek to cleanse himself, particularly his heart and outwardly as complete a cleansing of the flesh and tongue as is possible. (*F409*)

11:31 — IF WE WOULD JUDGE OURSELVES — The condition of those who fail to keep their record clean before the Lord is a very sad one. After, the first offence or second, they say—"I cannot go to the Lord again; I will go to sleep and forget it." They awake in the morning out of harmony with God. But they think, "I cannot help it." At night the thought that all is not right with the Lord comes again. "I know I have had plenty of difficulties today and more failures; but I cannot go to God. It is of no use." So the breach widens. They forget the great mercy of God. They forget that "as a Father pitieth his children, so the Lord pitieth them that fear him." (Psa. 103:13) We should clean up our records with the Lord every day. (See note on 1 Cor. 10:6) We should retire every night just as though we knew we would not wake up in the flesh. In the morning our first thought should be—"How can I please the Lord today and be helpful to others and especially how can I overcome myself."

Some who fail to take advantage of the grace offered for every time of need gradually get so far off from the Lord that they scarcely think of it any longer. They have a reverence for God, but they do not love Him. He is not close to them and they know it. They know the right way but feel they cannot walk in it. They realize they have spots on their robe but they try to put the thought behind them. (*Z. '16-212; R.5924*)

12:7 — SPIRIT IS GIVEN TO EVERY MAN TO PROFIT WITHAL — We hereby see that the holy spirit operated in a special way upon the early Church. Some had the gift of tongues, others the gift of healing, etc., while some had several tongues or languages at their command. Some apparently, the apostles, enjoyed all of these gifts.

A little reflection will show almost the necessity of the gifts to the church in its infantile stage. The Apostle explains the character of some of their religious meetings: they met and one had a Psalm, another a prayer, another an unknown tongue, another its interpretation, another a gift of prophecy, etc. Their meetings were thus made interesting and profitable. The prospect of messages from the Lord in unknown tongues, and of getting an interpretation of these would draw the believers together, maintain their interest, and help to give food for thought and discussion. They had no Bibles at first. The New Testament was not yet written, the Old Testament only on parchments which were not only clumsy to handle, but very expensive and the synagogues which could afford a complete copy were very fortunate, and these copies were kept with great care, and merely read from on the Sabbath in the hearing of the people who attended. The apostle exhorted the church in general to not only covet and desire these gifts, but to recognize a distinction between them (vs. 31), some preferable to others. He suggests further that one who had the gift of tongues should pray that he might receive the gift of interpretation of tongues. (1 Cor. 14:5, 1, 13)

12:13 — BAPTIZED — This means “immersion.” The anointing or baptism of the Holy Spirit came first upon Our Lord Jesus, extended down to the church at Pentecost and has been with the church as an anointing ever since. Thus we come under the anointing. The result is two-fold. We become, first of all members of Christ in the flesh, and He accepts and treats us as such. We are first baptized or immersed into death—His death, his baptism. Then the figure changes and we are raised up out of this baptism into death, as New Creatures. Thereafter our flesh is counted as His Flesh. So our relationship to Christ is two-fold—one appertaining to the flesh and the other to the Spirit. See Acts 9:4, 5. (Z. '14-38; R.5393)

12:21 — I HAVE NO NEED OF YOU — The apostle is not taking the Great Company into account at all, but rather refers to the aim and hope set before each one, whether we make our calling and election sure to one of these places in the Body or not. There is only one call. (Z. '10-245; R.4654)

12:28 — HATH SET SOME IN THE CHURCH — These gifts are not forced upon the church, and those who neglect them, when offered, experience a corresponding loss. The Lord set these in the Church at the beginning and thus gave us the ideal Church arrangement, leaving it to his people to follow the pattern thus set them and to have proportionate blessings, or to ignore the pattern and to have corresponding difficulties and disappointments. (F241)

12:29 — ARE ALL WORKERS OF MIRACLES? — These gifts in the church had prevailed for several years at the time the Apostle addressed the saints at Corinth, whom he exhorted that they should desire the best gifts. (vs. 31) He found them like children interested most in speaking with

tongues, and gently reproved them for considering these a high attainment and an evidence of great favor with God. Not that he discouraged the speaking with tongues, for as he explained (1 Cor. 14:18) he could thankfully say that he spoke with more tongues than they all. But he did wish them to realize that they might have these gifts and yet come very far short of being acceptable to the Lord. He would have them understand that the “fruits of the spirit” were a higher manifestation and better testimony than the gifts. The “gifts” were: miracles, tongues, interpretation, etc. (vs. 28); the fruits: faith, hope, joy, love. In vs. 31 he shows that while they should enjoy the best gifts, yet the fruits of the spirit were still better.

12:31 — SHEW I UNTO YOU A MORE EXCELLENT WAY. — This more excellent way should actuate every child of God, namely the acquisition of the fruits of the Spirit of Love, the Spirit of God and their development.

13 — See Z. '09-229; Z. '16-214, 115; R.4442; 5884; 3150.

13:1 — A TINKLING CYMBAL — To better show the greater value of the “fruits of the Spirit,” he gave an illustration (vs. 1). As a brass horn will make a noise when blown, yet not have appreciation of itself, so some possessing the miracles, gifts of tongues, etc. might exercise these in a perfunctory manner, and be lacking of the real spirit of the Lord and his truth. The power to work miracles might be there and operate through them, and yet they may have no more relationship to it than have the cymbals to the power which strikes them.

13:2 — HAVE NOT CHARITY, I AM NOTHING — Taking the still higher gifts of prophecy and understanding of mysteries, and knowledge, and even the attainment to the position of mountain-moving, all these would amount to nothing unless the fruit of the Spirit were developed—love. These various gifts might serve a purpose, but without love the purpose would be only for others, and not a blessing to the individual himself.

13:3 — IT PROFITETH ME NOTHING — Continuing the comparison still further—even generosity is not sufficient. For though he gave all his goods to the poor and his body to be burned in his faithfulness to the Lord, yet if he did not develop the great fruit of the spirit—Love, he could have no lot nor part with the Lord in his kingdom. If the primary influence in these matters were not love, all the sacrifice, all the labor, all the self-denial, even the burning, would profit nothing.

13:4 — SUFFERETH LONG — Hence is not quickly tempered, irascible.

ENVIETH NOT — Does not covet the blessings and favors others are enjoying.

IS NOT PUFFED UP — Not boastful or proud.

13:5 — DOTH NOT BEHAVE ITSELF UNSEEMLY — Is not ungracious, unkind, rude, impure, improper.

SEEKETH NOT HER OWN — Is not selfish, grasping or neglectful of the interests of others.

IS NOT EASILY PROVOKED — Means excited or roused to anger. Love can be justly provoked as with God. (Jer. 8:19) God's love held in abeyance has bided its time to be revealed to astonished man when the due time has come. Let us be kind and forbearing one with another, seeking to put the kindest construction upon the words, the actions and natural tendencies of one another, remembering our own peculiarities and foibles. Let us remember that each of us is blemished by the fall and those of the brethren who try us most may have had hereditary tendencies and environments in early life of which we are not aware and which would make us very pitiful if we knew. Let us remember also that we may be altogether unaware of some of our own weaknesses and mannerisms which may grate upon others.

Love looks out and sees that the whole world is in much difficulty through the fall. And love says—be gentle toward all, be meek, be forbearing. We are ever to remember that we are in a world of sin, sickness, death. From this viewpoint love will not be easily provoked, but will think kindly and sympathetically of others. We note injustices. We ought to note it. But it is not our province to flay, to inflict punishment. We see acts committed that shock our moral sense. We ought to say to ourselves—I believe that act to be criminal, but it is not for me to settle with the wrongdoer. God knows to what extent the individual is to blame. I do not. It is my duty as far as possible to view him from the standpoint of sympathy. It is my duty to assist him if it is in my power and I have proper opportunity, but even in this I am to be wise as a serpent and harmless as a dove. (*Z.'15-6,7; R.5603, 5604*)

THINKETH NO EVIL — Does not imagine unkindness or rudeness, or seek to interpret the words or conduct of others unkindly.

13:6 — BUT REJOICETH IN THE TRUTH — Will have no satisfaction in the adversities coming upon even its enemies.

13:7 — BELIEVETH ALL THINGS — Disposed to believe everything that is favorable and all that is possible of good.

HOPETH ALL THINGS — Hopes for the best in everyone with whom they have to do.

ENDURETH ALL THINGS — Will submit to many unkindnesses and will credit these largely to weakness or poor judgment, or fallen nature.

13:8 — IT SHALL VANISH AWAY — The apostle here distinctly foretells the vanishing of these gifts. He clearly intimates that the reason for the discontinuance is that the church would gradually come into a more developed condition in which these gifts would no longer be necessary, but give place to a higher, nobler and more certain manifestation of the indwelling of the Holy Spirit—Love. (vs. 9) He illustrates this growth by the figure of a growing child. (vs. 11) We have not yet reached the standard of perfection and full membership in Christ, nor will we until our change in the First Resurrection, but as members of the Lord's body we properly have made progress from the infantile condition at the beginning of this age. This is in harmony with the apostle's statement that milk is for babes and strong meat for those more developed, and that we should grow in grace, knowledge, and love. (Heb. 5:14; 1 Pet. 3:18)

So gradually the New Testament grew—the four Gospels, Epistles of Paul, Peter, James, John, etc., and with this growth of written instruction, the necessity for the gifts proportionately died away. They were not necessary, as at first, for the establishment of the church nor for its instruction. In harmony with this the Epistles generally make comparatively little mention of the gifts, but persistently counsel the putting away of the filth of the flesh, and the cultivation of the fruits of the Holy Spirit.

13:13 — BUT THE GREATEST OF THESE IS CHARITY — So the Apostle concludes that love is the principal thing, far beyond all gifts, however honorable and useful they may be. While the gifts would depart, this grace, this fruit of the spirit, love, would continue down to the end of the age—yea and go far beyond into the eternal future; so in verse 13 he says that these fruits will abide, and the greatest of them all is love (placed last in 2 Peter 1:7). It will not only be the one essential quality without which we cannot gain an entrance into heaven and life eternal, but it will continue throughout eternity to be the quality or characteristic of all who shall enjoy divine favor forever. These fruits of the spirit represent a development of character under divine guidance and assistance and are therefore far superior to those miraculous gifts of the early church, which indicated no special character development, but were merely intended to be witnesses and encouragements. (*N-2-4-07*)

The church had faith even before it partook much of the spirit of love; then the work of faith became a labor of love; and they needed the patience of hope, to keep them going; they were not getting their rewards immediately, but were willing to go on and wait for reward. Thus it will continue until the works of faith and the labor of love meet their reward in the fulfilment of

the Lord's promise. So all are linked together and all increase together.
(Z'11-28; R.4750)

14:10 — SO MANY KINDS OF VOICES — Languages, tongues. (*Roth.*)

WITHOUT SIGNIFICATION — Without meaning. (*Diag.*)

14:12 — EDIFYING OF THE CHURCH — Seek mostly those gifts which will upbuild the church.

14:16 — UNLEARNED SAY AMEN — Showing we should be careful to what we say "Amen."

14:24 — HE IS CONVINCED — Convicted of his sin through the influence and example of all. The influence of the Holy Spirit will have its effect on him.

OF ALL, HE IS JUDGED — "He is searched by all" (*Roth.*) i.e. all do their part by influence to make his heart condition become manifest to himself and show him his need of a Savior.

14:25 — MADE MANIFEST — "The secrets of his heart are being made manifest." (*Roth.*)

THAT GOD IS IN YOU OF A TRUTH — A wonderful testimony which should be true of our meetings.

14:26 — HOW IS IT THEN, BRETHREN — How is it with you? Is it as verses 24 and 25? Don't you know that when you come together etc. . . . and there is confusion? It should not be so. Let all be done orderly.

14:27 — AND LET ONE INTERPRET — The Apostle wished to show the necessity for order, and not have a babel and confusion, (vs. 33) speak by course (*Diag.* in succession) and let one interpret. By course—by turns. (*Roth.*)

14:29 — LET THE OTHER JUDGE — Not at a time, nor not more than two or three at one meeting, so as not to give too great diversity of sentiment at one session. Prophets—public speakers. "Let the others be discriminating" (*Roth.*) i.e. be testing what the speaker says, by the Bible.

14:35 — ASK THEIR HUSBANDS AT HOME — They could suggest their views or make queries through their own men, husbands or brethren with whom they were intimately acquainted, or with whom they talked on their way home from meeting. Home here means family or acquaintance (for one

who has no family or home). Let them ask their questions through or of the males of their acquaintance.

14:36 — WHAT? — The Apostle reprimands their audacity in thinking to inaugurate a proceeding not recognized as proper by others of the Lord's people.

CAME THE WORD — Message. See Eph. 4:11, 12; Rom. 16; 1 Tim. 2:9-15. (*F269*)

OF GOD OUT FROM YOU — Originating with you.

OR CAME IT — From elsewhere (the Apostles).

14:38 — LET HIM BE IGNORANT — Confess that he is ignorant and not try to appear wise.

15:1 — PREACHED UNTO YOU — And which he received by inspiration and revelations from Christ. (Gal. 1:1)

15:2 — KEEP IN MEMORY — "Hold the beginning of our confidence steadfast unto the end." (Heb. 3:14; 1 Tim. 6:14; Heb. 2:1)

UNLESS YE HAVE BELIEVED IN VAIN — This shows us how important faith is to present salvation. Whoever cannot believe, whatever the reason, cannot be saved in the present time. Whoever has not heard this Gospel, as the heathen, is not saved in ignorance, and whoever has heard the Gospel and does not keep it in memory, and thus loses its power, will miss the present salvation. The Gospel might be kept in memory and act on the heart. Received God's grace in vain.

15:3 — I DELIVERED UNTO YOU FIRST OF ALL — As of primary importance. (*Z.'08-181; R.4187*)

15:4 — TO THE SCRIPTURES — This much of knowledge is necessary to anyone who would be a true believer, a Christian. Hence the heathen, who have not this knowledge, this faith which justifies, are not believers and are not saved yet, not justified. It recognized our sins and Jesus' death as our ransom price and his resurrection as evidencing the satisfaction of divine justice, and that the Redeemer lives to carry out the glorious features of our salvation. (*Z.'08-181; R.4187*)

15:5 — THEN OF THE TWELVE — He recounts the evidences of our Lord's resurrection, evidently confirming himself to the appearances to the Apostles. He leaves out Cleopas, one of the two with whom Jesus talked on the way to Emmaus, leaves out the appearance to Mary and to the other

women on the day of the resurrection. The Apostles were among the 500 brethren. He is summing up the very strongest kind of evidence on the resurrection. (*Z.'08-181; R.4187*)

15:8 — AS OF ONE BORN OUT OF DUE TIME — One born of the spirit before the due time. Paul saw Jesus not as a natural man, but as a glorified spirit being, above the brightness of the sun at noonday (Acts 26:13) just as the church will see him, when they are born of the spirit in the resurrection change. Paul being only a man was blinded by a mere glimpse of his glory, and it required a miracle to restore him to even partial sight. He saw Jesus “as he is,” not as he was, he saw him as one would who was born of the spirit, but it was before the due time, before he was born from the dead, and therefore when he was unable to endure it. The church in their resurrection change will not be stricken down, blinded, as was Paul, for they will then have bodies like Jesus’ own glorious body. (*B134*)

15:12 — THAT THERE IS NO RESURRECTION OF THE DEAD? — The apostle is combating the heathen theory that there would be no resurrection of the dead. Some claimed they would never rise (like the Sadducees) and others that in the moment of death they became more alive than ever. Those to whom Paul wrote were short-sighted, claiming still to believe in Jesus’ resurrection, but had dropped the thought of the necessity for the resurrection of others. Paul seeks to reestablish them, showing that all hope they had received as Christians was dependent on Jesus’ resurrection, that a dead savior could not help us. How is it that you do not see the importance of the resurrection of the Church? If it was so important in respect to our Lord, is it not equally so for the church and the world? If as some claim, the doctrine of the resurrection is foolish, then Christ is not risen. (*Z.'11-99; R.4791*)

15:16 — THEN IS NOT CHRIST RAISED — “What matters it if he is not risen?” Then all our preaching and all your faith is vain. If the resurrection of Christ was necessary, then the resurrection of the Church and the world is also necessary. (*Z.'08-182; R.4187*)

15:18 — WHICH ARE FALLEN ASLEEP IN CHRIST — Christ is the title of our Lord as the new creature, and of his office; while Jesus is the name for the Redeemer, through whose sacrifice comes to all men an opportunity to share in a resurrection of the dead. (*Z.11-103; R.4793*)

15:23 — IN HIS OWN ORDER — Or class, thus intimating from the divine standpoint that there are numerous classes of the dead.

CHRIST THE FIRSTFRUITS — The Church as a whole, Head and body.

AFTERWARD THEY THAT ARE CHRIST'S AT HIS COMING —
During the Millennium, his second presence.

15:29 — WHY ARE THEY THEN BAPTIZED FOR THE DEAD? — The church is baptized into Christ's death, a sacrificial death, for the dead world. Hers is part of the sin-offering for the world. If the dead world in general rise not at all, why are the church baptized for them? If the dead rise not, all our sacrifice is of no avail to the world, we had better enjoy life while we can.

15:45 — ADAM WAS MADE A LIVING SOUL — A sentient being (see note Gen. 2:7) or a living, breathing creature. He was a picture of the second Adam. (Rom. 5:14)

THE LAST ADAM WAS MADE A QUICKENING SPIRIT — A life-giving spirit being. Jesus is scripturally and properly already styled the second Adam, not because he has already given life to Adam's race, but because he now is the one who in due time will do so. Just as at birth he as a man was called the "Savior" prophetically foretelling his future work, though he then had not saved anyone. (*Z. '10-54; R.4556*)

The subject of giving life may be viewed from various standpoints. To a certain extent, the mother, as well as the father of a child is the life-giver, in the sense that the father could not have given it life without the mother. And yet, strictly speaking the father alone is the life-giver. So the Bible uses this natural illustration of earthly life-giver to illustrate a great spiritual truth. The world is dead in Adam—under sentence to death. Jesus has given the ransom price. By virtue of so doing he has the right if he wishes to become the life-giver to Adam and his race. The life-rights which he will give to them will be those which he himself laid down. But as Jesus, by the will of God has associated the church with himself, both in the sufferings of the present time and in the glory to follow, she will have to do with the giving of life to the world. In representing this she is illustrated by Mother Eve and by woman-kind in general. It will be the work of the church to nourish the world of mankind—to nourish the spark of life which they will receive from the Redeemer. Under this nourishment and care the world will be permitted to rise up out of sin and death conditions to perfection. Thus the church will have to do with the life giving, but merely as the associates of Jesus. The Ransomer, Jesus, is the one, alone, who can dispense his own life rights. Any work which we may do in connection with it will be as his assistant.

15:47 — FIRST MAN . . . EARTHY — The natural man however well disposed is of the earth, earthly; this does not mean that he must be sensual, devilish, degraded, for on the contrary some natural men have very fine characters indeed, considering that they are sharers with all men in the degradation of the fall. Adam was thus a natural man, in his perfection, the

image of God. He could not set his affections on things above, for he had no revelation respecting them, no hopes or prospects centered there. His interests in harmony with his nature, were earthly, so will it be also in the future age. (Z. '07-4; R.3914)

IS THE LORD FROM HEAVEN — Adam truly was the first man, but our Lord as the “Man Christ Jesus” was not the second Adam and did not do the work of the second Adam. The first Adam was the Father or life-giver to his race, Eve being associated in the generating; but the result was a dying race. The plan of God proposes that the second Adam shall take the first Adam’s place as the father or life-giver to a race of human beings who shall possess the earth and enjoy it. Not as the Redeemer but as the Father or life-giver to man does our Lord correspond to Adam—as the second Adam. This office will he hold during the Millennium. He waits till the church, his bride, as the second Eve shall be with him in glory and honor and power. Adam generated no children till the first Eve had been taken from his side. The second Adam will generate no children till the church, the second Eve, shall be perfected and presented to him as his joint-heir and help mate in the kingdom and its work of regeneration. (Z. '10-54; R.4556) This at the second advent.

15:48 — AS IS THE EARTHY — “Like the earthly one” (Adam). (See vs. 47)

SUCH ARE — “Will be in the resurrection.” Paul is here talking, as in back verses, of the resurrection.

THAT ARE EARTHY — “The earthly ones.”

AND AS IN THE HEAVENLY — “Like the heavenly one.” (Christ) (See vs. 47)

SUCH ARE — “Will be in the resurrection.”

THEY ALSO THAT ARE HEAVENLY — “The heavenly ones.”

15:49 — AND AS WE HAVE BORNE THE IMAGE OF THE EARTHLY
— “We” means the church.

EARTHLY ONE — Adam.

WE SHALL ALSO BEAR THE IMAGE OF THE HEAVENLY —
“Heavenly one”—Christ. (Rom. 6:5) (Z. '10-54; R.4556)

15:50 — FLESH AND BLOOD — Flesh and blood is human nature. See e.g. Matt. 16:17; John 3:5, 6; 1 Cor. 15:50. (Z. '11-102; R.4793)

II CORINTHIANS

1:21 — NOW HE WHICH STABLISHETH — The Apostle is here addressing the church at Corinth, recognizing that this congregation are co-laborers with him, accepted of God as members of Christ, the anointed. This implies that God does the calling of those who come to him. (John 6:44) It implies a previous invitation—the Apostle says no man taketh this honor to himself. Even Jesus could not have taken to himself the honor of being a priest and king. He could not say (like Lucifer) “I will be a priest, I will be a King!” As God called Jesus to be the great head over this ecclesia or body, so through Jesus He had invited us to become its members. As we conform to the terms and are made acceptable through our great Advocate, we are then set in the body, anointed. It is not a happen-so, but we are set. And we shall continue in this position unless, because of unfaithfulness we shall be blotted out and the crown apportioned to us be taken away. He who sets us, establishes us, and has anointed us of the Holy Spirit and thus made us members of this holy company is God, the Heavenly Father. It is not the province of even our Redeemer to set us, and anoint us. “God hath set every member in the Body as it pleaseth Him. All things are of the Father and by the Son; hence this anointing comes from the Father. (Titus 3:6) Nevertheless the channel is the Lord Jesus; the Holy Spirit which the Father has given to Jesus, he has shed forth upon us. The Father authorizes it, the son sheds it forth. (Z. '14-213; R.5498)

2:16 — DEATH UNTO DEATH LIFE UNTO LIFE — To some the demands of our consecration appear onerous, burdensome. They have an odor of death that repels them, and leads on to Second Death. To others the ways of the Lord and the requirements of his holiness have a sweet odor, a life odor, bringing refreshment. Such an appreciation of the divine goodness and plan, the Apostle refers to as a sweet odor of life, and tending and leading up to the glorious life condition which they shall share in the Resurrection of the blessed. (Z. '09-72; R.4345)

AND WHO IS SUFFICIENT FOR THESE THINGS? — There is a tremendous strain of responsibility upon all who minister the Lord's truth. How can any of us fully grasp and comprehend the value of present opportunities? And how can those who, in the name of the Lord, present his message sufficiently realize the weight of responsibility attaching? (Z. '09-72; R.4345)

3:3 — IN TABLES OF STONE — The Decalogue, vss. 7, 6. The ministration of the Spirit of the Law is the more glorious. See Heb. 7.

BUT IN FLESHLY TABLES OF THE HEART — Letters which man will read in the Millennium. God's letters to men.

3:6 — ABLE MINISTERS OF THE NEW TESTAMENT — Christ and the Church now minister to or serve that New Covenant in various ways: 1) In gathering the members of the body of the great Mediator. 2) In learning and teaching to others the lessons necessary to qualify for the position. 3) In preparing the blood with which it is to be sealed—"his blood," "Jesus' blood;" appropriated first to the church and after having served its purpose in the justification of the church to be passed on for the blessing of the world through the sealing of the New Covenant with Israel. (Z. '09-312; R.4495)

3:12 — WE HAVE SUCH HOPE — Such a glorious hope, the High Calling, the anchor.

WE USE GREAT PLAINNESS OF SPEECH — For we speak to those also who have this hope, "we speak wisdom among them that are perfect" (1 Cor. 2:6) to those spiritually begotten, who can understand spiritual things, we need not speak in types. "The time cometh when I shall no more speak to you in proverbs but will show you plainly of the Father." (John 16:25)

3:13 — WHICH PUT A VAIL OVER HIS FACE — Typifying a veil between the natural and the spiritual. The Israelites being natural men, stiff-necked, without much faith, could not see the spiritual fulfilment of their Law in Christ. It was not then the due time. But if humble, the veil would be taken away when Christ came.

THAT THE CHILDREN OF ISRAEL COULD NOT STEDFASTLY — Steadily, with clear vision. It was not time for spiritual things to be understood.

LOOK TO THE END — The consummation, the fulfilment, the antitype. They could not see that their Law and service merely pointed to the more glorious antitype.

OF THAT WHICH IS ABOLISHED — The Law Covenant arrangement. The Jew passed directly from Moses into Christ.

3:14 — BUT THEIR MINDS WERE BLINDED — Because of pride and self-will and prejudice and greed, they were blinded. What should have been for their blessing became a stumbling stone to them. (Rom. 11:8-10; Psa. 69:22, 23) They had not faith. (Heb. 3:19)

WHICH VAIL IS DONE AWAY IN CHRIST — *Diag.*: “not discovering that it is done away in Christ.” He has opened up a new way of life, enabling us to understand spiritual things.

3:15 — IT — Their heart, or as in *Syr.*: “but when any of them is turned unto the Lord the veil shall be taken away from him.” Or when at the second advent their heart is turned, their blindness will pass away.

3:17 — THERE IS LIBERTY — This spirit of liberty had a wonderful effect on the early church. It broke from them the shackles of superstition which firmly held their fellow men. It gave them broader, deeper views of human rights and human responsibilities. It taught them that all men are sinners and that the king and the peasant, the learned and the ignorant, are all responsible to the one God, and that he is no respecter of persons. As a consequence Christians came to be generally recognized because of the influence of Christ’s message of liberty, which affected their every interest with its enlightening influences. People took knowledge of them that they had been with Jesus. They learned no lessons of anarchy or strife, but those which taught the proper relationship of man to man. They were also taught to wait, to endure, to suffer, to wait for justice, until God’s time would come at Christ’s second advent to establish righteousness. Of the apostles it is written that the rulers were astonished at their courage in standing up for principle in faithfulness to the divine word. They marvelled at such courage in men whom they perceived to be ignorant and unlearned. The fact is that having learned in the school of Christ, the real principles of righteousness and the relationship of the things of the present time to the things eternal they were transformed men, whose balance of mind, of judgment was in accord with their knowledge—lessons in the school of Christ. (*N-6-13-09*)

It will either have the effect of bringing us to the Lord in appreciation and imitation of his goodness and love; or it will repel us from the Lord and bring us under a spirit of evil and selfishness. Let us take heed, lest being benefited by God’s grace we become hardened through covetousness and finally be esteemed willful sinners on our own account. (*Z. ’98-238; R.2349*)

3:18 — BUT WE ALL — All the church, consecrated class, the inference being strong that those not being so changed are not of the class addressed. This is a very solemn thought, and claims most careful consideration. The question here is not—have we made a full consecration unto God,—but having done so are we submitting ourselves fully to the transforming power of the Holy Spirit, to be changed daily and more fully to the glorious likeness of our God. (*Col. 3:19; Rom. 12:2; Eph. 3:19*)

WITH OPEN FACE — With no intervening veil of fear or prejudice. We could not be transformed if there is a veil between God and us, an earthborn cloud.

BEHOLDING AS IN A GLASS — The Lord's word, typified by the Laver which was made of the mirrors of the women of Levi. (Ex. 38:8) Jesus is the Word also, and as a mirror reflects the glorious character of Jehovah. (Z. '11-44; R.4759)

THE GLORY OF THE LORD — By the seeing and study of his wonderful perfect character. We behold it and desire to be like him, and the Lord shows us the way. (Rom. 12:2)

ARE CHANGED — As we get a glimpse of the wonderful things the Lord has in reservation for those who love him—earthly pleasures, self denials, self-sacrifices, all lose their earthly weight and power—and gradually we come to the place where we delight to know and do the Lord's will—to the mental attitude in which these divine regulations are not grievous to us, but really joyous. This means that our minds have been “transformed.” (Z. '09-72; R.4345)

INTO THE SAME IMAGE — In contemplating the model for our imitation the Word of God, Jesus, and the Bible, thinking about all that is lovely, as embodied in Him, all that is pure and holy and beautiful we are changed little by little in the course of years to the same blessed likeness, till every grace adorns our robe. Let us mark well the patience, love, faithfulness, zeal, personal integrity and self-sacrificing spirit of Jesus—imitate it. Into his likeness, made copies of him.

FROM GLORY TO GLORY — From one step of character development to a higher, growing in grace continually.

EVEN AS BY THE SPIRIT OF THE LORD — “The Lord is that Spirit.” (vs. 17) By yielding always to its influence. (Col. 3:1, 2; Phil. 4:8, 9)

4:2 — Note the beauty of this verse. Have we renounced the hidden things of darkness not only at our consecration but every day, whenever they are suggested to us, putting them behind our back?

DISHONESTY — Shame.

CRAFTINESS — Not walking with an outward show of righteousness and at the same time trying to satisfy selfish desires.

HANDLING WORD DECEITFULLY — Preaching error for profit.

MANIFESTATION OF TRUTH — The spirit of truth in word, thought, look and action, requires careful study of ourselves. Suggesting truth to others, letting its light and influence shine out in our lives.

COMMENDING OURSELVES TO EVERYMAN'S CONSCIENCE —

This truthful living would appeal to every honest heart, and commend us to such as true Christians, as ambassadors of truth.

IN THE SIGHT OF GOD — From God's standpoint. Those who are dishonest will not admit that we appeal to their sense of right, but God knows and he sees that we have done so. We will have nothing to hide.

4:3 — LOST — "Are perishing." The minds or hearts of men are the battleground on which the Holy Spirit of light, love, justice, truth, holiness, the Spirit of Jehovah and of his Son, contends with the evil spirit of Satan, sin, darkness, untruth, hatred, envy, malice, etc. Sold under sin by our first parent Adam, his family became "slave of sin" "through frailty," through the weakness of heredity. (Rom. 5:12, 21; 6:16-28; 7-14; 8:20, 21) In this captive condition they have been blinded by the god (ruler) of the present evil world ("*aionos*" = age) who puts evil before their minds as good and darkness for light. (Eph. 6:12; Isa. 5:20) and having thus perverted the vast majority and made it easy to do evil and difficult to do good, and having ranged all the advantages of the present time on the side of evil, and made it impossible to attain these except by conforming to this unholy spirit, he has general control, first of the masses through ignorance and secondly of the more intelligent through pride, selfishness. (*E189*) Satan's kingdom is one of darkness. He puts a mist or veil of error before the minds which will not let the light of truth shine in. For truth would reveal the evil and disease.

4:5 — FOR WE PREACH NOT OURSELVES — We do not so preach as to draw attention to our wit and brilliancy, but as did Jesus we say that whatever of beauty or reason or brilliancy is there, God put it there; it is His message and his wit and goodness that shines, that we did not originate these things. (See John 5:19, 20, 30; 12:49; 14:10, 24)

PREACH JESUS — So preach as to draw attention toward Jesus as Redeemer, as the agent and appointed teacher and Saviour. If after our preaching people only marvel at our smartness, we have measurably failed. Jesus as Lord of all, as the only one who can lead us to liberty and light and God.

OURSELVES YOUR SERVANTS — This is the Spirit of God, delightfulness in serving others and making them happy, not merely for reward but for the very delight of service. To help them be strong in righteousness and find the happiness in Christ and the knowledge of God.

FOR CHRIST'S SAKE — Because he did the same and more for us, and the way he wants us to show our thanks is to do the same for others.

5:1 — OUR EARTHLY HOUSE OF THIS TABERNACLE — This earthen vessel in which we who have the treasure of the New Mind, a “tabernacle” for the New Creature, not the glorious “temple.” This body must go into death. (Psa. 82:6-8; Rom. 6:1-4; 1 Cor. 15:37, 44, 50)

WE HAVE A BUILDING OF GOD — To be received at the Second Advent.

ETERNAL IN THE HEAVENS — We have a divine body, made by the Lord himself awaiting us at his second advent. When he comes he will change our vile body (Phil. 3:21) and we shall be like him then, immortal, eternal, in the heavenly phase.

5:2 — FOR IN THIS — While in this tabernacle we are burdened by its sinful tendencies and its imperfections. We cannot do as we would. (Rom. 7:15-20)

HOUSE WHICH IS FROM HEAVEN — We long for the better body which will be able to do the new will perfectly.

5:3 — NOT BE FOUND NAKED — When the time comes to put on that body, we shall not be judged unworthy of any body and go into second death.

5:4 — NOT FOR THAT WE WOULD BE UNCLOTHED — While not wishing for the long sweep in death awaiting the second Advent (that is not our aim), but to put on the glorious body so that mortality will end and we put on the glorious immortal body.

MIGHT BE SWALLOWED UP OF LIFE — Now God has purposed this very thing that we shall have this new body at the second advent.

5:5 — GIVEN UNTO US THE EARNEST OF THE SPIRIT — And has given us a proof of this by giving us his Spirit in a begetting sense. The new life is begun.

5:6 — THE BODY — While here in the flesh.

WE ARE ABSENT FROM THE LORD — We cannot see him face to face. We feel thus because of our faith.

5:7 — WALK BY FAITH, NOT BY SIGHT — In this respect the Gospel church is different from the Jewish Church of the preceding Age (Acts 7:38) and different from the Millennial church of the oncoming age. In the latter they will walk by sight. The sun of righteousness will shine forth and scatter all the darkness of superstition and prejudice and flood the world with the light of the knowledge of the glory of God. There will be no more walking

by the light of the lamp, the Bible, so precious to us now, so necessary to our footsteps as a light, and lamp to our feet, to assist us in walking the narrow way (See Josh. 5:12 note)—The Jewish church was privileged to walk by sight considerably, not so clear and distinct a light as that which will illuminate the world in the Millennium, but nevertheless they walked by sight, because the divine terms were that if they obeyed God's Word and walked in his statutes he would bless them in basket and store and flock and herd, and in their families and hearts. And the assurance was that if there was any calamity it would be because of their departure from the Lord and would mark his disfavor. (N-6-6-09)

5:8 — TO BE PRESENT WITH THE LORD — Our courage is strong and also our determination to be acceptable to him whether we remain here in the Body or whether, as at his second presence, we be at home with Him. (If we keep ourselves acceptable we shall be so then.)

5:13 — WHETHER WE BE BESIDE OURSELVES — To some Paul's course seemed to indicate an unbalanced mind; but he explained this was not so, that he had a sounder mind than ever before. He felt himself drawn to Christ, constrained by the love of Christ to love him and all who were his with a pure heart.

IT IS FOR YOUR CAUSE — The reason for his devotion under all reports and circumstances is Christ's love, not our love of him so much as primarily Christ's love for men and for the Church, especially as shown in his death, the greatest proof of love. (*Dean Alford*) As we note this love it draws up to him and by a common pull of his love brings together those who have similar appreciation. The impelling power in every Christian should be his appreciation of Christ's love for him and his reflection and development in his own heart of this love. Love is the motive principle of God and all like him.

5:14 — CONSTRAINETH US — The idea of the Greek is that of forcible limitation, of confining to one object or within certain bounds—limits us to one great end and prohibits our taking into consideration any others—forcible compression of his energies into one line of action. (*Dean Alford*)

Why? How? Because as all are dead and need the service of the Redeemer, and as we have now obtained life through him, we should in gratitude and love, walk not after the flesh but should give up the flesh entirely and live the new life for Christ. (Z.'11-182; R.4836)

THAT IF ONE DIED FOR ALL, THEN WERE ALL DEAD — Because under sentence of death. More than this, through the fall our reasoning faculties are more or less unbalanced, some in one particular,

others in another. Some have hope disproportionately large and are continually overestimating their possibilities. Others have hope proportionately small, and are continually discouraged and hindered from making the best use of their faculties. And thus it is with all our talents. None of them could be really too large. It is the mental balance, or poise, that constitutes a sound mind or judgment. Thus George Washington was great: “first in war, first in peace, and first in the hearts of his countrymen.”—not because of special or freak qualities, but because he had a remarkably well balanced brain. Similarly the great French Statesman, Cambetti was influential, notwithstanding the fact that he had a phenominally small brain; what he possessed was well balanced, giving him soundness of judgment. Viewed from the Creator’s standpoint, our race is sadly unbalanced, greatly changed through the six thousand years of the fall. Originally in the divine likeness, many of its gracious qualities and much of its balance have departed and hence the scriptural assumption that the world is one-tenth dead as respects its best qualities of mind and heart. (N-6-20-09)

5:17 — THEREFORE IF ANY MAN BE IN CHRIST — A body member.

HE IS A NEW CREATURE — We as new creatures would not be able to recognize ourselves, were it not that the new will when it comes into office, finds the channels and ruts already made in the brain by previous successions of experiences which have stamped or molded the individuality, and the new will operating through these channels at first thus preserves the consciousness of self recognition. Immediately the new will begins to direct new impressions on the brain to dig new canals, and the old impressions, from disuse, become more and more dim, the old canals will, if left unused, by action of time and water become largely filled up and useless. Typified by the new and different light in the Holy and enclosing walls of gold, the world. (the Camp) and the Courts shut out forever, glorious barriers! (*Put in Bay*, p. 81) What part of the individual becomes the New Creatures? It is the will that becomes new. The will is the decision of the majority of those organs of the brain which form the mentality. the will considers—“Shall I continue to sin? No, I will abandon sin. Shall I go further and make a full consecration to God? Yes, I will.” When he does so God accepts him and begets him, thus making him a New Creature. He makes up his mind, determines, he changes the direction of his will. At one time his will inclined to sin. That was wrong. Then his will turned toward right. That was right so far as it went, but it did not make him a New Creature. Then he said, “Lord, I consecrate my life to thee—myself with all my aims, hopes and ambitions.” Thenceforth he is counted dead to the world and alive toward God as a spirit being. This new will, new mind with its heavenly hopes and ambitions constitutes the New Creature. (Z. ’14-116; R.5439) The “Righteousness of Jehovah” (Jer. 23:6; 33:16)

7:1 — HAVING THEREFORE THESE PROMISES — This is the difference between the well intentioned worldly person and the thoroughly consecrated Christian. The latter has heard through the Word certain exceeding great and precious promises and believed them and made them their own. The world has not heard and appreciated these, not accepted them and made them their own. So these words are not addressed to the worldly, but to those only who have these promises. These promises constitute the power of God which works in us first to will and second to do of his good pleasure. (Phil. 2:13 see note) (*N-7-17-10*)

DEARLY BELOVED — These are dearly beloved because they have the mind of Christ, the mind of the Father. According to the flesh these are not all lovely or beautiful. (1 Cor. 1:26-29; James 2:5)

LET US CLEANSE OURSELVES — Not from the condemnation of original sin, for no flesh can be justified by works of the Law, in God's sight. (Gal. 2:16) The saints cannot fight Satan, they can merely by their wills resist him and rely on the promises of God to help and protect. They cannot conquer the world and convert it to God, for that is the work of the Millennial Age, and Christ has overcome the world for us, but they all must overcome the world in the sense of resisting its spirit and keeping their hearts loyal to God, loyal to their covenant of consecration to him, as did our Master. The heavenly promises, with the still greater rewards of glories are the greatest aids in this resistance of the worldly spirit. (*N-7-17-10*)

Whoever can comprehend what it is to be a member of God's holy Temple class, must realize the holiness, sacredness, purity that would properly attach to everything and anything connected with it. Whoever has such a hope in him will purify himself even as God is pure. (1 John 3:3) The thought of being accepted as the sons and daughters of the Lord Almighty must be impressive to every heart in proportion as it is appreciated. Few are so gross as to suppose that God would have any fellowship with that which is unclean and impure. And when we see the divine arrangement through Jesus' sacrifice covers all our unintentional blemishes and weaknesses, surely we cannot ask for more—that it should cover from divine sight intentional weaknesses, intentional blemishes, or even slackness on our part in putting away all filthiness of flesh and spirit. (*Z. '07-137; R.3987*)

FROM ALL FILTHINESS — Our text refers not to our resistance of the world or of the Devil, but to our dealings with ourselves. The Lord requires this demonstration on our part of activity against the notions of sin in our flesh, and in our minds, as a proof that the New Creature is alive and active to the responsibilities of its conduct as a soldier of the cross, and also because he has decreed that none shall be of that little flock of joint heirs with his Son who do not in these respects of loyalty to the Father and to righteousness, and opposition to sin show their heart likeness to Jesus.

(Rom. 8:29) Whoever refuses or neglects the development of such character-likeness or copy of Christ's mind, is refusing or neglecting the only terms and conditions on which he may hope to win. In view of this how zealously we should strive to heed this text, to demonstrate to increase fervency our love for righteousness, for truth, for all the ways of the Lord, by opposition to sin, especially in our own bodies. (Z. '07-135; R.3986)

Does it require great strength and power of will to cleanse our minds and flesh? Yes, and that is just what the Lord seeks to develop in us. All the joint heirs will be strong characters, and that because of the development of character in the present time in the conflicts with the flesh. Does someone suggest that with the cravings of the flesh, such a victory is impossible? (See 1 Cor. 15:57) The Apostle's words do not indicate that the flesh will be made absolutely perfect and pure. But that it may be cleansed of its filthiness—so that everything coarse and rude, slovenly, filthy, dirty, in thought or deed, mind or person would be offensive, abhorrent to us. This cleansing is not suddenly done; we gain this desirable and glorious condition gradually. The cleansing must begin at once, but it will continue till our last breath, for although we can and do quickly become pure in heart, intention, will, it certainly does require time to accomplish the purification of the mind and flesh. The power which begins this cleansing, and continues it acceptably in God's sight is the new will, and this very fight against sin and uncleanness strengthens the will so that each victory makes it more ready and capable for the next conflict. By use our wills grow stronger. Hence the necessity of keeping this in memory, that the will may always be firm, prompt, unflinching as respects loyalty to God, and righteousness. (Z. '07-136; R.3986)

Nor are we to suppose that God will do all this in us. It is his, to forgive the sins of the past (1 John 1:9), and to encourage by his promises. But it is ours to show our heart loyalty to principles of righteousness and of his Word and character by putting away, to the extent of our ability, all filthiness of flesh and mind. (N-7-17-10)

By this process the results we may gain will be "Perfect Holiness" in the reverence of God. What a glorious consummation to be attained! Worth the struggle. Therefore let us allow the divine promises and prospects to work in our hearts to the cleansing of our minds and flesh from all filth—to the perfecting of our new natures in holiness (Heb. 12:14) in the reverence of the Lord. (Z. '07-137; R.3986)

OF THE FLESH — This is the closest and most persistent adversary of the New Creature—the flesh. This is the great fight. The longings of the depraved nature cry out against restraints and insist that he is taking an unreasonable course to follow Jesus and thus to go opposite to the course of the world and at the cost of crucifixion, the mortification of his own flesh

and its natural preferences. (N-7-17-10) Our trial is not to see if we can do the impossible thing of living an absolutely perfect life in an imperfect body, but to see to what extent our mind, our will, fights a good fight against our natural weaknesses and frailties. Such God seeks and such he will reward in the First resurrection, by granting to the faithful perfect spirit bodies in full harmony with their pure heart and loyal intentions and purposes. We have enlisted under the Captain of our Salvation to fight the good fight against sin in its every form, within and without under his guidance and direction. Should these now, after enlisting, rest content, and do no fighting against sin either in their own mortal bodies or in their surroundings, it would be an indication that they had not the Spirit of Christ. Outward filthiness does indicate a filthy mind, because the mind controls and if it were purified the result would be a cleansing up of the outside. (Z.'07-136; R.3986) The outward life is largely an expression of the mind within.

AND SPIRIT — The cleansing of our minds is more important than the cleansing of our flesh because we might succeed measurably in cleansing the flesh while the mind might still be impure. Out of the mind proceed evil thoughts and these wrong conceptions have to do with all the filthiness of the flesh. It is mainly therefore to the mind that the Lord appeals through his Word during this Gospel age. He invites us first of all to set our hearts, wills right and then having done this to allow the new will to rule our minds, and thus the new will through the cleansed mind institutes a rule and order and purification of our flesh. Were we perfect there would be little difficulty in ruling our minds and bodies as soon as the will had been fixed for righteousness, but six thousand years of the fall from the image and likeness of God have wrought havoc in us all. (Rom. 7:18; Gal. 5:17; Matt. 26:41)

A part of this filthiness of mind is selfishness (frequently so mean as to be ashamed of itself and seek to hide under various pretexts of generosity, outward gifts, ostentation, etc.). Jealousy, covetousness, ambition, lasciviousness, sensuality (another form of self indulgence). The New Creature should despise all these conditions of the mind and fight against them. (Z.'07-135, 136; R.3986) @SECOND PAR = **PERFECTING HOLINESS IN THE FEAR OF GOD** — In this fight we have a two fold purpose (1) That we may gradually cleanse ourselves, gradually become more and more what the Lord would have us be and what we would like to be ourselves. (2) Additionally this fight against sin in the flesh will make us stronger and stronger as New Creatures in the spirit of our minds. It is this firmness, determination, positiveness of the New Creature against sin and for righteousness that God desires. Those who develop it are called overcomers and all of their experiences in these trials and battlings against the world, the flesh, and the adversary, are designed to make them “strong in the Lord and the power of his might.” Their experiences are so ordered and directed as to lead them to more and more of faith in God and

obedience to him; they must reach the place where they love righteousness and hate iniquity. (N-7-17-10)

God expects of us a manifestation of energy in the vanquishing of the motions of sin in the flesh and perfecting of holiness in our lives. God has but one standard—perfection of holiness. (Matt. 5:48) Our Lord well knew we could not reach this standard in the present life, nevertheless it was proper to give us the perfect standard, so that we shall improve by attempts at copying, as the child with the copper plate engraving in the copy book. So the Lord wishes us to be continually attempting to copy his perfection and to recognize no inferior standard. Hence our text can mean no more than that we shall do our best to reach the standard, come as near to it as possible, a little nearer each day we live. This perfection of holiness is to be attained through the reverence of the Lord, through an appreciation of his greatness, his perfection. If deficient in veneration we shall have difficulty much, to perfect holiness, while great veneration will be a great help.

- 8:** — The Bible is singularly free from monetary solicitations from first to last. The prophets were poor. The Savior himself had not where to lay his head, and his followers were noted as being “of the common people who heard him gladly,” and “chiefly the poor of this world.” And yet we know of no solicitations for money either for personal use or for building churches.

This Scripture may be said to be the only appeal for money recorded in the Bible, and it was for the poor at Jerusalem, sorely pressed by the famine in the time of the Emperor Claudius. (Acts 11:28) If the pages of the Bible abounded with accounts of our Lord’s and the Apostle’s begging and “sponging” their lives and their words would have been far less influential with us. The fact that their faith and their preaching did not bring them wealth, but cost them much in self-sacrifice, is a convincing proof to us of their sincerity, their honesty—that they believed what they proclaimed. Instead of profiting by the Gospel it was of divine providence that the acceptance of it cost them the loss of all things. What noble characters they were, in that they needed not to be bought with money, but gladly paid the price of the truth. They esteemed their earthly possessions and hopes as loss and dross, that they might share in the sufferings of Christ and thereby attain joint heirship with him in his Millennial Kingdom by the first resurrection. (Phil. 3:8; Rev. 20:4) (Z. ’09-369; R.4530)

- 8:19 — CHOSEN** — In Greek “voted” as in vs. 23. The word also may imply that the Apostle Paul was also thus chosen by the churches, not indeed to be an apostle, for that he was already by the Lord’s appointment (1 Tim. 2:7; Gal. 1:1), but to be a messenger, missionary, and doubtless at their expense. (See 2 Tim. 1:15) (F277)

11:2 — JEALOUS OVER YOU WITH GODLY JEALOUSY — Not a mean jealousy, but jealous for, in the interest of, the Corinthians; jealous for the things that are right and that they should be in accord with them—an earnest anxious solicitude and vigilant watchfulness, a godlike jealousy for the best interests of the Lord's precious truth. We should all feel this, in the church, if we see a departure from the simplicity and purity which is in Christ, we should do all in our power and reason to correct it. So if we see anything in any one member of the church likely to cast reflection upon the Lord's cause, we should feel it proper to put forth efforts to correct that one lest harm be done. This jealousy in the Lord's cause is different from a jealousy in our own interest. But let us scrutinize our words, deeds, thoughts, and while very zealous in the Lord's cause, let us be very sure that it is not in a private matter, and should consider whether or; not we are busybodies; whether it be a proper thing for our elders to deal with, and whether or not it would be our duty to go to the elders. Let us be very careful our jealousy is for the Lord's cause and not the bitter kind of Cant. 8:6; that it is not a jealousy of another but for another, for his best interest and welfare. (Z. '11-93; R.4789) (See Ex. 20:4; Cant. 8:6)

11:5 — A WHIT BEHIND THE VERY CHIEFEST APOSTLES —All spirit begotten children of God, able to understand the deep things of the Bible are surely amazed at the logic, wisdom, and power of St. Paul's writings. We know of nothing in the world to compare with them. Doubtless the secret of his brilliancy lay in the fact that he gave himself up to God so fully, to do not his own will but the Father's will—that the Lord could use him as an apostle, a mouthpiece, as a servant, to a greater extent than he ever used any other man, perhaps. The most learned of the twelve, the one who took the place of Judas, had naturally the best opportunity for breadth of thought. Pushed to the front as the Lord's mouthpiece to the Gentiles St. Paul's mind grasped more quickly than did the minds of the other apostles, the things pertaining to the new dispensation, and he perceived that the Gentiles were to be fellow-heirs with the Jews in the Kingdom privileges. (Eph. 3:12; Col. 1:25-27) Naturally some thought the Apostle was going too far, and the argument was raised that he was not an Apostle, not one of the twelve. (Z. '16-248; R.5941)

11:6 — AMONG YOU IN ALL THINGS — This led him to tell in no uncertain terms that he had full proof of his Apostleship and he was not a whit behind the very chiefest of the Apostles in the understanding of the Divine program. (John 16:13; 2 Cor. 11:5; Gal. 2:2-10)

11:7 — THE GOSPEL OF GOD FREELY? — St. Paul had labored with the church at Corinth (Acts 18:1-11) and to have them fail to make proper progress in the Truth because they thought him an incompetent teacher seemed a pity. (Z. '16-248; R.5941)

11:10 — IN THE REGIONS OF ACHAIA — Paul did not approve of boasting yet for the sake of his hearers (vs. 12) he would inform them along certain lines. And how glad we are that the Holy Spirit so directed the Apostle, that we may know him better and may fully appreciate his loving loyalty to the King of Kings, and the fact that he was a chosen vessel of the Lord for the communication of the Truth even to the household of today! (Z. '16-248; R.5941)

11:28 — THE CARE OF ALL THE CHURCHES — See note 2 Cor. 12:7.

11:29 — AND I BURN NOT — The secret of the Apostle's endurance of so great privations is—The Lord's grace was sufficient. The Lord's power was made perfect in his weakness. And is this not the secret of every Christian life? Was it not even so of our Master? His reliance upon the Father and his looking for the light of His countenance were indeed the power of God working in him to will and to do the Father's good pleasure. And this power can operate in the weakest members of the body of Christ as well as the strongest. The Lord's grace is sufficient for all and for every time of need. (Z. '16-249; R.5942)

11:30 — WHICH CONCERN MINE INFIRMITIES — The Apostle did not boast about himself—about his talents, his oratory, about how the people were spellbound, about how many people recognized his ability. No, he would rather boast of the things which others would think to be for his shame. He would tell what God's providence had permitted him to suffer for the Truth's sake. To him these things were marks of Divine favor and love and bore witness that he was a lover of the Lord and his righteousness. This sets for us crisply a picture of a soldier of the cross. (Z. '16-249; R.5942)

12:1-5 — Paul was on the road to Damascus with authority from the chief priests to persecute the Christians, when he saw the Lord Jesus, as by one born before the due time (1 Cor. 15:8; B134), who spoke to him and called him to be an Apostle, and here he became blind because of the intense light. (Acts 9:3-9; 22:6-11, 14; 26:12-22) He was then led into Damascus (Acts 9:8; 22:11), where he remained blind for three days, and neither ate nor drank. (Acts 9:9) Here, in a vision he saw a man coming to restore his sight. (Acts 9:11) Ananias was directed by the Lord, in a vision to go to Paul and restore him his sight. This was done, as stated in Acts 9:10-18. Here also he was baptized and received the Holy Spirit. (Acts 9:17, 18; 22:13-16)

Then he immediately went into Arabia (Gal. 1:16, 17), where probably he received the visions and revelations mentioned here in 2 Cor. 12:1-5 and also in Eph. 3:3, 4; Gal. 1:12. He then returned to Damascus, where he stayed three years, teaching and preaching. (Gal. 1:17, 18; Acts 9:19-23) The Jews watched the gates day and night to kill him, but he was let down

over the wall in a basket, by night. (Acts 9:23-25; 2 Cor. 11:32, 33) From there he went up to Jerusalem to see Peter, with whom he abode fifteen days. At this visit he saw none other of the Apostles save James. (Gal. 1:18, 19) While here in the temple praying, he was warned by the Lord to leave Jerusalem and go to the Gentiles (Acts 22:17, 18), and he went to Syria and Silicia. (Gal. 1:21)

Fourteen years after, he went up to Jerusalem by Revelation, taking with him Barnabas and Titus. (Gal. 2:1, 2) Here he first declared his Gospel to those who were of reputation, lest he should have run in vain. (Gal. 2:2) He was received somewhat warily, but Barnabas took Paul and presented him to the Apostles, explaining his conversion (Acts 9:26, 27) and James, Cephas and John extended the right hand of fellowship to him. (Gal. 2:9, 10) Here he abode for a time, teaching in the Synagogues, disputing against the Grecians until they went about to kill him, and then went to Caesarea and Tarsus. (Acts 9:28-39)

12:1 — I WILL COME TO VISIONS AND REVELATIONS OF THE LORD — See Gal. 1:12, 17; 2:2; Eph. 3:3. These were given to Paul not merely for his own benefit, but for the good of the entire church. (Col. 1:25; Eph. 3:2) Though some of these things were not lawful to be uttered, the illumination which they gave to the Apostle's mind has through his writings been reflected upon the Church from his day to now.

These were evidently granted to compensate for his lack of personal contact with the Master. It was because he had these visions and revelations that he was enabled to grasp the situation and to appreciate the New Dispensation and recognize the length, breadths, heights and depths of the divine character so clearly, and it was because he appreciated these things clearly himself that he was qualified to state them in his epistles and teachings in such a manner as to confer blessings upon the household of faith throughout the age. The church could better afford to lose the testimony of any or all the other apostles than to lose the testimony of this one. But we need and are glad to have them all, as well as the noble characters of the entire twelve.

12:2 — CAUGHT UP TO THE THIRD HEAVEN — The Millennial Kingdom of Christ, the third heavens and earth that shall not pass away. (2 Pet. 3; Isa. 65; Rev. 21)

12:3 — GOD KNOWETH — The whole matter was so real to him that he could not tell whether he was in the body and saw a vision, or whether he was transported to the actual conditions.

12:4 — HOW THAT HE WAS CAUGHT UP — This is the "Paradise of God." Peter calls this the new heavens and new earth. These do not refer to different planets, nor to heavens ranged one above another, as many have

supposed, but to the third of three great periods of time, beginning with man's creation and extending into the illimitable future. The first of these periods, termed the first heavens and earth—the old order of things—passed away at the time of the deluge of Noah's day. The second period—"The heavens and earth which are now" the present order of things, are reserved of God to pass away with a great symbolic fire of trouble—revolution, etc.—which will utterly destroy the present spiritual powers and present social arrangements. The third period is to be a world without end, under divine administration. This will be the third heavens and the third earth, or new heavens and new earth which will differ from the present heavens and earth in that they will be righteous.

The new Heavens will consist of the new spiritual ruling powers of the future—Christ the Head and the Church the body. The present heavens consist of the nominal religious systems which, while claiming Christ as their head, yet bow in very large degree to Antichrist—"the god of this world"—the Prince of this world, who now worketh in the hearts of the children of disobedience and who is captivating and blinding the whole world, with the exception of those few whose eyes of understanding have been opened. (Eph. 2:2; 2 Cor. 4:4) (*Z. '01-198; R.2832*)

TO PARADISE — The renovated earth.

NOT LAWFUL FOR A MAN TO UTTER —Doubtless the plan and purpose of God, as now made manifest to us, largely through his writings, in the light of this harvest period, but not then meat in due season. (*Z. '11-109; R.4797*)

12:7 — THORN IN THE FLESH — See Acts 9:3-9; 22:6-13; 26:13-15; 23:1-5; Gal. 4:15; 2 Cor. 10:10; Gal. 4:13, 14. These show that the thorn in the flesh was his eyesight, which was always weak after he saw Christ, and this helped to keep him humble and made him remember that scene. (See Gal. 6:11 *Roth.*) The Lord recognized a personal danger to his beloved and faithful apostle—a danger of pride and self-exaltation, which if it should develop would soon unfit him for further service and rob him of his future reward. (*Z. '94-391; R.1744*)

THE MESSENGER OF SATAN TO BUFFET ME — It came not from the hand of the Lord, though by his permission, it was the messenger of Satan. Though it was very undesirable in the flesh yet it was a profit to him spiritually, for otherwise he might become too much exalted. Yes, praise the Lord! He chooses his own instruments and whets and grinds and polishes them for the most effectual service, and wields them with force and power in the service of his people; but in all the painful and laborious service he has special care also for the willing and faithful instrument. He will not suffer it to be tried beyond what it is able to endure, nor will he suffer it to

be exalted without some counterbalancing thorn in the flesh to preserve its equilibrium. (Z. '94-391; R.1744)

LEST I SHOULD BE EXALTED ABOVE MEASURE —The Apostle had the care of all the Gentile ecclesias, and great were the responsibilities of his office. Though the position was a most laborious and trying one, requiring great fortitude, zeal, energy and self-denial to fill it; it was also one of great honor. And Paul appreciated the honor of such intimate fellowship of service with God. (Z. '94-391; R.1744)

12:8 — THAT IT MIGHT DEPART FROM ME — God would not give him the thing he asked for, but would give him what would be better for him as a New Creature. Probably, when the apostle learned that lesson he did not pray for such things again, but doubtless it was to our benefit that he did not find this out until he had prayed those three improper prayers. So we should say—Lord thou knowest what I have need of, give what is best. (Z. '15-40; R.5624)

12:9 — MADE PERFECT IN WEAKNESS — This is the condition of every truly submissive heart. Many of the Lord's people are tempest tossed and sorely tried in these days, and doubtless many have sought to have this or that trial removed; but the piercing thorn still remains for their discipline and perfecting. Let all such, like Paul, give heed to these words. What if other friends forsake thee and hosts of foes seek to overwhelm thee; if thou has my favor, my love, is not that sufficient? What though the flesh be weak, and the heart sometimes faint, my strength shall supply your lack; and while you walk in the way of my appointment your weaknesses shall only the more manifest the power of God working in and through you. (Z. '94-391; R.1744)

THAT THE POWER OF CHRIST MAY REST UPON ME — Having put forth all his own energies and faithfully used his own ability to its fullest extent as a wise steward, it was his joy to recognize the hand of the Lord working with him. (Heb. 2:4; Acts 19:11, 12; 1 Cor. 2:4) These demonstrations of divine power, added to Paul's faithful use of his natural abilities, were the Lord's endorsement of all he did, manifestations of the Divine approval, both to himself and to others, and so cause for great rejoicing. (Z. '94-391; R.1744)

12:10 — FOR WHEN I AM WEAK, THEN AM I STRONG — To rejoice in tribulation is not possible, except one is in fullest accord with God; to endure meekly and patiently a sore thorn in the flesh and even to glory in such personal infirmities. If the heart be influenced by pride and ambition, or any worldly craving, joy in tribulation is impossible. But if the old nature is kept under, and faith, hope, love and zeal are active and alive, we shall

have the consciousness of divine favor and then we can rejoice in every experience. (*Z. '94-391; R.1744*)

12:12 — See *Z. '09-348; R.4517*.

12:16 — I CAUGHT YOU WITH GUILE — The apostle is here quoting his enemies.

GALATIANS

This Epistle shows how that many Christians, Gentiles by birth, had been misled into believing that whatever blessings they might enjoy through Christ and the original Covenant with Abraham (Rom. 4:16; Gal. 3:16), they must also become amendable to the Law Covenant. This letter is devoted almost exclusively to this subject and the Galatians were mostly not Hebrews. (*Z. '09-339; R.4510*) Also note 2 Cor. 12:1-5.

1:11 — BUT I CERTIFY YOU — The Apostle found it necessary to show that he had equal authority (2 Cor. 11:5) with the other Apostles as a teacher, that the Galatians might know that he was as well qualified as the others, and as fully authorized to instruct them respecting their obligations, that his Word was authoritative (vs. 16). (*Z. '09-339; R.4510*) that the Gentiles were not under the Law Covenant, but under the Grace Covenant, the Abrahamic Covenant.

1:15 — FROM MY MOTHER'S WOMB — The Apostle recognized that certain traits of character and disposition were his from the moment of his birth, which specially prepared for his later work as a minister of the Gospel. Probably prenatal influences, as in Moses case. But nothing here implies a divine interference with free moral agency. It was possible for Paul to refuse to preach the Gospel and even to have repudiated the Lord and become a castaway. (1 Cor. 9:27) And also for Moses to have repudiated his mission and chosen the pleasures of sin for a season. Had they done so, the divine plan would not have been interfered with, so diverse is the wisdom of God. Another could have been raised up to do the work. But, so complete, we may be sure, were God's arrangements in respect to Paul and Moses, that it was more natural for them to have taken the course they did take than to have taken the opposite one. (*Z. '07-138; R.3987*)

1:17 — TO THEM WHICH WERE APOSTLES BEFORE ME — Here Paul shows that he did not get his instruction or his knowledge of the Gospel from the Apostles at Jerusalem. (vs. 12)

2:3 — WAS COMPELLED TO BE CIRCUMCISED — Titus was a full blooded Greek, and as the Gentiles were not under the Law, to have yielded and let Titus be circumcised, would have been going back on the liberty of the Gospel (Gal. 5:1) which he had been preaching, and would have undone all his work in that direction, for his inconsistency would have been made known to all, and the Gentiles might have been brought into bondage to the Law through these false teachers. (But God would not allow his plans to fail). Paul here was fighting for principle, and was firm. (See *F227*)

2:4 — BRING US INTO BONDAGE — See comment on verse 3.

2:5 — NOT FOR AN HOUR — See note on verse 3.

THE TRUTH OF THE GOSPEL MIGHT CONTINUE WITH YOU — That you Gentiles might not lose the liberty which the Gospel has given you. (Gal. 5:1)

2:6 — IN CONFERENCE ADDED NOTHING TO ME — So far as Paul was concerned, he had under the Lord's providence been the instructor of the other Apostles instead they his instructor. (*Z.'09-339; R.4510*)

2:16 — FOR BY THE WORKS OF THE LAW SHALL NO FLESH BE JUSTIFIED — Nothing we can do can enable us to live perfectly, even if original sin were cancelled for us, hence it would be a still greater impossibility for us not only to live perfectly now but to accumulate a merit which would cancel for us our share in the original transgression. (*Z.'07-135; R.3986*)

3:1 — EYES — of understanding.

CRUCIFIED AMONG YOU? — His entire argument in this chapter is to show that the Law Covenant never was over or binding upon the Gentiles but only upon the Jews.

3:8 — IN THEE SHALL ALL NATIONS BE BLESSED — This was a covenant because it involved God and would involve others, besides Abraham, but it was unconditional. See other references to this covenant in Psa. 106:45; Ex. 2:24; Ex. 6:5; Psa. 136:21-24; Psa. 105:5-12; Luke 1:54, 55; Luke 1:67-75; Lev. 26:40-45; Ezek. 16:60; Rom. 4:13, 16, 18.

3:10 — LAW ARE UNDER THE CURSE — The Law instead of advantaging the Jews, condemned them, for they could not keep it. (James 2:10)

3:13 — REDEEMED — From Greek word meaning to publicly purchase and take possession of. (*E430*) (Gal. 4:4, 5)

CURSED IS EVERY ONE THAT HANGETH ON A TREE — The Jews had to be specially redeemed from the curse or death sentence of the Law by Jesus' death by Crucifixion. (*Z. '09-339; R.4510*) Here is a special work of Jesus on behalf of the Jews; they being under the death sentence of the Law, Christ's death on the tree was necessary for them because that was the special curse of the Law. Deut. 21:23. This hanging was not customary, and was evidently done after they were dead. (Josh. 8:29; 10:26, 27) (See *Z. '05-141; R.3554*)

3:14 — COME ON THE GENTILES — Throughout this chapter St. Paul contrasts the Law Covenant from which the Jews were desirous to get free, with the original Abrahamic Covenant which had only free children. (Gal. 4:25, 26) He shows that the Gentiles were received under this Abrahamic Covenant of grace, (favor), whose blessings are conferred on a basis of faith and not on a basis of works, as under the Law Covenant. (*Z. '09-339; R.4510*)

3:17 — COVENANT, THAT WAS CONFIRMED — “Previously ratified” (*Strong's Lexicon*)

THAT IT SHOULD MAKE THE PROMISE OF NONE EFFECT —Evidently Paul considered the Abrahamic Covenant well established. It must have been a thoroughly completed Covenant, firmly bound with the divine oath, else the statement that it could not be disannulled would be an untruth. (*Z. '09-313; R.4496*) All the weight of divine veracity binds it. But lest human weakness and unbelief should doubt the divine word, God condescended to make his promise a covenant in the most binding and authoritative manner conceivable. He bound it with an oath.

3:20 — BUT GOD IS ONE — That is: A mediator is not necessary to a covenant in which only one person is bound. In the case of the Abrahamic Covenant this is so. God is the one person bound by that Covenant; hence there is no need of a mediator for that Covenant to see to the faithful performance of the contract. However as there was no mediator to guarantee a contract or covenant on God's side, he gave to Abraham and to all who would be of his faith, the best possible guarantee that God did not make the covenant lightly, or triflingly, or thoughtlessly, for in addition to pledging his word, God gave his oath—that the Covenant was secure, sure, could not fail. (*Z. '09-339; R.4510*)

A Mediator is one who interposes between two persons at variance with a view to reconciling them. (See note 1 Tim. 2:5) (See also *Z. '07-8; R.3915*)

3:24 — WHEREFORE THE LAW — Law Covenant arrangement.

WAS OUR — The Jews.

SCHOOLMASTER — Or more properly translated (see *Diag.*) “a child-leader,” from a Greek word meaning “a child” and a Greek word meaning “a leader” which among the Greeks properly signified a servant whose business it was constantly to attend on his young master and watch over his behavior, and particularly to lead him to and from school and the place of exercise. These child leaders were usually slaves, imperious and severe. The law was thus a child leader to bring the Jews to Christ, the great schoolmaster. (*Sermon* Nov. 15, 1908 and *Diag.*)

TO BRING US UNTO CHRIST — It prepared a class to receive a second offer of life.

THAT WE MIGHT BE JUSTIFIED BY FAITH — By various disciplinary judgments and instructions and chastisements, he developed them so that at the time of the first advent they were doubtless the most Godly people in the world.

3:25 — ARE NO LONGER UNDER A SCHOOLMASTER — This was to show the Galatians (Gentiles) that so far from needing to get under the Law Covenant, they had no need of it whatever, and those who were under it needed to get out from under it (out of Moses into Christ), in order to be able by faith to accept Christ as their Redeemer and Justifier and by faith to consecrate their lives unto death, that they might be acceptable to God as members of the Body of Christ. (*Z. '09-340; R.4510*)

4:4 — MADE UNDER THE LAW — If Jesus had not been “born under the Law” his sacrifice would not have applied to the Jews, because God had previously separated the Jewish nation from other peoples by the Law Covenant which he had made with them. (Ex. 19:6; Lev. 20:24-26; Deut. 7:6; 4:7, 8, 32-38; 26:18, 19; 28:9,10; 10:15; 14:2; 1 Kings 8:53) That Jewish nation, under its Law Covenant, was on trial, and failed to keep that Law Covenant after accepting its provisions saying “All these things we will do.” (Ex. 24:7) Under their Law Covenant God offered them eternal life if they would keep his Law, but if they violated it the penalty would be eternal death (not second death). Thus they came a second time under the divine sentence. The first time with the rest of us under Adamic Condemnation, and the second time through failure to keep their Law. So “the Law which was ordained unto life they found to be unto death.” (Rom. 7:10) Hence it was necessary for Jesus to be born under the Law, to be a Jew, that he might redeem all the Jews from under that Law Covenant arrangement. (*Z. '09-201; R.4426; Z. '09-339; R.4510*)

4:7 — WHEREFORE THOU ARE NO MORE A SERVANT, BUT A SON

— God's method of dealing with the house of servants would very properly be different from his method of dealing with the house of Sons. (John 15:15) Commands are given to servants without explanation why. But to the True Christian the Heavenly Father makes known his plans and purposes (Psa. 25:9, 14) in order that his sons who have his Spirit may sympathetically enter into those plans, by obedience to the extent of sacrifice, not because of command, but of joy to do the Father's will. (Z. '14-56; R.5405)

4:9 — YE DESIRE AGAIN TO BE IN BONDAGE?— Having received the grand antitypes so rich and much more powerful and comprehensive, why should any go back to the weak types and shadows of the Law and be in bondage again? There was no Sabbath before the Jewish Law, except in the sense that Sabbath means rest and God rested on the seventh day. Enoch, Abraham, and others knew nothing of a Sabbath and they pleased God. For the House of Sons God has set a law which is much more comprehensive and means more than the Mosaic Law was previously understood to signify. (Z. '14-56; R.5405)

4:19 — MY LITTLE CHILDREN — The Apostle seems to be writing with tears in his pen.

I TRAVAIL IN BIRTH AGAIN UNTIL CHRIST BE FORMED IN YOU —Until the character or image be formed in you, quickened, reach the mark; the Apostle suffered in sympathy for them in their undeveloped, unsettled condition.

4:20 — AND TO CHANGE MY VOICE — to one of sternness.

4:21 — DO YE NOT HEAR THE LAW? — Do you not know that the Law itself testifies that the promised seed would not be in bondage to the Law but be free from it? Do you not realize the Law's impossible exactions, its bondage? (Z. '09-340; R.4511)

4:23 — WAS BORN AFTER THE FLESH — Without any necessity for divine intervention, it was altogether a matter of the flesh.

BUT HE OF THE FREEWOMAN WAS BY PROMISE — In this case it required God to work a miracle, because Sarah was past childbearing. —The fact that Sarah was Abraham's wife emphasizes the preciousness of that Covenant which God made. Just think of what it means for God to speak of that Covenant as his wife. (See Isa. 54:5 and note)

4:27 — THOU BARREN THAT BEAREST NOT — Although the Oath Bound Covenant was the real genuine first one, yet it was not time for it to

go into operation at once. (Isa. 54:1; vs. 27) Sarah typified this Covenant (vss. 24, 26) which for more than two thousand years was barren, inoperative—did not bring forth the Spiritual seed of Abraham to bless all nations. Instead, the Law Covenant was added (Gal. 3:19) and developed during the Jewish age with the Jewish nation, as God's typical people, under the Law Covenant, with Moses as its Mediator. This covenant failed to bring forth any children, only servants, and with its failure it was set aside at Jesus' first advent, when our Lord proved by his obedience his right to be heir of the Abrahamic Covenant. (*Z. '07-9; R.3915*)

4:30 — HEIR WITH THE SON OF THE FREEWOMAN — As in the type, the Law Covenant was cast off because of the transgressions of its offspring. This casting off was a type of their double. Because of the rejection of Christ and persecution of the Church, they were deprived of almost every element of divine favor, and almost perished for lack of it. (See note on Gen. 21.)

4:31 — BUT OF THE FREE — See Acts 3:25, note. First Jesus and then the Church. It has taken all the Gospel age to select the Spiritual seed (house of sons) just as it required all the Jewish age to select the house of servants (Ishmael) born in bondage under the Law. They needed a Mediator, we needed none. (*Z. '07-9; R.3915*)

5:1 — LIBERTY — It may surprise many to see how much liberty the Lord has left to each member of the New Creation. But he is seeking willing sacrificers, willing worshippers, who are prompted by love for the Lord and for the principles of righteousness to lay down their lives for the brethren's sake. (Col. 1:24) So this is the best plan, the one which most surely tests the heart loyalty, most fully develops character, and proves the willingness of each to follow the Law of Love. Such a liberty is well adapted to the present work of the Church, but wholly insufficient to convert the world. (*F196*)

YOKE OF BONDAGE — See Acts 15:10, 11; Gal. 3:10-13, 23-26; 4:21-24; 2:16; 3:2-5; 1 Cor. 3:6-11; Rom. 10:3-5; 7:4-7; 3:21; 8:3, 4; Col. 2:14-17.

5:2 — CHRIST SHALL PROFIT YOU NOTHING — Paul here is not addressing Jews but Gentiles, whose only reason for desiring or even thinking of circumcision was that certain false teachers were confusing them (Gal. 3:1-3; 1:6-9) by telling them that they must keep the Law Covenant, as well as accept Christ—thus leading them to ignore the Grace (Abrahamic, Sarah) Covenant. The Apostle here shows that for them to be circumcised (for any such reason) would be a repudiation of the Grace Covenant, and hence a repudiation of the entire work of Christ. (See 1 Cor. 7:18; 19; Gal. 2:3-5; Acts 21:20-26) (*F226, 227*) Paul's steadfast resistance

on this subject, when some who misconceived the matter sought to have Titus (a full blooded Greek) circumcised. (Gal. 2:3-5)

5:3 — WHOSOEVER OF YOU ARE — Every Jew. (Z. '09-340; R.4511)

5:4 — WHOSOEVER OF YOU ARE JUSTIFIED — Trusting that you are. (Z. '09-340; R.4511)

5:17 — SO THAT YE CANNOT DO THE THINGS THAT YE WOULD — Our earthen vessel is only reckoned dead, but is really very much alive and is our chief concern. We have only the one new will, and it is fully devoted to God by the terms of our consecration. The New Will cannot have its new body until it proves itself worthy of it, and then will gain it as a reward in the first resurrection. Now the conflict is on between the new will (which has no body of its own) and the old flesh (which has no will of its own kind). In order to conquer, the new will must struggle with the old flesh and keep it under-in subjection until at the end of our course it is literally dead. We cannot hope to conquer the world, devil, though resisting them, but we are encouraged to hope for victory over our flesh. (Z. '07-3, 4; R.3914)

Since the new mind, new will, has no way of expressing itself except through the mortal body, and since the latter is prone to sin through inherited weaknesses, the new mind has a difficult task to rise from the grovelling things of sin and sordidly selfish conditions surrounding everything now to the grand heights of perfect love and unselfishness, taught by the Lord's spirit by which we have been begotten! Because the tendency of the fallen flesh is always downward, the new creature is obliged to make heroic efforts to overcome the tendencies of the world and flesh in order that he may live in the world as not of the world but as a new creature.

5:19 — ARE MANIFEST — For Christians these gross evils have more refined forms:

ADULTERY — An adulterous desire in the heart, willingness or purpose of it even though the outward action is never performed. (Matt. 5:28)

5:20 — WITCHCRAFT — From a Greek word meaning medication, (i. e. by extension, magic); from a word meaning a druggist or poisoner, a magician. (From a word meaning a drug, i.e. a spell giving potion. Word (Gr.) used in Rev. 21:8; 22:15; 9:21; 18:23. In Acts 13:6, 8 and 8:11, 9, the word is different and means to practice magic, or a magician (an eastern or oriental scientist). Medicine was once closely connected with witchcraft and the black art.

5:21 — MURDERS — Hatred of a brother (Matt. 5:22 and note). The New Creature should thus be earnest and zealous in guarding the heart. It is

covetous to be discontented with what we have and desirous of obtaining what others have. Every form of evil is, so far as we can discern, a form of selfishness and the spirit of selfish desires is evil. No evil thing we could think of in humanity is apart from selfishness, the desire to have something. These things, leading on to their culmination, would mean a desire to be a usurper of power, to grasp for things not our own (Satan's spirit) an improper lust for power or wealth. (Z. '10-393; R.4728)

The first place to begin the crusade is in our own flesh, minds, or dealings, fight a good fight in our own flesh, not in some one else's. We are to overcome these, not to let them conquer us. According to our zeal will we have the Lord's approval.

5:22 — LONGSUFFERING — Patience. We often see great patience exercised by merchants, clerks, merely for policy's sake lest a good customer become offended and trade lost, a dollar missed. But the Christian's patience is of an unselfish kind, a part of his disposition. In ratio as he has sympathy and love, he is disposed to wait, and assist with patience those who at first fail to come up to his ideals. He remembers his own trials and difficulties along this line, and his broad sympathetic love enables him to have much patience with those who have not yet seen and learned to overcome difficulties and hindrances.

GENTLENESS — This does not mean weakness or fear. It is a part of the Christian's character of love, not a mere polish, as in the world. It is because he thinks lovingly, considerately of others, that he is gentle toward all; seeking to walk with soft tread, that he may not disturb others; to touch not rudely but gently; to avoid giving pain to others; to speak not rudely nor harshly, but kindly and gently so as not to wound others.

5:22, 23 — Recipe for Fruit Preserving: Let the earthen vessel to be used first be thoroughly washed with the water of the word. (Eph. 5:26) Select the choicest fruit—Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. The vessel should be filled to the very top or the fruit will not keep. (Eph. 3:19) Enough of the water of Truth to cover; also add a quantity of the honey of the Lord's Word to sweeten. (Psa. 119:103) Then submerge the vessel in the water of life and let it boil over a slow fire of trial and affliction for a lifetime. (1 Peter 4:13) Then let it be sealed with the Holy Spirit (Eph. 4:30), which is the Power of God by which the First Fruits are kept. (1 Pet. 1:13) Let this inscription be placed upon the seal for identification—"The Lord knoweth them that are His, and let everyone that nameth the name of Christ depart from evil." (2 Tim 4:6; 2:19) When ready to serve the fruit should be poured out into the Golden vessels of the Divine Nature. (2 Tim 2:20; 2 Pet. 1:4)

5:23 — MEEKNESS — There is a difference between meekness and weakness, humble-minded, not boastful, not proud or haughty. (See notes on 1 Cor. 13:1-13)

6:1 — RESTORE SUCH AN ONE — This does not imply that we should not expostulate with such and endeavor to help him get rid of his infirmity. This we should do in the spirit of meekness and kindness, while we endure with gentleness the trial of our patience, not seeking to please ourselves, but rather to help the weaker brother or sister. For his good to edification (Rom. 15:1, 2), not by simply ignoring the fault as though we considered it all right, but while kindly urging him to strive against it, still humbly and patiently submitting ourselves to the discomfort it brings us. (*Z. '11-58; R.4767*) (See 1 Pet. 1:22)

Having a mutual care one for another a care which seeks to encourage and strengthen everything that is good and to discourage all that is unbecoming, and a love which throws its mantle over a deformity and endeavors to conceal a fault, rather than to expose the weaker brother to the reproach of others.

6:7 — GOD IS NOT MOCKED — There is danger of being deceived along these lines. The human heart is deceitful above all things, very crafty, and desperately wicked, and the New Mind needs to guard continually lest it fall into a trap of the old nature. Though others may be deceived God cannot be mocked by our outward service of him and his truth, while we inwardly live according to the flesh. In all the affairs of our lives we are either building up the old nature which we agreed should be destroyed, or faithfully seeing to it that the deeds of the flesh are mortified, killed, that we may prosper as New Creatures. (*Z. '11-169; R.4829*)

We sow to the flesh every time we allow the selfish, unjust, unrighteous desires of the flesh to have sway in our hearts and lives.

THAT SHALL HE ALSO REAP — Our minds are gardens in which we may plant thorns and thistles of sin, or merely moral and practical qualities corresponding to useful vegetables, or those seeds which produce the fragrant and beautiful flowers and fruits representing heavenly graces. Sometime the harvest will come. All our actions and thoughts have an effect on future character.

6:8 — SHALL OF THE FLESH REAP CORRUPTION — Gratifying the desires of the flesh, the cravings of our fallen nature. If yielded to these cravings grow stronger and stronger. It is a mistake to suppose that a reasonable gratification of the flesh is proper. Every gratification of the fallen flesh satiates only the animal propensities. Those who continue to yield to these cravings will finally reach corruption—second death. If we

live after the flesh we shall die, as we have already sacrificed our human rights.

All men have a natural attraction toward earthly things, even though the earthly things are blemished and distasteful to those who have learned to love righteousness and hate iniquity, but there is still a strong attraction for the marred and blemished earthly things. Like weeds earthly affections and desires spring spontaneously from seeds which come we know not whence. The Christian therefore, who would keep his heart in the Love of God, must not only keep planting good seeds, keep setting his affection on heavenly things, but keep rooting out the weeds of earthly desire and attraction.

THAT SOWETH TO THE SPIRIT SHALL OF THE SPIRIT REAP

LIFE — Whoever would seek the heavenly things, must plant, or set out in his mind those qualities and graces which the Lord marks out as essential to the development of characters meet for the “inheritance of the saints in light.” Set affections on things above, develop along spiritual lines, will progress to spiritual attainment, and in due time will reap a character likeness to the Lord, and become copies of God’s dear Son, sanctified more and more through the truth. If by earnest endeavours we seek to lay down our lives and develop the new life by mortifying the deeds of the flesh, putting it to death, striving to overcome the weaknesses inherited, we will shortly be rid of all the impediments and be clothed with the new body, and be like the Lord. Thus the Father throws upon all the called ones the responsibility of their success or failure. He tells them of their own natural weaknesses and imperfections and shows how he has provided a full offset or counterbalance for them in the merit of our Redeemer. He shows what are the fruits which we must possess in heart at least if we would be jointheirs with Christ, and shows us the pattern in Christ.

We might look merely at this great responsibility and be well overawed by it; but rather we should view it to consider what a blessed privilege has been granted us of being transformed by the renewing of our minds that we may come more and more to strive for the good and acceptable and perfect will of God. God has set before us the grandest reward imaginable for merely doing our duty and reasonable service, the doing of which would bring us the largest measure of joy, and peace, aside from a future reward.

(Z. '11-168; R.4828)

6:17 — FOR I BEAR IN MY BODY THE MARKS OF THE LORD JESUS

— We are servants, slaves of Jehovah and of Christ his appointed King. Here is pictured the old time custom of branding slaves with some private distinguishing mark. In olden times if a man was doing important work and needed assistance he could impress any passing slave into his service until the need was over, that is for an hour or so. But one who bore Caesar’s seal could not so be stopped and pressed into temporary service and such would

say “Don’t stop me, don’t you see I bear Caesar’s Mark?” So Jehovah has sent us on a mission and we are not to allow ourselves to be turned aside unto any other business, to allow our service to be used in other ways than he would please.

EPHESIANS

1 — Of this chapter, verse 1 and 2 are salutation. 3-14 God exalted over all and our rich blessings from Him by being in Christ; 3-6 God above all. What we have in the Beloved; 14-23 Inspired on behalf of the body.

1:1 — BY THE WILL OF GOD — See Gal. 1:1-2.

TO THE SAINTS — Not to the world, none of the New Testament Epistles are addressed to the world, only to the saints, holy ones. It takes some courage now to admit when asked to the point that we are saints. The world would sneer at us.

WHICH ARE AT EPHESUS — Ephesus the natural location.

AND TO THE FAITHFUL IN CHRIST JESUS — “In Christ” the spiritual location. These words “In Christ” are the key words of this epistle. They occur in various wordings about twenty times in this Epistle. See *Gordon’s “In Christ.”* It means membership in the anointed body or company with Jesus as the one and only head. We need to be humble to realize this favor, need to recognize the greatness of our God. So Paul exalts the Father. (vss. 3-14)

1:3 — SPIRITUAL BLESSINGS IN HEAVENLY PLACES — The Holy and later the Most Holy and the Most Holy even now by faith. Our eyes illuminated by light of candlestick; eating the Shew Bread; offering incense at the Golden Altar. The fellowship and service of God and the Body. These are hidden from the world; and to these belong all the blessings of the 91st Psa. (T80)

IN CHRIST — In the Anointed. It is only because we are in Him that we are thus blessed. It is only the “us” class that are this blessed.

1:4 — ACCORDING — Showing that these blessings and arrangements are all in perfect harmony with and just what the Lord had planned from the beginning.

BEFORE THE FOUNDATION OF THE WORLD — Not chosen us individually but as a class. God had determined that there should be such a class and that this class should be “in Christ,” members of his body (Psa. 139:14-16), and that all these things were determined before the world was founded. This shows the wonderful wisdom and love of God.

THAT WE SHOULD BE HOLY — He predetermined that we should conform to the image of his Son. Holy = whole, perfect, have all the graces of character developed as God has. (Matt. 5:48; Gal. 5:22, 23; Ex. 28:36; Lev. 10:3)

WITHOUT BLAME — Faultless in his presence, before the piercing eye of Divine purity, from whom nothing is hid. (Heb. 4:12, 13; Prov. 15:3) Having no imperfection to find fault with (Jude 24; Eph. 5:26, 27; Rev. 14:5; 2 Thes. 2:13-17) Think what wonderful height of character and nature to which we are called! May this thought energize our hearts.

BEFORE HIM IN LOVE — Love is the sum of all the graces (1 Cor. 13:2; 2 Pet. 1:5-7; Rom. 13:8-10; Col. 3:14; 1 Tim. 1:5) We cannot now be perfect in action but our intentions, our character, can and must be perfect. (2 Chron. 16:9) This is the Mark of Perfect Love. (1 John 4:16-18)

1:5 — HAVING PREDESTINATED — In his plan predetermined this class.

US UNTO THE ADOPTION OF CHILDREN — Adoption means that these were once not his children, but children of wrath. (Rom. 8:15; John 1:12, 13; 2 Cor. 6:18; Gal. 4:5; 1 John 3:1, 2) God had determined that he would thus stoop down to the lowly and meek and make out of these his glorious ones.

BY JESUS CHRIST — John 14:6; 6:45; 1 Cor. 8:6.

TO HIMSELF — James 1:18; Rev. 14:4; Jas. 1:7.

ACCORDING TO THE GOOD — It is God’s goodness (Rom. 2:4), and good for us.

PLEASURE — It is a pleasure to him to do this, he takes delight in thus stooping to poor sin sick humanity, broken and imperfect through the ravages of sin, passing by the angels who are perfect and never sinned, passing by the great and noble and rich, and come down to the poor and meek of earth (1 Cor. 1:26, 27; James 2:5) those which are not (1 Cor. 1:27-29, 31) that he might show forth his love and power (the power of his love) to thus lift from the mire of sin to the greatest heights of character.

OF HIS WILL — It is God's will that this should be so, not that we have merit to be worthy more than others. (vs. 11; Rom. 9:15-24)

1:6 — GLORY OF HIS GRACE — This favor of making us accepted in the beloved will show forth his glorious character more than would any other way, his humility to thus stoop, his love that transforms these, his wisdom to counsel and guide us and plan such an arrangement, and his power to help us overcome all our weakness and rise to such heights of character. It will bring his character more praise and honor. What a Father we have! (Rom. 11:33)

WHEREIN — In which grace.

ACCEPTED IN THE BELOVED — We are accepted only because we are in Christ, members of his body, of this predestinated class. Jesus and his body are the beloved, the David class. (Matt. 3:17; 17:5; John 3:35; 10:17)

1:7 — REDEMPTION — From the Greek word meaning deliverance from the divine curse and wrath at the beginning of our race, deliverance to the heights of glory and the divine nature.

THROUGH HIS BLOOD — Through his imputed merit, his life rights which he laid down and has now in reserve as our bank account, upon which we can draw in every time of need.

FORGIVENESS — A great favor. (See 1 John 1:9) As often as we ask earnestly.

RICHES OF HIS GRACE — (Prov. 10:22) Riches! What wealth he has in store and all things are ours and we are Christ's and Christ is God's. What a rich favor to lift us up when we stumble, to overlook our wayward course and help us again, but danger here. (Note 1 Cor. 10:6)

1:8 — WHEREIN — In this grace so rich, in this wealth of favor.

HE HATH ABOUNDED — Not stingy nor meted out as we deserved, but exceedingly abundantly more than we could ask or think.

IN ALL WISDOM — Knowing what to do and when, with out lack. (Jas. 1:5; Prov. 1:1-9; Col. 1:9; 2:3) All wisdom—it is there, all that we need to guide and instruct us. (Psa. 73:24), if we are only willing to be guided.

PRUDENCE — Carefulness and thoughtfulness. God deals prudently with us, not giving us too much lest we waste or misuse it, but gives us as we learn to use it wisely. All prudence. As we see his care we learn to be

careful like Him and to love and learn his careful thoughtful ways and not waste but use as effectively as possible.

1:9 — KNOWN UNTO US — Being thus trusted and honored of God it would be a terrible thing to betray his confidence in us.

MYSTERY OF HIS WILL — His secret plans and purposes. A great favor not told to everybody, but our privilege.

PURPOSED IN HIMSELF — In Himself—all evolved from the great depths of the Father's own mind. The things in which he takes delight. The goodness in which he delights.

1:10 — DISPENSATION OF THE FULNESS OF TIMES — That wonderful world. The time when all God's promises will be fulfilled.

EVEN IN HIM — Not separate or scatter. But by the influence of his Holy Spirit will bring all into oneness of heart and mind and desire with Christ and under him as God's ruler or agent. Christ will thus have all power and control and rule in heaven and earth. And Christ after the thousand years will rule the Universe with Jehovah. How Jehovah delights to honor the Son. Why? Because the Son so greatly honored Him, so faithfully, and gave Him all the praise and glory. The Son points to the Father and says: "He did it all—it was his wisdom that guided me, his power sustained me, his love comforted and encouraged me and his justice was the basis of my faith—I am all His work." He deserves all the praise, is greater than all. And the Father heaps honor on the Son, and laughs with delight as he sees how well it sets on that devoted son. What a happy family!

1:11 — INHERITANCE — And that is not all. We have obtained an inheritance in Him, and as his bride and members will with him, at the top of that pyramid, share his glory and throne (Rev. 3:21; John 17:24) in all his joys and glories and honors. O what a wonderful inheritance! What a wonderful God we have! What a shameful thing it would be to throw this calling away! Don't we long for it? Will we not strain every nerve to attain that character and fellowship?

AFTER THE COUNSEL OF HIS OWN WILL — We are sure of our inheritance. Some might say it is too great, that we never could be worthy of it and we were presumptuous in hoping for it. But no, we have God's oath that it shall be. It is his will whom none can gainsay! (Isa. 14:27)

1:12 — FIRST TRUSTED IN CHRIST — The Bride class who first were willing to trust Christ, will be shining examples of what his love is able to do for those who trust Him. His wisdom guided, his Power upheld and so strengthened them to conquer self and sin, and his Love led, moved and

blessed them; his Justice was their trust. Yea all the praise will be to him only.

1:13 — IN WHOM YE ALSO TRUSTED — You also the newer members, the Gentiles and all that come in one after another into Christ, after ye heard the good news that you also could have a share in these joys in this Great Salvation, believed it. In Christ also, after ye believed and consecrated, ye were sealed with that Holy Spirit of Promise (which was promised). Yes, you too now have this hope, this opportunity of becoming one in Christ and of joint heirship with him, and fellowship with God and Christ. Hold fast this hope lest it slip away from you! Your salvation, as well as the Jews.

YE WERE SEALED — (2 Cor. 1:22; Eph. 4:30) The picture is that of wax being stamped with a seal. The wax is first melted (our hearts humbled and made teachable through some severe trouble, fiery trial). Then the seal is impressed upon our hearts, the likeness of Christ, his mind (1 Cor. 2:16; Phil. 2:5), the spirit of perfect love which is the seal, the earnest of the spirit of sonship. The seal is held there till the wax cools into hardness, so as to retain the impression. The power (Hand) of God holds it there. The sealing is a gradual work. Seals in olden times were used—1) As a signet or signature, mark or attestation or acknowledgment. 2) To make secret, or render secure against intrusion. This is the first sense used here. The second is used in Matt. 27:66; Rev. 10:4; 20:3. This seal is in the heart (will) and hence no man knoweth it save he that receiveth it. (Rev. 2:17), except as others may see the fruits of it in our daily lives. He who has this seal is not he who merely seeks to do the will of the Father, but in doing it finds it not grievous, but delightful. This sealing (the first fruits of the spirit, the adoption spirit) is one of the most advanced witnesses of the spirit, the very cream of Christian experience, in the present life. It comes after our quickening through the spirit to the service of righteousness and is an evidence that we have passed the embryo condition to one in which God can consider us sons and seal us as such. All of us should seek to attain that position of fulness of harmony, with the Father which he can acknowledge and seal. And having attained this position, let us be careful not to mar or blur the seal—not to quench (1 Thes. 5:19) or extinguish this precious treasure not to turn this spirit of love and joy in the communion and fellowship of the Father and son and the saints (1 John 1:3), into a spirit of heaviness, darkness, grief. Not to spoil this seal, but to keep it ever fresh, bright, should be our constant effort. (E247, 248)

WITH THAT HOLY SPIRIT OF PROMISE — Not sealed by the Holy Spirit as by a person. The Holy Spirit is from the Father, he does the sealing through Christ (his arm, hand) with the holy Spirit, which itself is the seal. So the Father Sealed Jesus. (John 6:27) The spirit of **the** promise (*Diag.*) (Abrahamic Promise or Covenant, the spirit which will be in all the

“seed”)—there is a connection between this sealing and the promise which God has given us.

1:14 — EARNEST — A security for, assurance of full inheritance by and by, if we keep this earnest and don't lose it. A small payment or marked piece, in the coin of Heaven. If we hold it fast it will be our passport, our identification as one of the Bride class. But if we lose it we will have no proof to identify us as the Bride class; in fact our loss or damage of it would prove of itself that we were not of the Bride class and hence could have none of the inheritance. What is the earnest? It is the impression of the character likeness of Jesus Christ. Until the Redemption, etc., until the time comes for the deliverance of the purchased possession, the earth and the race of man, which will likewise be to the praise of his glory yet further. At that time we will be the first to get our inheritance.

OF OUR INHERITANCE — It is the advanced evidence, attestation, of God's Covenant with the “sealed” one, that the “exceeding great and precious promises” which God hath in reservation for those who love him (supremely) are true, and will be his if he endures faithfully the tests of his love and devotion which God will apply. It is the hand payment as it were, binding the Covenant or contract between the Lord and us, assuring us that if we faint not we shall inherit the promise to the full. (*E247*) The Holy Spirit in us is the beginning of his image in us.

1:15 — WHEREFORE — Because there is open to you such a reward and appreciation of it would mean a likeness to God and Paul delighted to see God's image growing in them. He was getting more of God's viewpoint. So we should feel that unselfish longing for others to know God and be happy in Him. (See 2 Pet. 1:2) that they might reach the maximum of freedom and happiness.

FAITH AND LOVE — Two graces show our growth, and indicate our development in God's likeness. Not faith in one another but in our captain and head, faith in the efficiency of Jesus' accomplished work, and in God's power through him to lead us to victory over sin. Love toward the brethren measures our love toward God. (1 John 4:11-21)

1:16 — GIVE THANKS — To whom? The brethren? No, to God. See Phil. 1:4-7; Phil. 1:3, 4. Thank him for these appreciative hearts, for he it is that giveth to know and to learn. His love is drawing such. It is a manifestation of some of God's work and encourages us. The older are encouraged and comforted by the zeal and love of the younger.

THANKS FOR YOU — Paul glorified God by giving thanks for the character development he saw in the saints, because, as he points out, God did this work; and as he saw the love of the saints for one another he gave

thanks for it, for a good work reflects good credit on the author. So let us thank our heavenly Father for what of his image we see in one another. This will cause us to pray for one another.

MAKING MENTION OF YOU IN MY PRAYERS — Paul prayed that we might have a three-fold development.

1:17 — SPIRIT OF WISDOM AND REVELATION — The mind of God who gave these prophecies and word. As our mind and disposition become more and more like his we can understand his plans better, our mental processes become more like his. He alone can give us this ability and we get it by living very close to him, learning at his feet. (1 Cor. 2:12) How give us this Spirit? By study of his word and through experience and trial. To the acknowledgement of Him—letting his spirit work in our minds and hearts and govern our lives. “In all thy ways acknowledge Him and He shall direct thy paths.” Remember at all times his presence and do nothing to hinder him or grieve his Spirit, put no hindrances in the way of its getting full control of us. Put our wills in harmony with his and see that at all times we recognize (and give heed to) righteousness. (Phil. 6)

1:18 — EYES . . . ENLIGHTENED — By his spirit begetting. The power given us to understand Spiritual things. (1 Cor. 2) Illustrated by the light of the golden candlestick as seen on rising on inside the first veil, as in Heb. 10:32.

KNOW — Not merely a head knowledge, but an experience of having this hope, a living force in our lives and thus realize its transforming power. (1 John 3:3) Thus we shall learn the real present riches of God’s favor and loving-kindness and find the promised riches becoming more clear and real to us. Our vision keener.

THE HOPE OF HIS CALLING — First, it is a great advantage to know what we are after, to know our hope and hence save much worry and useless labor, for we can work intelligently not as one beating the air; not many know the hope of the New Creation, the hope of the high calling. We are thus delivered from trying to convert the world now, and the disappointment. (Isa. 19)

HIS (GOD’S) INHERITANCE IN THE SAINTS — The possession of a collection of loving, devoted hearts, appreciative hearts. Glorious beauty beyond compare. How a Father delights to see a noble trait in his Son, when in the midst of temptation the Son has shown a noble spirit. The father clasps him in his arms and cries: “My Son, this day your father is proud of you.” This is not merely our inheritance, but His. Does God have any inheritance in the saints? What? The New Creation will be something he never had before. His children will show the results of his training, and as

his work will bring Him glory. (Psa. 127:3-5) He will have new creatures after his own character, and of his own nature, showing to all the greatness of his wisdom, justice, love and power, and their wonderful extent and power. A rich inheritance that will bring him glory; notice how often in this chapter it uses “the praise of his glory.”

1:19 — EXCEEDING GREATNESS OF HIS POWER TO US-WARD —

There is a wonderful power at work in us. We are kept by the power of God through faith unto salvation. It is the power of the Holy Spirit, of the truth, of faith and obedience, of the influence of the truth in the lives of the obedient saints. This great power began to work in Christ at his baptism. It gave him insight into Satan’s motives, power to see the trial and to understand the Word and quote the right text to answer Satan, and so Satan had to leave. So likewise as we get this spirit, into our hearts, we become not ignorant of his devices, and can resist in God’s power, this resurrection power. It was this power that resurrected Jesus, that went down to the lowest depths (death) and raised that obedient servant to the highest honor and place. The Apostle prays that we may know, see, recognize this resurrection power working in us, **now**, raising us up. (Eph. 2:6) We must keep our minds raised up. This is our battle, to let this power in us win against the world, flesh, and devil, against their tendency to pull us down. Let us keep raised up, not murmur nor complain; for all of the powers of darkness will make us stop speaking for the truth. The class meetings are the power house for service before the world, for holding public meetings. Satan delights to have us hush. This resurrection power will quicken our mortal bodies. (Rom. 8:11)

1:20 — IN THE HEAVENLY PLACES — Divine power can reach no deeper than death. It can raise no higher than the divine nature; we will then experience the limits of divine power.

2:8 — IT IS THE GIFT OF GOD — See note on Gen. 22:16. Also see *Z. '10-318; R.4697.*

2:9 — NOT OF WORKS — This does not contradict Phil. 2:12, 13. No scripture implies that we can be independent of our Lord in working out our own salvation. The perfect work of Christ is the basis of our own work; unless he had redeemed us we could have no hope of eternal life. Hence our attainment of the prize, based on certain conditions which we are striving to meet, is not dependent upon our own perfection or any thing that we could do. The basis of it is the knowledge of our own imperfection and of our acceptance by the Father through the merit of our Great Advocate imputed to us. (*Z. '11-108; R.4796*) Our best efforts toward righteousness are acceptable to God only when presented through Christ. (Heb. 4:16; Eph. 2:8)

2:12 — COVENANTS OF PROMISE — Abrahamic and Law Covenants.

(Rom. 9:4) The Law Covenant gave the promise of life eternal for anyone who could and would keep it.

AND WITHOUT GOD IN THE WORLD — Why should the Lord favor one class more than another during this Gospel Age? The distinctions between the classes are the basis for the difference in divine dealings. The Church class are those hungering and thirsting after righteousness—desiring to know and to do the Lord's will, walking after the spirit of his Law to the best of their ability, not after the flesh. God is pleased to accept such and to make known to such the riches of his grace in Christ Jesus, and to adopt them into his family through Christ. As for the world they are aliens and foreigners, enemies through wicked works. They have not the spirit or the disposition to be sons. They have suffered so severely through the fall that they are quite alienated from God and considerably in sympathy with sin and injustice, so that they do not desire to walk after the spirit of God's law, but prefer to walk after the flesh. In spite of the sin, injustice, imperfection, hypocrisy and double dealings, etc., they love the world and the things of the world. They do not love righteousness and hate iniquity to such a degree as to realize that all unrighteousness is sin, and themselves full of blemishes.

2:21 — TEMPLE IN THE LORD — For this antitypical Temple see 1 Cor.

6:18, 17; 1 Pet. 2:15. In the literal temple, in the Most Holy was the mercy seat, upon which rested the shekinah glory (between the cherubim) representing the Divine Presence. The temple was the one place of all others in the world where the soul might feel it could draw specially near to God (So in the Temple condition the stones of the temple is the only condition on earth where we can draw nigh to God). This antitypical Temple may be viewed from four different standpoints. Here it is under construction. The living stones are being quarried out of the world, and being shaped and polished for places in the glorious temple of which Christ is the head. This temple will be spiritual, unseen of men, each member like to the glorified Jesus, far above angels.

In the Temple was the Most Holy in which was the Mercy Seat upon which rested the shekinah light. The nearer to that Most Holy, one was able to draw, the more he was understood to be in communion with God. Thus the Priests alone might enter the Holy and Most Holy. The others of the nation were not permitted to come nearer than the court. Of these courts there were three—first the one for the Jews, second the one for Jewish women; third an outer court where (Rev. 11:2) Gentiles might worship the true God, but separated by a “middle wall of partition.” (Eph. 2:14) These courts represented different degrees of approach to God's favor. In the antitype which is not yet complete, Christ and his church will be the Temple proper; and all mankind desiring to approach unto God will approach through the

Christ, the temple of God. And the nearer they come the greater will be their blessing.

In that Temple God will dwell in fullest measure. Through it all mankind during the Millennium may draw near to God and to receive Divine favors and uplift out of sin and death up to the original image and likeness of God, lost in Eden. Then in the largest sense of the word it will be God's Holy Place. Nothing defiling shall be brought into it. All merchandising and money-sharking will be far from it. It will be the house of prayer, the channel of prayer, the way of approach of mankind to draw near to God for forgiveness of sins and for the receptions of all the blessings and mercies which God has provided in Christ for whosoever will.

It was because the Temple at Jerusalem was a type of that glorious temple that all business of every kind done in it was a profanation, was spoiling the beautiful perfections of the type, misrepresenting the future, the reality—God's intention in giving it. (Z. '14-220; R.5503)

3:10 — PRINCIPALITIES AND POWERS — These principalities and powers are the present heavens (Ecclesiastical), the ruling powers of the air, Satan and the fallen angels. The only means these have to learn the Lord's plan is through watching the Church, they learn from the church.

3:11 — WHICH HE PURPOSED IN — *Diag.*: "for." See Col. 1:12-18. God desired to confer upon his Son inherent life, the express image of his own person. The only way was to test his loyalty to the uttermost, unto death. So the Father made an arrangement to create the human race, permit them to disobey and evil to reign in them and they be in bondage to death; to make a plan for their redemption whereby his Son might die in their behalf. He could thus prove himself thoroughly loyal and worthy to receive immortality, and honor the Father; and too have a bride with him, at his side, from the same human race he died for.

3:15 — HEAVEN AND EARTH IS NAMED — Eventually all God's creatures on various planes of being shall be recognized as the one family of God. (Eph. 1:10; John 10:16) The two phases of the Kingdom are shown here—heaven and earth. (Z. '03-411; R.3268)

4:1 — PRISONER — Written from Rome where Paul was prisoner.

4:2 — FORBEARING — "Sustaining." (*Diag.*)

4:3 — IN THE BOND OF PEACE — Not by contention but by peaceful discussion, in love, speaking the truth in love. (vs. 15)

4:4 — HOPE OF YOUR CALLING — There is only one calling now. None are “called” to be of the Great Company class. They are those who fail to make their calling and election sure. (Z. '10-230; R.4647)

4:10 — FILL — Margin: fulfil.

4:11 — APOSTLES — Only twelve.

PROPHETS — A public speaker, orator. (Ex. 7:1) The Apostles were nearly all orators, but there were many others—Barnabas, Judas, Silas. (Acts 15:32)

EVANGELISTS — Whose qualifications and conditions permitted him to go about preaching the truth to beginners, finding those who have an ear to hear. (F245) It is through evangelistic efforts that the first contact is made with those who become consecrated members of the body of Christ, and for maintaining a healthy spiritual condition in the hearts of the consecrated. When we lose sight of evangelism we lose sight of the great unselfish purpose of God, and cease to grow into the image and likeness of love, and become self-centered.

PASTORS — Shepherd, because of special qualifications of a social kind, enabling him to look after the interests of the Lord's people personally, individually, visiting them at their houses, encouraging and strengthening them, holding together and defending them against “wolves in sheep's clothing.” (F246)

TEACHERS — All of these (except the last) words have the masculine article with them showing that all these were intended to be only males, and showing how particularly the Lord, through the Holy Spirit drew the line of sex. Teachers, being without the article, apparently stands for helpers as in 1 Cor. 12:28 where same Greek word is used and is translated helpers; or else a comprehensive term referring to them all as teachers. (F270)

4:12 — MINISTRY — *Diag.*: “for the complete qualification of the saints, for the work of service” (preparing them for the glorious ministry or service of the Millennial Age. (F239)

4:13 — UNITY — Unity is desirable, but not the kind of unity usually aimed at. Unity is to be along the lines of “the faith once delivered to the Saints,” in its purity and simplicity, and with full liberty to each member to take different views of minor points. Scriptural unity is on the foundation principles of the Gospel.

1) Our Redemption through the precious blood, and our justification by faith therein.

2) Our consecration, Sanctification, setting apart to the Lord, and the truth

and their service, including the service of the brethren

3) Aside from these essentials, upon which unity must be demanded, upon every other point fullest liberty must be accorded, with however a desire to see and help others to see the divine plan in fullest detail, every feature.

Thus each member, maintaining his own personal liberty is so thoroughly devoted to the Lord (the head) and to all the members, that it will be his pleasure to lay down all, even life itself, on their behalf. The endeavor of each member at all times must be to do everything in his power for the upbuilding of the body, the strengthening of the members and for their perfection in the graces of the Spirit. (vs. 3) (F240)

OF THE FAITH — *Diag.*: “till we all attain to the unity of the faith.”

UNTO A PERFECT MAN — Not each one, but the whole New Creation, the Christ, is here represented as a man, Jesus the head and the Church his body. So—till the body is complete in the resurrection. This organization the Lord has maintained in the church down to the present, so the church has never lacked full organization. The Apostles are still with us by their writings. (F240, 216)

4:14 — WHEREBY THEY LIE IN WAIT TO DECEIVE — Of men who state their views very positively while generally they hold them very lightly, and very tentatively, and change them very frequently. (N-4-3-10)

4:16 — EVERY JOINT SUPPLIETH — The testimony meetings enable us to know each other. Peter, before his begetting of the Spirit did not have the power to put together Jesus’ character and to understand him, as when Peter rebuked our Lord for saying he (Jesus) was to be crucified. The testimony meetings are sources of this power; they help us to get an accurate knowledge of each other, and this will keep us from gossip and false reports and the lying impersonations of the fallen angels. Joints in natural body are the union of two or more members, hence in the Christ it refers to a meeting. In the joint the oil is abundantly provided by each member doing his part; so in the Church, in the meetings are the oil suppliers. *Diag.*: “fitly joined and united by means of every assisting joint, according to the proportionate energy of each single part, effects the growth of the body for the building up of itself in love.” (See F310)

EDIFYING OF ITSELF IN LOVE — A tree is thoroughly organized from tip to roots, yet the branches are not held on by patent fastenings or cords or screws or printed rules or laws. So with the body of Christ. If properly adjusted and harmonized and used on the lines which the Lord has laid down there will be no necessity for cords, splints or screws—no need for human creeds, laws, and spectacular means to hold them together, or bring them together. (F237) The one Spirit is the bond of union, and as long

as the spirit of life remains, a unity, oneness of the body will remain also and it will be a strong or weak union according as the spirit of the Lord abounds. (*F237*)

4:32 — FORGIVING ONE ANOTHER — See notes on Luke 17:3, 4; Matt. 18:15-18, 35; Psa. 141. Our hearts should be so full of this disposition toward forgiveness that our faces would not have a hard look nor our words of reproof a bitter sting. Forgiveness in your hearts is the condition that should always obtain there. We should never harbor any other feelings than forgiveness and good will toward all, no matter how seriously they may have trespassed against us. If this be so with us we shall be longing and anxious to exercise the forgiveness outwardly and to express it toward the repentant ones. Hence we should not seek to compel the most elaborate statement from the repentant ones; but, like the Father of the Prodigal, to see the repentant one coming in an attitude of humility will touch our hearts and prompt us to go out part way to meet him, to forgive him, to greet him kindly and to put on him the robe of fullest fellowship and brotherhood. (*Z.'12-67; R.4978*)

5:14 — AWAKE — The Gospel message is specially to awaken to spiritual consciousness and activity and responsibility. Nevertheless only a few will now awaken. It is not for us to do evil that good may come, to awaken by false alarms (eternal torment theory, etc.) those who cannot be awakened by a truthful presentation of the divine character and plan and the duties and privileges of the Gospel.

It is for us to speak the message of God knowing that none will now receive it, but such as have the hearing ear of faith; that none will be able to see the beauties of the Gospel except those who have the eyes of faith.—Our awakening signifies our coming to a consciousness of the actualities of our condition as individuals and as a race.—We begin to look beyond the grave (the majority of those about us are practically unconscious as respects a future life) to realize that our creator has a great purpose in the creation of our race, and that the present life can be nothing more than a vestibule to the future possibility of life eternal. As our minds become awake to the realities of the situation from this standpoint we determine to follow the injunction of our text.

THAT SLEEPEST — See also 1 Thes. 5:7. The whole world, from God's standpoint is dead. (2 Cor. 5:14) And since death is a condition of unconsciousness, well illustrated by sleep, the Bible frequently refers to the world as being asleep. The world has awakened greatly in the last century, yet this awakening has affected chiefly what might be termed the middle brain. The lower organs of the mind have never been idle. The higher organs of the brain are still dormant with the majority. Indeed it would appear as though the activities of the middle brain and in the animal

passions of the lower brain have rather detracted from the upper or higher qualities of mind. Hence to all appearances mankind are more stupidly asleep today in respect to spiritual things than ever in the past.

ARISE FROM THE DEAD — Those who are awakened should arise from the dead—separate themselves from the world, its aims, its objects, its methods, to follow no longer with those who live merely for the present life, and who ignore the future as not really believing in it. The awakened ones of the present time are expected to have new desires, distinctly separate and apart from those which control the world in general, and these must be so strong as to lead them to a changed course in life—to arise, to take a higher plane of thought and action than that of the world in general. Their desire to arise must be their own desire, prompted by the awakening which the Lord has granted them.

Whoever, being awakened, is content to abide in death, to have his fellowship with the dead world, to live on the plane of sin and death—such is not called of the Lord in the present time. Christ's call and his assisting grace are only for such as voluntarily seek to arise from the dead, to walk in the paths of righteousness.

This does not relate to an actual resurrection from the dead, from which we could have no power to raise ourselves (even Jesus could not raise himself). The power of that resurrection is in the hands of God and Christ; but rather used in a figurative sense of the phenomenal change which may come to those who now hear the Lord's voice and are awakened thereby. These may through the operation of their wills, undergo such a transformation as is well represented figuratively by "arise from the dead," "resurrection." (Col. 1:2; Rom. 8:11)

SHALL GIVE THEE LIGHT — To those awakened ones who seek to arise from the dead comes gradually the conviction that they have attempted the impossible. They find as the Apostle put it "To will is present with me, but how to perform that law of God perfectly I find not." They find they cannot do the things desired, because the reign of sin and death in their bodies, had perverted their powers and made it impossible for the higher organs of their nature to thoroughly dominate, subdue and control the lower organs.

St. Paul speaking of these representatively, cried out; "O wretched man that I am, who shall deliver me from this dead body." (Rom. 7:24) "I would like to arise from the dead," to live in newness of life, but I am bound down to the sinful condition by my physical frailties and there is no one can help me. Then he announces the message of the Gospel and points us to Christ as the one who gave him release and who is willing to give release to all of those

who desire to come to the Father through him. (Matt. 11:28-30; and *New Bible Helps*)

“Christ shall be thy light.” But how shall we get this light? This assistance this deliverance from our old selves, from the reigning power of sin and death in our mortal bodies? There is but the one way. We are not only to believe that our Lord Jesus Christ is our Savior, our Redeemer, but that additionally we will need him as our guide and helper, we must enter his school and learn of him. This is entered only by the “strait and narrow gate.” “If any man will be my disciple (learn of me), let him deny himself and take up his cross and follow me.” Any who decline these terms of full consecration unto Christ to do the Father’s will, are declining the only entrance conditions connected with the school of Christ. They decline to enter the list of those invited to be joint heirs with Christ in his kingdom—the very elect. (*N-6-20-09*)

5:19 — TO THE LORD — Selected and trained choirs can of course render better music than can the general average of Christians; the most that the majority of people can do is “make a joyful noise unto the Lord,” but two things should be remembered here:

- (1) It is not the excellence of our music that will make it acceptable to the Lord, for we may well suppose that the harmonies of the Heavenly choirs quite outmeasure the best efforts of the earthly choirs, and hence we could not hope that the Lord will receive our songs of praise because of their intrinsic merit. Their acceptance at all will be because they are expressions of the heart sentiments of thankfulness and gratitude should be encouraged to “make a joyful noise to the Lord.
- (2) Fleshly Israel was typical and their Priests and Levites typified the church; and their songs typified the songs and melodies of our hearts. So the singing of the Levites quite contradicted the common practice of hiring unbelievers to do Church singing. None can offer acceptable praise to God but those who are of the priestly tribe—the household of faith. (Psa. 50:23) (*Z. '99-202; R.2511*)

5:20 — IN THE NAME OF OUR LORD JESUS CHRIST — Thanksgiving tends to promote a sound mind, and a sound mind is necessarily a philosophical one. Murmurers and complainers are not philosophers, but the reverse. A sound mind tells us to take things as they are, and to make the best of them rather than to quarrel over them and find fault with divine providence, and make ourselves and everybody else miserable. Sound minds accept their portion of life’s joys and sorrows by faith, believing that their portion was measured to them by the Lord, and that full obedience with cheerfulness is their duty and privilege. (*N-11-26-11*)

5:23 — SAVIOUR — From a Greek word meaning preserver, as the husband for the wife.

5:29 — EVEN AS THE LORD THE CHURCH — See note on 1 Cor. 12:11.

6:6 — NOT WITH EYESERVICE — To be active only when the eyes of the foreman or master are upon you. To do things with the object of winning favor and not from delight in the work or in the principle that whatever is worth doing at all is worth doing well. Men pleasers for self advantage. Such are many foreman who crowd and oppress their men for the sake of a better showing before the superintendent.

THE WILL OF GOD — Reminding the Christian that he is not his own, that he exists for another, for his maker and redeemer, (2 Cor. 5:15); knowing that his own being will never work right, never fulfil its true Law, never rest, in any other condition than that of doing his perfect will. (Rom. 12:2) The will of God is the health key-note of the universe. (Matt. 11:28-30)

DOING — As against dreaming, a genuine obedience and not merely an approval, a recognition of what claims to be obeyed. Activity in service. (See vs. 7; Jas. 1:25)

FROM THE HEART — Such a doing as shall not be friction and fatigue but a matter of strong, warm interest and willingness, “not a sigh but a song.”

6:7 — GOOD WILL — There are many unpleasant things to do, yet if we see them to be God’s will for us, let us do them heartily. The slave often had to serve unreasonable masters and to do many menial things and sometimes unnecessary things. However as long as these do not conflict with God’s will, do them patiently with good grace. Hard? Yes, but it teaches us self-control and patience. God will not always keep us there, only for a time until we learn our lesson he puts us there because he loves us. What tenderness!

PHILIPPIANS

1:10 — TILL THE DAY OF CHRIST — *Weymouth:* “And it is my prayer that your love may be accompanied by clear knowledge and keen perception for testing things which differ so that you may be men of transparent character and may be blameless in preparation for the day of

Christ, being filled with these fruits of righteousness which come through Jesus Christ, to the glory and praise of God.”

1:23 — DEPART — (To “*analsai*”), the loosing again, or the returning, being what Paul earnestly desired, could not be death as implied by the word “depart” used here, because it seemed a matter of indifference to him, which of the two, life or death, he should choose; but he longed for the returning (the *analsai*) which was a third thing, and very much to be preferred to either of the other two things alluded to. The word *analsai* occurs in Luke 12:36 and is there rendered return: “Be you like men waiting for their Master when he shall return.” Jesus taught his disciples that he would return, come again. (John 14:3, 18) Thus also the angels said to them at his ascension. (Acts 1:11) Paul believed this doctrine and taught it to others, and was looking for and waiting for the Saviour from Heaven (Phil. 3:20; 1 Thes. 1:10; 4:16, 17) when this mortal would put on immortality, and so he would ever be with the Lord. (Note, *Diag.*)

2:1 — IF — As if Paul would put them to the test as to whether any would deny that these graces appertain to all who have come into Christ, as new creatures.

IF ANY BOWELS AND MERCIES — Tender heartedness and compassion. (*Weymouth*)

2:2 — FULFIL YE MY JOY — As though they had assented to his proposition, conceding that there is comfort, etc. in Christ for one another. How grand an expression is this that his joy would be full in the knowledge not only of their professions of love for the Lord, but the knowledge that they loved, sympathized with and consoled one another in the proper fellowship of the body of Christ. This would fill up his cup of joy. So the same conditions today will be the most acceptable and pleasing to the Lord.

2:3 — LET EACH ESTEEM OTHER BETTER THAN THEMSELVES — To the end that such a spirit of perfect unity and fellowship might obtain among the believers at Philippi, St. Paul exhorts all to cultivate the grace of humility. That self-laudations and strivings for preeminence be thoroughly put away as the greatest enemies to the Spirit of the Lord and to the blessing of the Church. Rather, each should have that lowliness of mind which can see the good qualities of fellow members, and appreciate some of these qualities as at least superior to his own. Lowliness of mind doesn’t signify ignorance of any talents or graces which we may possess, but as long as the church is in her present imperfect tabernacle condition, the perfection of all graces, talents or abilities need never be expected in any one person or in any one congregation. Hence each may, if lowly in mind, see in others certain good qualities or graces superior to his own, and each should delight to recognize these and esteem the possessor accordingly.

2:4 — BUT EVERY MAN ALSO ON THE THINGS OF OTHERS — For each one to look merely on his own things, interests, welfare or talents and to ignore these in others would be to manifest a spirit of selfishness and hence a dearth of the Spirit of Christ, which is the Spirit of Love and generosity. In proportion as we are more and more filled with the Spirit of Love we find ourselves interested in the welfare of others. This is the mind of Christ.

2:5 — LET THIS MIND BE IN YOU — True humility is that condition of mind or heart which causes one to have a proper appreciation of his own worth and that of others, and realize the value to himself of the robe of Christ's righteousness—that condition of mind which enables one always to keep the Lord in view and himself out of sight.

WHICH WAS ALSO IN CHRIST JESUS — This was the mind or disposition that was in Jesus.

2:6 — THE — Should be "a" form.

IT NOT ROBBERY TO BE EQUAL WITH GOD — When our Lord Jesus was a spirit being, before he stooped to take the human nature and bear the penalty for human sin, he was in a form of God, a high and glorious condition, but instead of being moved selfishly to grasp ambitiously for things higher than those which God had conferred upon him; instead of seeking to set up a rival empire, as did Satan (Isa. 14), our Lord "did not meditate a robbery of God to make himself God's equal" (thought not by robbery to be equal with God), as did Satan, but our Lord Jesus, "the beginning of the creation of God" (and hence higher than Satan) was willing to humble himself in harmony with God's plan, willing to take a lower nature, and do a work which would imply not only a great deal of humiliation, but also a great deal of pain and suffering.

2:7 — WAS MADE IN THE LIKENESS OF MEN — "Stripped himself of his glory." (*Weymouth*) "The Lord of all things made himself naked of glory, for his mortal change." (*Tennyson, Holy Grail*, p. 448)

2:8 — EVEN THE DEATH OF THE CROSS — After Jesus became a man he continued to be of the same humble spirit, willing to carry out the divine plan to the very letter, by dying as man's ransom price. And when it pleased the Father to require that the death should be a most humiliating one, beyond the requirements of the ransom merely, Jesus did not draw back but stooped even to the ignominious death of the cross. Here we have the most wonderful demonstration of humility, meekness and obedience ever manifested or that could be conceived. See notes on Jesus' character in the *Appendix*.

2:9 — WHEREFORE GOD ALSO HATH HIGHLY EXALTED HIM —

Our Lord's beautiful and perfect humility and obedience, not only demonstrated that he was absolutely loyal to the Heavenly Father, but it proved that the Father's spirit of Love dwelt richly in him for he shared the Father's love for the race he redeemed. For this he is found worthy to be the divine agent for blessing all the families of the earth, as promised in the Abrahamic Covenant. (Z. '97-295; R.2227)

2:12 — PRESENCE — Gr. *parousia*, presence.

WORK OUT — God does not purpose to take us to glory regardless. True these endeavours will not take us there, but we shall not get the glorious things unless we strive for them. "Work," "Labor," "Strive," for the prize. (Heb. 4:11; Luke 13:24) But whatever may be our endeavours to keep the divine Law, success is not brought about merely by our own aspirations and best endeavours, but that he who has called us has himself begun a good work in us which he is both able and willing to accomplish. We are not alone therefore in working out our salvation. (Z. '11-107; R.4796)

WITH FEAR — Our first thought of God is properly an apprehension of his greatness and our own insignificance, but as we come to know God's purposes and plan, this fear gives place to respect and love, because of his lovingkindness. This kind of fear (reverence, love) casts out dread. The fear of our texts seems to be a fear of not attaining the glorious promises, failing to become partakers of the divine nature. (Heb. 4:1)

AND TREMBLING — Whatever is of sufficient value for us to greatly desire is worthy of great care in respect to our attitude toward it. While the fear here may not indicate a literal trembling, yet it implies alarm lest we, having had the courage to start the race for the prize, should allow anything to impede our progress or possibly lead us to abandon the race. This course would effect our ruin. Recognizing the great prize, we should fear and tremble lest we let it slip from us and so lose it. With great carefulness. (Z. '11-108; R.4797) This like Jesus' fear. (Heb. 5:7) As he never feared the Father in the sense of dread or terror, so it should be with all those who love him.

2:13 — WORKETH — (Eph. 2:1) We cannot work out our own justification, but justified by his blood and called with the heavenly calling, we can make our calling and election sure. In so doing we shall not attain perfection of flesh, but merely perfection of will, intention, mind. Then if we keep the body under to the best of our ability, its weakness and imperfections will be reckoned as covered by the merit of our Holy One.

IN YOU — How? He strengthens our new minds, our consecrated wills, that the new will may hold its dominating influence over the fleshly mind

and body (reckoned dead) in order to gain our ultimate victory, by revealing to us more and more clearly the significance of the exceeding great and precious promises of his word. (Z.'07-136, 137; R.3986) He works by means of the promises in his Word; by means of the varying experiences of life, its disciplines and humbling processes; and it is well that we take to each lesson as it comes to us, if we desire to have a character developed in the likeness of our Lord. (Z.'11-94; R.4790)

TO WILL — As when we made our consecration and our good intentions since.

AND TO DO OF HIS GOOD PLEASURE — It is not sufficient to have good intentions, but these must be practically put into our lives and must serve for development of character. Thus God works in us and we work out (into action, results) our Salvation, and we are collaborators with him. (Z.'11-107; R.4796)

2:14 — DO ALL THINGS WITHOUT MURMURINGS AND DISPUTINGS

— In following Jesus we are not to murmur by the way, finding fault with its difficulties and narrowness. Nor are we to dispute respecting it, nor to seek to have any other way than that which divine providence marks out for us, realizing that the Lord knows exactly what experiences are necessary to our development in the school of Christ. If obedience were possible while our mouths are filled with complaints and dissatisfaction with the Lord and the lot he had permitted, it would indicate that at least we are out of sympathy with the spirit of his arrangement. Surely such obedience, if it were possible, would not meet with divine approval nor gain us the prize.

2:15 — THAT YE MAY BE BLAMELESS — To be blameless is to be devoid of any dispositions to do evil, to be disposed to do all the good possible, not controlled by anger, malice, hatred, strife. This does not necessarily mean perfection. One might be blameless and yet imperfect on account of natural weakness. To be blameless in the sight of God is to so live that he may see our intentions always to be just, loving, kind. The World will speak evil of us, as of the Lord, and will hate us, as the darkness hateth the light. (Jas. 4:4) We cannot expect to please everybody. We are to be blameless in the sight of those of mankind who are recognized as having the best judgment among the people. Thus with Jesus. While the world blamed him, yet in their private councils they recognized that he was harmless. So said Pilate. (Matt. 27:24; Luke 23:32)

IN THE MIDST OF A CROOKED AND PERVERSE NATION — The Jewish nation at that time. The disciples were so to conduct themselves as to be a light to their fellowmen. Perverseness—unwillingness to be guided by the Lord (in the will); Crookedness—seems to apply to their actions, not always evil but doing both right and wrong. On the one hand an evil heart

of unbelief and on the other, forms and ceremonies. Whatever charges are made against us, our conduct before the world must be such that only the perverse of mind will think wrong of us; that the better minds would think justly and note that the lives of the Lord's people are blameless and not blameworthy. (Z. '11-108; R.4796)

2:16 — WORD OF LIFE — Referring to the Table of Shewbread.

2:17 — AND SERVICE OF YOUR FAITH — *Diag.*—"If I be poured a libation on the sacrifice and public service of your faith." *Syr.*: "If I should be made a libation upon the sacrifice and service of your faith?" See Rom. 15:16. Note in *Diag.*: "An allusion to the wine and oil poured on the meat-offerings. (Ex. 29:40, 41) to render them acceptable to God. Paul was most willing to pour out the costly libation of his own blood, on the offering of the faith of the Gentiles (Rom. 15:16) to render it more firm and hence more pleasing to the Deity.

3:7 — BUT WHAT THINGS WERE GAIN TO ME — By justification in the court.

3:8 — KNOWLEDGE OF CHRIST JESUS MY LORD — Those things which before he had counted as gain, as something to boast of, to glory in, he now counted, that the time and energy and attention put into these now would be really a loss, so much time and energy and attention lost which might have been and should be given to the Lord Jesus' service, and also he would need all this time, energy, and attention to develop himself for the prize, and if he used it on earthly things he would be throwing it away, losing it.

FOR WHOM I HAVE SUFFERED THE LOSS OF ALL THINGS — Probably means that he was disinherited by his Father because of his acceptance of Jesus as the Messiah. (Z. '02-76; R.2969)

AND DO COUNT THEM BUT DUNG — Those things which were once helpful to us, but now have served their purpose, and should be abandoned, as their retention would be retarding to our present state. Unworthy of notice when compared to what he now knew, the High Calling.

THAT I MAY WIN CHRIST — Win his approval, membership in the Body of Christ, as in the next verse.

3:9 — AND BE FOUND IN HIM — His Body member.

3:10 — AND THE POWER OF HIS RESURRECTION — In the Holy, our resurrection begins with our begetting, the "power of His Resurrection" is God's power working in us to regenerate us and perfect us spiritually in

character. Sanctification, becoming acquainted in the largest possible degree in the flesh with the Love of God, experiencing its depths.

AND THE FELLOWSHIP OF HIS SUFFERINGS — Bearing his reproach, in the Holy.

BEING MADE CONFORMABLE UNTO HIS DEATH — The Altar and the second veil.

3:11 — UNTO THE RESURRECTION OF THE DEAD — Redemption, the Holy of Holies, the Power of God.

3:12 — NOT AS THOUGH I HAD ALREADY ATTAINED — Made my calling and election sure.

EITHER WERE ALREADY PERFECT — As a New Creature. (Heb. 2:10)

3:13 — HAVE APPREHENDED — Lay hold on, secure, grasp, tightly, firmly. Made my calling and election sure in toto.

FORGETTING THOSE THINGS WHICH ARE BEHIND — In the camp and court.

REACHING FORTH UNTO THOSE THINGS WHICH ARE BEFORE — In heart aspirations after the things in the Holy of Holies.

3:14 — I PRESS TOWARD THE MARK — “According to a mark”—the Golden Altar.

THE HIGH CALLING OF GOD IN CHRIST JESUS — See “Things Worth Striving For” in Appendix.

3:15 — AS MANY AS BE PERFECT — (In will, heart desires.) It is perfection this side the veil, though not perfection as a New Creature. It is the place where “having done all (we can do in our imperfect and unsuited bodies) we stand.” (Eph. 6:13) It is the place where we are sealed with the Spirit (see Eph. 1:13), the spirit or mind or disposition of God. Here we have the same heart tendency as God, we know and understand him. “It is the very cream of Christian experience.”

3:21 — WHO SHALL CHANGE OUR VILE BODY — “The body of our humiliation.” (*Diag.*) These fleshly, leaky vessels.

GLORIOUS BODY — The transformation of mind which we now experience through the begetting of the Spirit will in our resurrection result

in a complete transformation, providing them with Spirit bodies.
(N-2-20-10)—Thus we shall be his glorious body or body of glory.
(Z.'10-136; R.4601)

4:5 — MODERATION — “*Epieikes*” = (from *epi* = upon + *eiko* = to be like, or *eiko* = to yield.) = your yieldingness or gentleness. In Luther’s German Bible it is rendered *Lindigkeit*—“giving way.” A.R.V.—“forbearance.” This does not mean a refusal of all extremes in opinion or practice, which is scarcely a virtue. But generous and liberal in our sentiments towards others. Not insisting on our rights or fancies or preferences, but on unimportant points letting others have their preferences, esteeming their happiness as valuable as our own.

THE LORD IS AT HAND — “The Lord is near.” Remember you are living as in the day, as in the presence of the Lord Jesus. A realization of the calm and presence and omniscience of God. The present order will live but a short time, we can be very willing to give way on unimportant matters, and not exact our rights.

4:6 — BE CAREFUL — Worried, anxious. We should realize that God is working all things together for our good and will overrule in all things, so after we have done all we can let us leave the rest to him in full confidence and peace and faith. Be not overcharged with the affairs of this life. It is right to be charged with them to the extent of diligence and the utilization of such diligence in the Lord’s service; but it is the overplus, the corroding care that interferes with our peace of mind and communion with God, that is to be avoided.

BUT IN EVERYTHING — This means that our Heavenly Father is deeply interested in everything that relates to us and ours. What thing is too small for his notice, who numbers the very hairs of our head.

BY PRAYER AND SUPPLICATION — Earnest pleading.

WITH THANKSGIVING — For blessings already received, for the privilege of communion with Him, for his interest in all our affairs, for all his endless goodness and patience and love.

4:7 — PEACE OF GOD — We are to fight a good (a conquering) fight with our own flesh. We are to put forth our best efforts against all the things that Satan would put into our minds and hearts and we are to get the better of these things. The Lord blesses his people with strength to surmount these difficulties. We are not to be at peace with the flesh but at war with it. We are resting in the Lord’s promises, in His strength and ability to make good his promises, for we know that he who has called us is able to fulfill all his good Word. This peace or rest is the special blessing of the Holy Spirit.

Only as we receive the Holy Spirit, the holy mind of God, the holy disposition, can we have this peace fulfilled in us. It is a matter of simple ratio. As we grow in grace, in the knowledge of the Lord, in the knowledge of the Truth, we shall have this to comfort and strengthen us and we thus shall have more of the peace of God every day and be able to abide in his Love. "This is the victory that overcometh the world, even our faith." This faith is built upon the testimony of God's Word—a sure foundation. It is only through strong and unwavering faith that the peace of God will abide with his children.

This peace of God is not dependent on the smile of fortune, nor upon physical health, nor a host of friends. But it is a peace which abides even when health fails, or poverty comes in or death steals from us the treasures of our hearts. It is a peace which none of the changes and vicissitudes of this life can take from us, and which enemies are powerless to touch. What gift so rich could our Father give to His children. How poor would be our inheritance today if we were without our anchorage in Christ! But with it we can endure all things which the Father's loving providence will permit. Then let us face the coming days with calmness and courage. He who was with His disciples on the stormy Sea of Galilee and whose words of power quelled the mighty storm and stilled the raging of the Sea has the same care over his disciples today. In order to enjoy this peace (perfect) we must have unswerving trust in our Father's love and abiding faithfulness.

As we look into the heavens we see a manifestation of God's mighty power and majesty but our hearts and minds would not be stayed and sustained by this, we might receive gifts from him but without knowledge of His abiding faithfulness we would not know whether these might be only traps for our injury from the Adversary. But if we have this proper foundation for faith, if we learn to know our Father through his word (the only way we can know Him), we come to have confidence in Him. If we trusted to our own reasoning we would be in a very unsatisfactory condition. All would be uncertain; we would have no sure basis for faith or assurance. But when we see the testimony of the Bible from Genesis to Revelation, reveals to us a God of Justice, Wisdom, Love and Power. Our minds and hearts have something reasonable and convincing to lay hold upon and we say—We can trust such a God, because he is trustworthy.

This conviction deepens in to joy as we step out upon His promises and prove them for ourselves, thus learning their reality and realizing their fulfilment. We rejoice that this loving God has called us to redemption through His Son, that he has offered us eternal life, and has called us even to a glorious joint-heirship with His Son. We rejoice to know of His wondrous provision for the world in the future. All these things form a basis firm for peace and joy and confidence in the Lord. But our peace is proportionate to

our constancy, our staying powers, qualities. No one can retain this peace of God whose mind is not fixed “stayed” on God.

It is not a peace of recklessness or sloth, but a peace begotten of God Himself, through His promises which we have made our own. It is dependent also on full obedience to the Lord. It is the peace of Christ—“My Peace.” This peace and the faith which inspires it can look up through its tears with joyful expectancy for the glorious fruition of our hopes, which God has promised—of which our present peace and joy are but the foretaste. (Z.’14-103, 104; R.5432)

4:8 — WHATSOEVER THINGS ARE TRUE — See Prov. 4:23. Though the will is the controlling power of man, yet it is subject to be influenced. If the thoughts be impure, unjust, unholy, the power of the will becomes more and more impaired. Hence the wisdom of Paul’s advice as to what should be the character of our thoughts. In those striving to adorn themselves with the beauty of holiness, perfecting holiness in the reverence of God the thoughts must not be neglected and permitted to browse in every pasture, but must be disciplined to feed on pure and healthy food—Is this true? is the question to be asked. Love for the truth lies at the very foundation of a righteous life.

Whoever sympathizes with falsehood or exaggeration is more or less defiling himself. But who cleanses his thoughts is purifying his entire character. With our poor and imperfect brains there is great danger of being misled, and hence the Word of God exhorts us earnestly not to touch what we realize is untrue.

HONEST — But the truth of a thing is but one of the tests. Many things are true yet dishonorable, not worthy of our thoughts; those things about the weaknesses, follies of others. The dismissal of these thoughts as unworthy will leave us the opportunity and energy, if we will, to spend upon things that are honorable, as well as true, worthy of our attention as New Creatures.

JUST — Honorable. i.e. right. Justice and righteousness are synonymous. Very often that which is just is supposed to be the same as what is lovely, as the Golden Rule. But this is not the rule for love, but of simple justice. We have no right to do to others anything we would not have them do to us. The Golden Rule therefore is not the Law of love, but is a step in the right direction. No one should begin to think about love until he is just. Love would be something more than that which is right. Love is more than justice. We have no right to expect more than justice. What is more than justice is love, favor. Justice should be the rule of our lives. We should think first of all on our own course, critically consider whether we are always thinking on the just and right things. We should never be prejudiced in the matter. Not think on the injustices about us, muckraking; but the good things new and to come.

No one can cultivate justice until he knows what it is. This necessary knowledge may be obtained through the Scriptures. Some are born with a larger sense of justice than others, and some have almost no appreciation of right and wrong, but in either case the Bible is the standard. We are told we should do to others as we would they to us, forgive as we like to be forgiven. When we have considered well these first lessons, then we are ready to cultivate justice and put it in practice. This we do by asking of our words and acts—Did I tell the truth? Was it just to tell it? Was it in harmony with what I would wish others to tell about my affairs?

Who is in the school of Christ, is there to study and practice along the lines of justice and love. It is the work of a life time, improving from day to day. We should not wait for the Lord to chasten us, but should be so desirous of having the Lord's will done in us that we would scrutinize our thoughts. Walk circumspectly, think about what we are doing, about what we are thinking; not allow our thoughts to ramble; people who do so do not keep themselves under proper grip. The will dominates the life. First we should make a full surrender to the Lord by giving him the full control of our will, thoughts, words, actions. Those accepting the control of Christ are not at liberty to act as they will, but are to be controlled by his Word. We must not allow our minds to run along unjust lines. Apply this test of justice to every thought, word, deed, while viewing the conduct of others, so far as reason will permit, from the standpoint of mercy, pity, forgiveness, helpfulness. We cannot be too careful how we criticize every thought we entertain, every plan we mature, that the lines of justice shall in no way be infringed by us with our heart's approval.

PURE — We should first consider here the nature of our thoughts, in examining them from the viewpoint of purity; and second their influence upon others. Our thoughts should not only be true, honorable, just, right, but pure, and such as would not excite impurity in others. Remember that God knows our thoughts.

LOVELY — We should not allow our minds to dwell on things unlovely. When we are in employment we should give our attention to it. But when we are in the thinking business, we should not allow our minds to dwell on things injurious to the New Creature. Constant thought on businesses is not profitable to the New Creature. We must bring our thoughts into subjection and train them along lines that will transform us more and more into our Lord's glorious character likeness. Our thoughts must be beautiful, not merely on the beauties of nature, but chiefly on beauties of character—the fruits and graces of the Holy Spirit; with these things our minds can become filled and enamored.

If we neglect these things that are pure, good, lovely and true, we shall not grow in the fruits of the Spirit; but by thinking on these things and

cultivating them in our hearts we shall become more and more Godlike. If we do not cultivate these good qualities, then envy, malice, strife, works of flesh and devil will develop. We can scarcely overestimate the power of the mind over the body. We are to love and cultivate that which is pure to such an extent that what is impure will be painful to us, distressing to us, and we desire to drop it from memory. This will be accomplished only by continually thinking upon the pure things and avoiding the giving thought to things impure. We are to recognize true loveliness and esteem it. When we would think on the purity of things we should lift our mental vision to discern the perfect loveliness of the character of our God and of our Lord Jesus and also the loveliness manifested in his people.

THINK ON THESE THINGS — Not think to praise ourselves, nor to strive to obtain praise, yet strive to be praiseworthy; but think about the things that would be to God's praise and glory, and to praise him. Things of any value, or virtue, things praiseworthy in any degree, the noble thoughts, deeds, sentiments of any one, especially of the brethren and sisters in Christ, we may safely meditate upon and as a consequence find ourselves growing towards those ideals which we as New Creatures feed upon. Thus we shall become more and more transformed by the renewing of our minds, and approach nearer to the glorious likeness of our Master. (*Z.'11-165-167; R.4826-4828*)

COLOSSIANS

1:24 — FILL UP THAT WHICH IS BEHIND OF THE AFFLICTIONS —

Not afflictions left behind in the sense of the Redeemer's incompetency to make the full atonement for the sins of the whole world, but sins left behind in the sense that our Lord did not apply his own merit directly to the world of unbelievers. Their sins are left behind that the merit of Christ passing through the elect Church might benefit them just as much in the end, and additionally give the elect of this age the opportunity of suffering with their Lord and Head in order that in due time they might be glorified with him. (*Z.'09-88; R.4352*)

2:4 — BEGUILED YOU WITH ENTICING WORDS — This context seems to show that the apostle is contrasting with the Gospel hope the various hopes which might go to establish one some kind of faith, belief, course in life. (*Z.'14-311; R.5557*)

2:6 — YE HAVE RECEIVED CHRIST JESUS — He addresses those who have already accepted Jesus Christ as God's representative, believing that

God sent his Son to be the Redeemer of Adam's race, and by and by to be the deliverer of mankind from the power of sin and death. All those who are in Christ Jesus have received him with this understanding. (Z. '14-311; R.5557)

SO WALK YE IN HIM — Paul urges these to continue in this faith and not try to combine earthly philosophy with this heavenly message. (vs. 8) They had received Christ as God's anointed and their sufficiency in all things (vss. 3, 9), as they recognized Jesus as the Heavenly Teacher they were to continue to make progress in the same direction—the path that leads to glory, honor and immortality. They were not to think for one moment that any human teaching could be mixed with the divine message; for any other doctrine would only serve to confuse the Heavenly message in the minds of the hearers.

2:7 — ROOTED AND BUILT UP IN HIM — As the roots of a tree push downward and imbibe the nutriment of the soil while at the same time the trunk and branches reach up into the atmosphere to obtain through the leaves the necessary elements of growth so the mentality of the Christian takes hold of the great and precious promises of God in the word, while he is at the same time building character through his heart appreciation of these promises in connection with the experiences of life. The roots of faith push down deep into the knowledge of the divine plan, while the tree of character grows higher and higher, developing and maturing the rich fruits of the Holy Spirit; for instruction is a form of construction.

As a tree does not breathe the same element at all times, and as it is not always flooded with sunshine but needs the rains and storms for its development—so the child of God needs various experiences and sometimes change of environment to best develop all the fruits of the Holy Spirit. The great husbandman knows just what experiences and surroundings each one of his "trees" (Isa. 61:3) needs—how much sunshine, or rain, cold or heat, and pruning. And he will supply just what is best adapted to each case. He knows just how to vary these environments, conditions, etc., without disturbing the process of rooting and upbuilding, but developing it. This we do not know how to accomplish but would bring on ourselves spiritual disaster. So we need to keep ourselves continually under the care of the spiritual husbandman, skillful, and earnestly cooperate with him that we may grow and become strong and immovable—firmly established.

The depth and spread of the roots of a tree, are shown by the vigor and fruitage of the tree. A tree that is not deeply and firmly grounded can neither bring forth rich fruit, luscious, nor furnish cool refreshing shade to man. Depth of root is absolutely essential. So the Christian's faith must be deeply grounded in Christ; and thus shall we also grow up into Him, learning more

and more what is the divine will expressed in Him. The rooting process is unseen and can be judged only by the outward manifestations. When there is luxuriant foliage there is good rooting. But the growth must not stop there—fruit must be born. So the spiritual life of the child of God will manifest itself more and more in its likeness to Christ. To vary the figure the Christian will not only be a branch in the vine, but will bear rich clusters of fruit which should become more choice in quality and size year by year. (Z. '14-312; R.5558)

AND STABLISHED IN THE FAITH — While the Christian is thus growing up in Character likeness to our Redeemer and his roots of faith are reaching down into the deep things of God's word, he is becoming established, settled. A tree well rooted in the earth is hard to uproot, it had a wonderful strength, a wonderful hold upon the earth and requires years to die out. So with the Christian whose faith has been properly established in the promises of God's word, that no wind of doctrine could overturn the faith. Whoever is continually looking around for something now is thus proving the fact that he is not established in the Faith. Having once proved that the divine plan is the plan of God, we should not permit ourselves to be moved away from that position. (Gal. 5:6-9) On all Christians who are thus rooted and grounded in the Scriptures, the theories of our day—Evolution, Christian Science, New Thought, etc.—have no effect whatever. No Christian growth will be developed nor spiritual life retained unless the soul becomes fixed and settled in the Truth as it is in Christ Jesus. The general sentiment among the teachers of false doctrine and even among the world in general, who do not believe in the necessity or advisability of being established in faith, is that to be established is to be a bigot. Those who are so unfair in mind as to receive and tenaciously hold what they have never proven either by sound logic, or by the authority of the word of God, are rightly called bigots. But one who is simple, childlike in faith, accepts and firmly holds to what God has inspired, what he has caused to be written in his Word for our instruction is not a bigot, but a strong, established character, and will stand when all the structures built upon the numerous theories and imaginations of men shall have fallen. The great day is now upon us and is trying every man's character, of what sort it is, and but very few, even among professed Christians, will stand the test. The difference between a steadfast and strong Christian and a bigot is that one is established in truth and the other in error. (Z. '14-313; R.5558)

THE FAITH — This is the one faith once delivered to the saints—to be held at all costs. Satan will attempt to divert our minds into other channels, to draw our attention to some new thing. But the plan of God, the Truth of God as revealed in Jesus is but one. It is given us for our instruction in righteousness. (2 Tim. 3:16, 17) It is not the truth of Geometry or Geology or Astronomy that we are to be diligent to study and be grounded and built up in, but God's word. These other truths are all very well in their way. We

shall have all eternity in which to learn all the wonders of Creation, but now we are to apply ourselves specially to the mastery of spiritual truths, the deep things of the mystery of God, revealed to his saints for specific purpose. (Z. '14-313; R.5558)

ABOUNDING THEREIN WITH THANKSGIVING — The truth embraces all the scriptural teachings relative to Christ and his work, to our relationship to him as members of his body and to the brethren as fellow members. We are to abide therein with thanksgiving. We should familiarize ourselves with the different features of this truth more and more. We should be clear in regard to what our Lord taught and why he taught it and should know how to connect the different parts of the truth into a harmonious whole. We are to be thoroughly furnished. We are heartily to appreciate the loving kindness of our God in revealing to us these glorious things, and to realize that we did not originate them ourselves nor was any man the originator of them, but the Lord himself. They are the gift of God to us, we are to be most thankful for this precious gift, and guard it jealously as a special priceless treasure, and to let our light shine to the glory of God's name. Delve into the promises more and more. As you do this the roots of faith will draw up nutriment and send it out into your life and you will grow just as a tree grows, because nourished, fed. Thus alone will you become established in the faith and not in your own imaginings or somebody else's. Our faith is to grow stronger day by day and more vigorous. It is not to be a faith in ourselves, or in anything apart from the Lord. Faith is what we started with in the beginning and we shall need it in every increasing measure as we go on in the upward way—faith in God and in His sure word. All that we know as children of the Lord has come to us through Jesus and the Apostles and Prophets, and we are to continue feeding at this same table with thanksgiving. We are not to feel a spirit of bondage and say to ourselves "I would like to ramble outside. I do not like to confine myself to what the Bible teaches, I would like more liberty." This disposition of a true son of God, such sentiments encouraged would lead to utter spiritual disaster. (Z. '14-313; R.5558) Such are not eating properly nor thinking, liberty is in the truth, all else brings bondage.

2:8 — BEWARE LEST ANY MAN SPOIL — When once we have seen the plan of God as revealed in Jesus and have given ourselves to God and the study of his word, the only way to retain our spiritual life is to continue in this doctrine, to root ourselves in this soil and remain there. We are not to seek other fields with the thought that we can find additional nourishment there and that an admixture of other elements with what we have would be advantageous. No theories will mix with the Lord's plan. It is complete, it needs no assistance from other systems of belief. Any attempt to incorporate with it theories and ideas of men will only destroy its value. We can never become rooted and built up in Christ by such a course; our spiritual decay and finally our spiritual death will be the result. No child of God can be

carried about by every wind of doctrine, nor can he indulge in a morbid curiosity as to what this or that new theory may teach. To do so is very dangerous to the spirituality of a Christian. For one who has never known the truth there might be some reason for such a course, but for one who has proven what is the truth in Christ to go hunting around for new pastures in which to feed there is no excuse. Either he has never been established in Christ or else he has fallen into a spiritual decline. There is an exhaustless field for thought and mental and spiritual activity in the plan of God in all its varied features.

2:15 — TRIUMPHING OVER THEM IN IT — “And the hostile princes and rulers he shook off from himself, and boldly displayed them as his conquests, when by the cross he triumphed over them” — *Weymouth*. (Note) The paradox of the crucifixion is thus placed in the strongest light—triumph in helplessness and glory in shame.

2:16 — OF AN HOLYDAY — In harmony with his usual systematic forms of expression Paul first speaks of the yearly holy days, then the rest of the verse.

OF THE NEW MOON — The monthly festivals Paul mentions next.

OR OF THE SABBATH DAYS — Next Paul mentions the weekly rest days. The marvellous simplicity of the arrangement of the Lord for the Church, its organization, and the liberty accorded to each member of the body, has surprised many. Thinking (erroneously) that the church in the present time was called to convert the world, they saw how inadequate such an arrangement was for that work, so men have undertaken to elaborate the organization. So we see such powerful organizations as Papacy, Methodist-Episcopal. It is the thoroughness of the organization of these systems that has given them their great success. But they have not been able to convert the world, the inhabitants of the world have not fallen. (Isa. 26:18) Because, the work will be done not by might nor by power, but by my Spirit, saith the Lord. (Zech. 4:6) The Lord has permitted these trials to teach a needed lesson, about his ways. (*F197*)

Our Advent friends argue that the Sabbath here is not the weekly Sabbath, is some other holy day, that we are not to keep the atonement day, feast of unleavened bread, etc.; but that this Sabbath is the moral law of the whole decalogue. There are four proofs that Paul does mean the weekly Sabbath. 1) The Greek word (sabbatos) translated Sabbath is never used of any other day of week or of the year, in the New Testament. 2) When the day so referred to was also a yearly feast day, the fact is noted, as in John 19:31. When something more than a weekly Sabbath is meant it is stated that that Sabbath was a high day. See *Diag.* for John 19:31. 3) The distinction Paul makes here, between feast day (yearly) and new moon (monthly), and

Sabbath (weekly). 4) For similar language see 2 Ch. 8:13. The Sabbath for us is that in Heb. 4:9—q.v. (Bro. Hollister), Similar language is also used in Neh. 10:33.

2:17 — THE BODY — Or substance, which cast the shadow. This substance was in God's mind way back in the beginning, and at the time of the making of the law of the Tabernacle, God caused it to cast the shadow.

2:18 — VAINLY PUFFED UP BY HIS FLESHLY MIND — Let no man beguile you from the prize by voluntarily (without reason) submitting to and reverencing as messengers (of truth those who thus far have given no evidence of teaching ability in that God never sent you any message through them). They are merely intruding into those things which they admit they have not seen. Their fleshly mind being vainly puffed up, they fail to hold the headship of the Lord and the membership of the Church as his body. They fail to recognize that "God hath set the members in the body of Christ as it hath pleased Him." Hence they fail to see that the body, having nourishment, eating of the living bread and drinking of the cup is knitted together and increaseth with the increase of God. (*Z. '10-12; R.4547*)

But Christians should realize that the world is watching them, and that their influence of good would be greatly interfered with by their violation of this civil law (the Sunday). Our advice to all true Spiritual Israelites, therefore is that they be as strict in their observance of Sunday as a Sabbath of rest than are their neighbors—that all works except those of necessity or mercy be avoided, that this precious day be considered a boon from the Lord, a great privilege and opportunity for growth in grace and knowledge and love. Let our homes be the most quiet of all in civilized lands on the appointed day of rest, let no sounds of labor or of worldly pleasure be heard in our homes but let our joys of hope, love and faith abound, and let our happy hearts manifest themselves in cheerful words and tones and looks, that thus our moderation as well as our joy in the Lord may be manifest to all with whom we have to do, that they may take knowledge of us that we have been with Jesus and learned of Him. (*Z. '06-107; R.3753*)

"Let no man defraud you of the prize, priding himself on his humility and on his worship of angels, and taking his stand on the visions he has seen, and idly puffed up with his unspiritual thoughts. Such an one does not keep his hold upon the Head, Christ, from whom the Body in all the parts nourished and strengthened, by its points of contact and its connections, grows with a divine growth."

(Weymouth) Note on Humility of above quote—Humility, when it becomes self-conscious, ceases to have any value.

(*Lightfoot*)—"The humility condemned is not Christian humility, but a false and perverted lowliness which deemed God was inaccessible that he could only be approached through the mediation of inferior beings." (*Weymouth*)

2:23 — *Roth*.—"The which things, indeed, though they have an appearance of wisdom, in self-devised religious observance and lowliness of mind, and ill treatment of body, are in no honorable way unto a satisfying of the flesh."

R.V.—"Which things have indeed a show of wisdom in will worship and humility and severity to the body, but are not of any value against the indulgence of the flesh."

Diag.—"Which ordinances having a wordy show of wisdom in self-devised worship and humility by a non-indulgence of the body, not in any honor, are only for a gratification of the flesh."

Weymouth—"If you have died with Christ and escaped from the world's rudimentary notions, why, as though your life still belonged to the world do you submit to such precepts as do not handle this—do not taste that—do not touch that other thing—referring to things which are all intended to be used up and perish—in obedience to mere human injunctions and teachings. These rules have indeed an appearance of wisdom where self-imposed worship exists, and an affectation of humility and an ascetic severity; but not one of them is of any value in combating the indulgences of our lower natures."

3:1 — WHICH ARE ABOVE — In the Holy as a means, and in the Most Holy as a culmination.

3:2 — SET YOUR AFFECTION ON THINGS ABOVE — The apostle is not addressing the world, however morally well disposed they may be. None has interest in the things above unless first of all he has heard of Jesus as the Redeemer, renounced sin, and fled to Jesus for refuge—justification. He must have gone even farther than this to have any interest in the things above; he must have consecrated his justified life, presenting it a living sacrifice to the Lord. (Rom. 12:1) and been accepted of the Lord and begotten of the Holy Spirit and thus have started his experience as a New Creature in Christ Jesus. (*Z.'07-3; R.3913*)

NOT ON THINGS ON THE EARTH — i.e. "Cease to concentrate your energies and your thoughts on mundane things." (*Weymouth*, note.) Neither in the camp or court.

3:3 — FOR YE ARE DEAD — As human beings.

3:4 — APPEAR WITH HIM IN GLORY — In the Most Holy, heaven itself.

3:5 — AND COVETOUSNESS, WHICH IS IDOLATRY — Those who, even with fixity of will as regards consecration, rule their mortal bodies slackly, too leniently, are in danger of failing to come off more than conquerors, failing to become members of the little flock. (Z. '07-5; R.3914)

3:8 — BLASPHEMY — Slander

FILTHY COMMUNICATION OUT OF YOUR MOUTH — But instead speaking things edifying to hearers ministering grace to them.

3:9 — LIE NOT ONE TO ANOTHER — Express the good intentions truthfully to each other, without deception or hypocrisy. But the heart must be very pure and very full of love if it would be very truthful, otherwise it would make trouble continually. If the unloving, unkind hearts, full of evil surmising and malice were to express frankly, it would add immensely to the trouble of the world. (Z. '11-169; R.4829)

YE HAVE PUT OFF THE OLD MAN WITH HIS DEEDS — Hence (from vs. 13) the apostle urges first the purifying of the heart and then candor. (Z. '11-169; R.4829)

3:10 — AND HAVE PUT ON THE NEW MAN — “Putting off” suggests the additional thought of “putting out from position of authority.” As in congress, when the party in power is “put out of power” we do not understand that they are put out of congress. So with us. When we took our stand on the Lord’s side and accepted him as our head, the old will was put out of control and the new will installed in power. Then we became New Creatures, but we were undeveloped in character, just as the new party in power cannot regulate things all at once anew, but by degrees affects the changes desired, so the new mind makes change after change, gaining more and more control and bringing the thoughts, words and deeds under the Lord’s direction.

WHICH IS RENEWED IN KNOWLEDGE — Renewed in knowledge. The wisdom which the old mind had was the wisdom of this world which is foolishness with God, but the New Creature is the mind of Christ in us, the wisdom from above. It is not merely knowing how many chapters there are in the Bible, or verses, or being able to quote them; but by the various providences of God to come to such a knowledge of God that it is sufficient to have His will made clear to us to insure our obedience. Our knowledge is increased in proportion as we give heed to the things which God hath spoken, in proportion as we set our affections on thing above, and not on things on the earth. (Z. '11-381; R.4894)

3:12 — BOWELS OF MERCIES — Mercy is the difference between love and justice. This is our lesson in addition and subtraction. A disposition of

largeness and generosity of heart toward everybody and everything—toward the saints, neighbors, friends, relatives, enemies, brute creation. (Z. '11-168; R.4829)

3:13 — FORBEARING ONE ANOTHER — Bear with one another's peculiarities of temperament and disposition, freely forgiving if there be cause of offense, learning meanwhile to correct ourselves, as we see our own blemishes in others.

3:14 — WHICH IS THE BOND OF PERFECTNESS — The Lord's body is viewed arrayed in these qualities of heart, and love is the bond or "girdle," which holds in place the folds of the robe of Christ's righteousness with its various graces. These graces must not be merely matters of courtesy, or policy. However much they be partakers of these qualities in the beginning, the wearers will not be perfected in heart nor fit for the kingdom, until they have reached the place where these various graces of their wills are bound in them by cords of love, love for the Lord, for righteousness, for brethren, for the world sympathetically. Love is the Spirit of the Lord.

3:15 — AND LET THE PEACE OF GOD — This peace will rule (Phil. 4:7) in our hearts, it will not be merely transitory, not merely a guest, it will become the ruler of our hearts, it will be our normal condition to be in peace. If the peace has already come and is not yet ruling in our hearts, it is a matter for prayer and for faith that it may take its proper place, and be the guide and rule of all our thoughts in Christ Jesus.

4:5 — REDEEMING — "*Echagopazo*"—to publicly purchase and take possession of. (E340) Also Eph. 5:15; Gal. 4:5; 3:13.

I THESSALONIANS

4:3 — SANCTIFICATION — Sanctification is the truth acted upon, put into the affairs.

4:4 — SANCTIFICATION — See note verse 3.

4:16 — WITH — Greek *eu* = in or during. (B149 and *Strong's Conc.*)

SHOUT — (*Keleusmate*) = a shout of encouragement. (*Strong's Conc.*—*kello* = a cry of incitement, from *keybuo* (from a prim. *kello* = to urge on, "hail") = to incite by word, i.e. order.) a public message intended for the ears not of a few, but of a mixed multitude. It is generally designed

either to alarm and terrify or to assist and encourage. Or it may have the one effect of one class and the reverse on another, according to circumstances and conditions. The present aspect of affairs in the world for the past years very strikingly corresponds with this symbol in the outbursts of world wide encouragement for all men to wake up to a sense of their rights and privileges as men, and to consider their mutual relationships the principles on which they are based and the ends they should accomplish. The entire civilized world has in the past few years been studying political economy, civil rights, and social liberties as never before in history, and men are encouraging one another and being encouraged to probe these subjects to the very foundation. The shout of encouragement started by the increase of knowledge among men has encircled the earth, and under its influence men are banding themselves together, encouraged and assisted by men of genius to contend and strive for real and fancied rights and liberties. And as their organizations increase and multiply the shout grows louder and louder and will by and by result as foretold in a great time of trouble and tumult of angry nations. (Isa. 13:4) (B146)

ARCHANGEL — Mal. 3:1; Jude 8; Dan. 12:1; 10:13, 21.

5:7 — SLEEP SLEEP — Asleep as respects their best qualities of mind and heart. In every case the higher organs of the brain exist, but with many the upper stories of the mind are comparatively unfurnished and unoccupied. The owner of the frame lives almost continually in the cellar. Why? Because the lower organs have to do with the necessities of everyday life. And the owner of the brain often finds it inconvenient to consult the higher elements of his mind, because these usually through conscience would be inclined to reprove his course in life. His justice would frequently forbid commercial transactions which his lower nature desires to put through. His benevolence, his spirituality, his veneration for God and his Word, if allowed to speak would thwart his selfish plans and resolutions. (N-5-2-09)

NIGHT — The reign of sin and death for 6,000 years.

DRUNKEN — With the wine of false doctrine, which numbs the better qualities of mind.

5:14 — UNRULY — Not comfort and encourage them in their wrong way. But in kindness, love, remind them that God is a God of order and that in proportion as we would grow in his likeness and favor we must observe rules of order, that nothing is further from the divine mind than anarchy. There must be no St. Vitus dance in the body, but submit ourselves one to another for the interests of the Lord's cause.

5:17 — PRAY WITHOUT CEASING — i.e. God's consecrated people should be continually in an attitude of prayer—"uttered or unexpressed."

The heart should train itself to be repeatedly, continually on the lookout for evidences of the Lord's guidance, and to give thanks in the heart, if not outwardly for each recognized mercy and guidance praying, singing and making melody in our hearts to the Lord. If any unexpected trial or testing should come, the heart in full fellowship with the Lord would be prompt to carry its troubles, its perplexities to the Lord. The faithful approach the throne of grace with courage, not only when they have trespasses to confess and apologies to make and forgiveness to ask, but also as they think of the trials, temptations and difficulties along the way and of the day. They learn to seek fortification against sin, against their own weaknesses and against the encroachments of the world, the flesh and the adversary. They obtain these blessings by their fellowship with the Lord. It lifts their hearts from the earthly things and the sinful things. It brings to them a fresh realization of the Father's love and care. It reminds them repeatedly of their call of the Lord to be his disciples and of the terms and conditions upon which they are accepted. It brings before them repeatedly the glorious standard above all standards—the divine. It reminds these of the Saviour's words: "Be ye like unto your Father which is in heaven, who is kind to the evil and the good and extends his mercies to the just and the unjust." It reminds them afresh that they should pray: "Forgive us our trespasses as we forgive those who trespass against us;" and thus it tends to make their hearts and minds more tender, more gentle, more forgiving toward all with whom they have to do. (N-6-27-09)

5:18 — IN EVERY THING GIVE THANKS — Thanks for life's blessings, for the things that are happifying, for the successes of life, for the opportunities of divine service that are pleasurable: Thanks also for the trials of life, its difficulties, its sorrows, its disappointments, because all these bring experiences which should be valuable to us, developing the fruits and graces of the Lord's Spirit, meekness, gentleness, patience, longsuffering, brotherly kindness, love. (N-6-27-09)

WILL OF GOD IN CHRIST JESUS CONCERNING YOU — Gratitude is the responsive chord to benevolence in every truly noble heart, and no harmony is sweeter or more inspiring to noble deeds and lofty purposes. Our Heavenly Father would have his children cultivate for their own sakes, as well as for others, all the graces of true nobility and moral excellence. To Him we are indebted for every good that we possess, and as his consecrated children we are also the special objects of his grace. To render our consecrated hearts and talents in glad and cheerful service is but a reasonable return for all his goodness. Let us therefore do it with energy and zeal. At best it will be only a small return; but the measure of love and zeal that accompanies it will indicate the measure of our gratitude. (Z. '94-218; R.1671)

5:19 — QUENCH NOT THE SPIRIT — See note Mark 1:26. God is all light (1 John 1:5); Saints are called the light of the world (Matt. 5:14); Ezekiel speaks of God's coming in power as fire enfolding itself (Ezek. 1:4); Jesus is called the Sun of Righteousness (Mal. 4:2); John the Baptist was called a burning and shining light. (John 5:35) The Spirit of God is one of enlightenment. (Eph. 1:13; Heb. 10:32) "Let not the light that is in thee become darkness." (Luke 11:35) Illustrated by the light of the candlestick, the Holy Spirit of God is a very precious thing; it is the Spirit of liberty and power and a sound mind. But it is not aggressive, will not intrude where it is not wanted nor invited, and must be cultivated to be retained. three ways that quench the Spirit:

- (1) Wilful opposition to God and his will.
- (2) Careless living, too much of world, flesh allowed to come into the heart; and light gets smoky because not trimmed.
- (3) Neglect to supply the oil, neglect fellowship, study, meetings. Neglect not this precious treasure which is our means of union with God.

5:21 — PROVE ALL THINGS — Paul did not mean to prove everything, breakfast foods, patent medicines, all philosophy; nor to prove everything in the Bible, for the Scriptures were not then canonized. The different books of the old Scriptures were not then equally acceptable to the Church. There is no better guide than the Bible, but here it seems the apostle meant—"Use your judgment, reason, in respect to everything." God's people should be reasonable, rational people, and use their very best judgment as to what they accept or reject. They should prove what they hear and use their best judgment as to what is supported by the Scriptures. The end in view is that they may hold fast all that stands the test of the divine word, and reject all else—Neither should we try to prove all rumors derogatory to another's character, but decline to hear unless presented in Scriptural ways. Waste no time on it, believe nothing derogatory until it is forced upon us. (*Z. '11-28; R.4750*)

5:22 — ABSTAIN FROM ALL APPEARANCE OF EVIL — Or "forms" (*R. V.*) Sometimes evil appears in a crude and repulsive form, or in attractive. We should also abstain, so far as possible, from doing things we know to be good, if our friends and neighbors might misunderstand and consider these things to be evil. In order that our influence of the truth may be greater, we should avoid all appearance of evil. (*Z. '10-393; R.4728*)

II THESSALONIANS

1:8 — THE GOSPEL OF OUR LORD — Here are mentioned two classes, upon which the Lord will take vengeance, retribution (Isa. 65:7) a) those who are not really acquainted with God, but who nevertheless fail to obey the light conscience which all to some extent possess and also on those who knowing God yet obey not the Gospel.

2:2 — AS THAT THE DAY OF CHRIST IS AT HAND — Proving that Paul did not expect it before his death but rather not till a long time after, time enough for the Roman power to fall, Papacy be exalted, and decline and be destroyed. (F226)

2:6 — AND NOW YE KNOW WHAT WITHHOLDETH — The man of Sin.

THAT HE MIGHT BE REVEALED IN HIS TIME — Christ revealed in his own due season.

2:7 — ONLY HE WHO NOW LETTETH — For similar use of “let” see Isa. 43:13; Rom. 1:13.

2:8 — AND THEN SHALL THAT WICKED — The “Mystery of Iniquity” the Papacy will be shown up in all its filth and sin. (Rev. 17:15-18)

BE REVEALED, WHOM THE LORD SHALL CONSUME — Destroy gradually during the time of the end.

WITH THE SPIRIT OF HIS MOUTH — The preaching of the Truth and the increase of knowledge will awaken men to the errors of Papacy, will withdraw their support from it and turn them upon it to destroy it.

BRIGHTNESS — “*Ephiphania*”—bright shining, shine forth, become visible -revealing to world.

COMING — “*Parousia*”—showing that the destruction will be accomplished gradually at first, at the beginning of the Harvest (“*parousia*”) and then suddenly culminate at its last years. (B359)

2:9 — EVEN HIM — Christ’s.

WHOSE COMING — Presence—“*Parousia*.”

2:10 — AND WITH ALL DECEIVABLENESS OF UNRIGHTEOUSNESS — (Diag.)—“The energy of the Adversary with all power and signs and

wonders of falsehood, and with every deception of iniquity to those who are perishing because they received not the love of the truth.”

2:11 — AND FOR THIS CAUSE GOD SHALL SEND THEM STRONG DELUSION — Literally a frenzy, a delusion! What may we not expect in the way of hasty and irrational conduct inspired by these delusions. Whoever does not love righteousness, yea hate iniquity is surely in danger of being frenzied by delusions in this evil day. Surely Satan and the fallen angels under him are being granted extraordinary power (vs. 9) to tempt God’s people and later on the world, to let loose from all moderation in a frenzy of error on one subject or another with one person or another. Let us be forewarned and “watch and pray lest we enter into temptation.”
(Z. ’09-344; R.5414)

THAT THEY SHOULD BELIEVE A LIE — See *Weymouth*.

2:14 — WHEREUNTO — Unto Salvation.

TO THE OBTAINING OF THE GLORY OF OUR LORD JESUS CHRIST — This is as near something for nothing as one can care to have.

2:16 — AND HATH GIVEN US EVERLASTING CONSOLATION AND GOOD HOPE THROUGH GRACE — Comfort and hope are always closely associated. The hope for the world is a comfort to us, as well as in our own hope. (Rom. 5:2; 1 Pet. 1:3; Heb. 3:6) This Hope develops an intense longing for its realization.

2:17 — IN EVERY GOOD WORD AND WORK — The result of a proper use of this hope, a fixing of character for righteousness, crystallization of character.

I TIMOTHY

1:5 — NOW THE END — Purpose, object, ultimate design.

OF THE COMMANDMENT — “*Paraggelias*”—a message by a messenger from the presence of the King or ruler.

IS CHARITY — “*Agape*”—the highest form of love, unselfish, unfeigned. This in contrast with the aims in vs. 4. Perfect love is what our heavenly Father desires to see in us. All the commandments and exhortations of the Divine Word and all the other experiences and disciplines of life in the

school of Christ are designed to bring us to this happy condition of perfect love.

OUT OF A PURE HEART — “*Katharas*” — clean, that is unselfish and unmixed with impure or wrong motives.

A GOOD CONSCIENCE — “*Agathas suneidesis*” — (complete perception or knowledge, co-perception, or moral consciousness) = one purged from guilt through faith in the blood of Christ, a rectified perception of things as they should be.

FAITH UNFEIGNED — True faith, not hypocritical or pretended for a purpose, but a real heart reliance based on clear knowledge.

2:2 — AND ALL THAT ARE IN AUTHORITY — Not for their conversion, but rather that their government might be so ordered as to insure to the blessing, the benefit of the Lord’s elect church. (*N-6-67-09*)

2:5 — MEDIATOR BETWEEN GOD AND MEN, THE MAN CHRIST JESUS — A mediator is one who interposes between two parties who are at variance, with a view to reconciling them. In this case the two parties are God and Adam and his race. Justice lay on God’s side, he had a charge of disobedience against mankind and he justly placed his ban upon Adam and his race—“Dying thou shalt die.” (Rom. 5:12; Psa. 49:7; Rom. 3:22, 23) Originally man had no antipathy to God, for we may be sure that Adam felt contrition, realized that his penalty was just and longed for restitution to divine favor. But as centuries rolled around, the fallen condition worked havoc in man and mentally and morally he got out of harmony with his Creator, became God’s enemy, and God gave them over to a reprobate mind, allowed them to take a wayward course of opposition to God and to righteousness and even to God. (Rom. 1); and the result was increasing degradation. Satan and the fallen angels have conspired for man’s undoing, blinding him to principles of right and wrong, putting darkness for light and vice versa, good for evil and evil for good. (2 Cor. 4:4-6) (*Z. ’07-8; R.3915*)

2:6 — RANSOM — “*Antilutron*” = a price to offset, to correspond (also Mark 10:45) (*E428*)

2:7 — ORDAINED — “*Tithemi*” = placed as in John 15:16 (q.v.)

2:12 — I SUFFER NOT A WOMAN TO TEACH . . . BUT TO BE IN SILENCE. — There is nothing in the Scriptures that militates against women. That the Lord chooses that the mouthpieces of the church be men is his own affair. No one would have a right to question the Lord’s will in this matter—whether the Lord would wish men of sixty or young men, or women of certain age or not at all. God may do what he will with his own.

But we do see a reason why he makes a choice. Woman is the figure of the church and man is figure of the head of the church. So we are told that woman should not be a teacher in the church but man should be the teacher. Outside the scriptural question we see no way in which a woman's interests are endangered, because every woman is the sister or mother or daughter of a man, and hence the two sexes are so intimately related that it is unnecessary that the whole family be voting, all being represented by the man. If women would get the proper focus on this subject there would be an end to woman suffrage. They would feel they had a duty at home. If conditions were otherwise it would mean a very unsatisfactory condition indeed. It would imply that man had lost one of the very prerogatives which is an element of manhood. It would imply also a dereliction on woman's part. Paul reminds us of the woman's sphere. Any woman whose son does not respect her should keep very quiet. She has that child all the years of infancy and youth; and if in all those years she does not command respect from that child, she is to blame. (*Z. '11-27; R.4749*)

The distinction and discrimination between men and women in the church are along symbolic lines, typical, because the man symbolizes Christ Jesus the head of the church, while woman symbolizes the Church, the bride. The divine arrangement is the reverse of the method of the Great Adversary who though ready to use either sex as his tools, has always found woman his most efficient representatives. The Lord does not inform us if there be other reasons for sex distinctions, and our surmises may or may not be correct. In our opinion some of the qualities of heart and mind which combine in the noblest types of woman, render her unsuitable for public religious services. For instance woman by nature, fortunately endowed with a desire to please and win approval and praise. This quality is an inestimable blessing in the home, and she should never be denied the things which surely are her due and which her nature craves and which are absolutely essential to her health and progress. But if she is lifted out of her sphere, if she gets before the public as a lecturer, she gets into a position of great danger; because several of the peculiarities of her sex, which go to make her a true woman and attractive to true men will conspire under the unnatural conditions to spoil her womanhood—make her manish. Nature has set the metes and bounds of the sexes, not only in physical contour and hair—suite but equally in qualities of heart and head, adapted each to the other so thoroughly that any interference with, or disregard of her laws is sure to work injury in the end, however beneficial the changes may appear to be temporarily. The quality of approbateness so freely bestowed upon woman and which rightly exercised is so helpful to her, to her home and family, is sure to become a snare if exercised toward the public, in seeking approval of the church or world. The very womanliness of woman renders her peculiarly liable not only to stumble herself but to stumble others. Because such an one getting off the track would surely be supplied by the Adversary with spurious oil, a false light to lead others out of the way.

2:14 — THE WOMAN BEING DECEIVED WAS IN THE TRANSGRESSION — Did Adam sin against the Holy Spirit? (Z. '14-136; R.5452) See Gen. 3:6 note.

3:1 — BISHOP — Elder, As shown here an elder should have clearness in the truth, aptness for teaching it, blamelessness of life as respects moral character, and ability to preserve order without unnecessary friction, as might be exemplified in his family. (F275)

3:6 — HE FALL INTO THE CONDEMNATION OF THE DEVIL — In the type, in the qualifications for the priestly office age was a factor; but this with the antitypical priests would signify experience, character-development. (F243) So those who would serve as ministers of the truth in “word and doctrine” should not be novices, but members of the body, whose ripeness in character and knowledge and fruits of the Spirit would qualify them for such service. Such were to be recognized as elders, not necessarily in years, but ripe ones in respect to truth and fitness to counsel and admonish the brethren along the lines of the Lord’s word. (F243)

Every sheep should take special notice of the message and manner of every brother before they aid in putting him forward as our overseer, elder. They should first be convinced that he has the real qualifications of an elder (sound on the basic doctrines of Gospel—atonement, redemption through the precious blood of Jesus, full consecration to him, his message, brethren, service.) They would be doing violence to the divine arrangement to choose such for their elders as were weak morally, or mentally lame. (F247)

The ecclesia is far better off without any public servant than to have for a leader a golden-tongued goat who would surely not direct their hearts into the love of God but into wrong channels. (Acts 20:30; 2 Peter 2:2)

3:7 — MOREOVER HE MUST HAVE A GOOD REPORT OF THEM WHICH ARE WITHOUT — Not that the world will ever love or rightly appreciate the saints, but that at least the world should be unable to say anything derogatory to their character as respects honesty, uprightness, morality, truthfulness. (F249) If none possessing the qualifications of a public speaker are found (and the Lord should be trusted to raise up such servants as are necessary) or supplied by the Lord, the need may be doubted. (F250) Some of the most prosperous ecclesias are those in which there is no great talent for public teaching and in which consequently Bible studies are the rule rather than the exception. (F250)

3:16 — THE MYSTERY OF GODLINESS; GOD WAS — Syr.—“And truly great is this mystery of righteousness, which was revealed in the flesh.” Roth.—“And confessedly great is the sacred secret of godliness—who was

manifest in the flesh.” *R.V.*—“He who . . .” *Diag.*—“Great is the secret of piety; He who, etc.” (note in *Diag.: Alex. MSS.*—it is doubtful whether this word was originally *OS* who, or *THS* God. This is according to Griesbach. Nearly all the ancient MSS, and all the versions have “He who” instead of “God” in this passage.) (2 Cor. 4:11) He may nevertheless refer to God. For Jesus was God manifest in the flesh. A fleshly image of Jehovah (John 14:9), Jesus was the best, the closest, the most positive representation of God that it was possible to give to mankind. (*E77*)

WAS MANIFEST IN THE FLESH, JUSTIFIED — *Roth.*: declared righteous in spirit, perhaps perfect in spirit as in Heb. 2:10.

IN THE SPIRIT, SEEN OF ANGELS — A spectacle unto angels and men.

4:2 — SPEAKING LIES IN HYPOCRISY — Many of these, Higher Critics, New Theologians, etc., still believe in Christ as a great teacher and a noble leader of men. But these fail to see that if, as they claim, Jesus posed as the Son of God and the Redeemer of men and was not such, instead of being a noble example, his life and teachings were most stupendous frauds and deceptions. (*N-3-13-10*)

4:12 — LET NO MAN DESPISE THY YOUTH — A message to all elders, that their deportment and ability to “rightly divide the word of truth” be such that none will have cause to slight the message they bring or think of them as immature and unfit to lead the flock.

BE THOU AN EXAMPLE OF THE BELIEVERS — Not **to** believers but **of** believers. This means that one should show forth not only to his fellow-workers in the Gospel but especially to the world what believers stand for, what they believe, what they teach, how they live. We should see to it that we are setting such an example.

IN WORD — Setting such an example in word, in the character of our language when declaring the message of truth. We are not to be merely smooth tongued and unctuous, we are not merely to use kind words, but the kindness and interest manifested should be genuine—from the heart. (*Z. '14-200; R.5494*)

IN CONVERSATION — Conversation has the old meaning Conduct (*Diag.*) manner of life (*A.R.V.* Our conduct relates to our manner, to the way we walk and act, not to our words alone. We are to be an example in gentleness of demeanor, not slam doors, nor be boisterous, nor uncouth, nor thoughtless of others. (*Z. '14-200; R.5494*) So act as to show others that it is blessing and profit, to be associated with the Lord. Let our light shine out through our words that is within. Those who are begotten of the Spirit

should strive to be examples to everybody of what Christians ought to be. The kind of work we are engaged in should be honest. It may be secular work but it should be done as unto the Lord, carefully, faithfully, not merely as men pleasers, but in singleness of heart, servants of God, “for we serve the Lord Christ.” (Rom. 13:13; 1 John 2:6; 1 Thes. 4:12; 3 John 4; Eph. 4:18)

IN CHARITY — Love, in sympathy, benevolence, kindness of word and conduct. A generally sympathetic spirit should pervade his words, deeds and entire behavior. The Heavenly Father loved mankind; while they were yet sinners He so love the race that He gave the choicest treasure of his heart for man’s recovery. So any begotten of the Lord’s Spirit should have a transforming influence in His life—an influence that will manifest itself even to those who are out of the way, those not yet blessed with the light of God. (*Z.’14-200; R.5494*)

IN SPIRIT — The spirit that animates us at all times should be the Spirit and mind of the Lord. Kindness of Spirit, disposition. This word is not in the original text, and not in *Diag.* nor *A.R.V.*, but the thought seems o.k.

IN FAITH — The Christian’s faith is manifest to others in his conduct, words, his course in life. If he is full of faith he will not be murmuring against the experiences of life as they come, against the providences of God. The Almighty has accepted us as his children; we should have continual and implicit confidence in Him and whoever has true faith has this confidence. If any of us lack faith in God we shall not manifest faith to others, nor inspire faith in them.

IN PURITY — There is a purity that goes with all that pertains to God and His Word, a loftiness of standard which is not to be found elsewhere. There are people in heathen lands who live more or less chaste lives, but there is nowhere so high a standard as in the Christian religion. Everything impure is contrary to God. Purity is one of the component elements of Christian character. We are to be “first pure, then peaceable,” gentle. (*Z.’14-200; R.5494*)

In all these ways God’s people should be living lessons, living epistles (2 Cor. 3:2, 3) wherever they go, examples to the world. Whether the world believe what we preach or not, we should manifest those qualities which they cannot but approve and respect. This example will bear fruitage in due time, if not now. Every elder like Timothy, should be specially careful of his conduct, his words, his example. (*Z.’14-200; R.5494*)

5:1 — REBUKE NOT AN ELDER — Paul does not here mean an elder of the congregation elected to serve as such, but a person older than one’s self. Do not rebuke a person older than yourself. Treat him as a father, etc. An elder

in the church is not appointed to browbeat or trample down the liberties of others. (These directions were given by Paul to Timothy, an elder of Ephesus.) The spirit of kindness, gentleness, etc., is the Holy Spirit. If an elder rebukes in another spirit than this, he should remember that the person rebuked is not a child, and should not be reprimanded or denounced, or told “this is all wrong.” It would not be wise or kind for a younger person to lose patience with an older person, who, he feels, should know about a matter, and to say—“I will give you a lesson.” This kind of spirit has made difficulty in various places. It is evident from this Scripture that there was a family sympathy to olden times which we do not see today. Today it is the custom to be very polite toward strangers and very impolite toward those of one’s own family. If today you wish to find true, real, friends you do not often look for them in the same family. Surely in this our progress has not been evolutionary. (Z. ’12-67; R.4978)

5:17 — LET THE ELDERS — Honor should be given them in proportion as they manifest faithfulness to the responsibilities of the service they have accepted.

RULE WELL — “*Proistemi*” = stand before; hence—be over.

THEY WHO LABOUR IN THE WORD AND DOCTRINE — Bend down through hard labor in preaching and teaching. (F252)

5:19 — BUT BEFORE TWO OR THREE WITNESSES — An elder should have the same and every right and privilege granted to any of the brethren as in Matt. 18:15-18. Some might think that because an elder must be of a good report of them without and within, that he should be arraigned upon the slightest charges because of his influential position. The apostle here recognizes two principles:

- (1) that an elder has already been recognized by the ecclesia as possessing a good and noble character, as being specially earnest for the truth and for God, devoted to him.
- (2) That such persons by reason of their prominence in the church would be marked by the adversary as special objects of his attacks.

6:4 — DOTING — Margin: sick.

6:12 — FIGHT THE GOOD FIGHT OF FAITH — By fighting a good fight we are to prove to the Lord that we are doing the best we can. We are not merely to make a little effort but are to put forth all our strength, which will be supplemented by the grace of the Lord. If then, in spirit of our best efforts we come short, as we surely shall, then the blood of Jesus Christ His Son cleanseth us from all sin. It is not a good plan to wait until evening to

go to the Lord if we realize that we have displeased him. If we can go to our closet at once we should do so. If not, we might close our eyes for a moment and get into communication with our Father in Heaven through the merits of our Savior. Let us keep in constant touch with the Lord and tell him about all our affairs, our mistakes, our unwitting trespasses. There are probably many trespasses committed by us that we do not recognize. But daily application for the blood of cleansing will keep our garments clean and white. (Z. '16-212; R.5923)

Many of the Lord's people have a great deal of combativeness. This is necessary or we would never overcome. But we need to restrain ourselves that we do not fight the brethren, and we are not to enter into personal combat with the Devil. What the Lord has given us to do is to conquer ourselves and to control this body which is of the fallen race of Adam, to keep ourselves that the wicked one touch us not. (1 John 5:18) (Z. '16-212; R.5923)

II TIMOTHY

1:7 — SPIRIT OF FEAR — “*Pneuma deilia*” (always in a bad sense; (*phobos*) = used of either good or bad sense; midway. *eulabeia* = always used in good sense.) *deiliao* = be timid, fearful; *deilos* = timid, fearful, cowardice.

POWER — “*Dunameos*” = energy

LOVE — “*Agape*” = God-like love, for all, His spirit.

A SOUND MIND — “*Sophronismou*” = urging to sound mind, to moderation and self-control; *sophronizo* = make one of sound mind, control, discipline, admonish, exhort earnestly. *sophronos* = discretely, soberly, temperately. *sophronosunm* = sanity, soundness of mind, self-control, sobriety.

1:15 — BE TURNED AWAY FROM ME — Evidently some of the Apostle's later tours were without the vote or support of even the Antioch church. Primitive church regulations left all free to exercise their talents and stewardship according to their own consciences. The ecclesias could accept or decline the services of Apostles, even as their special representatives and the Apostles could accept or reject such engagements, each exercising his own liberty of conscience. (F277)

2:3 — HARDNESS — Did you ever feel depressed? Do you ever feel the hardness, the weariness of constant effort against imperfection and failure? Does the way sometimes seem long? At such a time have you ever felt your thoughts heavenward baffled; find you can't sail them high as you want to, as you need to? Do you ever find prayer nervous and unsatisfactory, unavailing because of your inability to stay by it; to concentrate your mind and quietly think? Do you ever find it hard to vividly realize all we are and hope in Christ? See Psa. 130:4.

2:4 — ENTANGLETH HIMSELF WITH THE AFFAIRS OF THIS LIFE — The Christian soldier must study to perform even the smallest duty in a manner creditable to his calling. He must not permit himself to become entangled with other things which do not relate to his duties as a soldier, and thus be side-tracked. He who turns aside to seek some personal temporal advantage to the detriment of his duties as a soldier is to that extent an unfaithful soldier and likely to be drawn out of the ranks entirely. (*Z. '11-184; R.4839*)

THAT HE MAY PLEASE HIM — Let us study to be diligent in every duty, performing it with a ready mind and with gladness and singleness and joy of heart. "Endure hardness." A soldier has many trivial duties to perform and he is as really doing his duty as a soldier when he is polishing his armour (brightening his knowledge of truth and by study and meetings with brethren), foraging, cooking his meals, getting food (spiritual and natural), cooking (testing and proving the doctrines, putting the truth together. See Hos. 7:6); cleaning camp, and building bridges, as when he is fighting the enemy. This is necessary work and part of his commission as a soldier. These duties cannot be disregarded or carelessly done without a measure of unfaithfulness. So with the Christian. The routine of life, everything incidental to a proper and honest provision of things needful, as well as for the prosecution of the Lord's work—all is a proper part of our engagement as soldiers of the Lord. Whatever is done for the glory and honor of our Lord, for the benefit of fellow-soldiers, or for our own preparation for this warfare, or in the discharge of obligations which our Lord has recognized and approved is proper work for us as soldiers and is not entanglement in the affairs of this life. (*Z. '11-184; R.4839*)

2:15 — STUDY — While it does not say—"Study the scriptures" yet it means first of all to study His Word to know what he would approve. Then, having come to some knowledge of the Scriptures, we must meditate upon them and consider how the word is applicable in all of life's affairs. Thus we would study the nature of all we come in contact with, as to whether it is good or evil. "Study" here, same as in "Study to be quiet." (*Z. '11-183; R.4838*)

TO SHEW THYSELF APPROVED UNTO GOD — It is proper enough to have the approval of all good men and women. But our study primarily should not be along this line, but to know what God would approve, and then meditate and work it out in our lives. Study the doctrine and endeavor to have our course of conduct harmonize with it. Study to perform faithfully the duties of a loyal soldier of the cross. (See 2 Tim. 2:4, 5) Study yourself that you may become acquainted with yourself—know your talents for service, in what direction they lie, and what are your weak points, and how to guard against them—know both our abilities and short-comings. Then study to avoid error and all foolish questions and profane and vain babblings. Study to make our imputed righteousness and actual thing to the extent of our ability. It is merely of divine grace that we are reckoned righteous before we are actually so. Study our hearts to see that we are striving daily to cast out all the old leaven of sin—to be sure that we are not content to allow it to remain in us. (See 1 Cor. 5:7) Study to make and have our lives an honor to the cause we have espoused; abstaining from even the appearance of evil, circumspect in all our conversation, conduct, watching our thoughts, lips, lives.

A WORKMAN — A laborer in the vineyard, a steward and servant of God; not an idler, loving ease; a character builder who will not be ashamed in the Day of Christ.

THAT NEEDETH NOT TO BE ASHAMED — Not ashamed of what he believes, able to give a reason for his hope, with meekness and fear; one who knows what he believes, and has no fear of an investigation of his doctrine.

RIGHTLY DIVIDING THE WORD OF TRUTH — Proper application of the word, the understanding of how, when, and where it should be applied; and what was the purpose and thought and plan of the divine mind in giving this word of truth. Taking cognizance of everything that seems to be of the Lord, and that throws any light upon the word. Bear in mind the inspiration of the Scriptures. (2 Pet. 1:21; 2 Tim. 3:16, 17; Matt. 18:18) One part of God's message applies to the past, one part applies only to the Jews, another to Christians in the present life, another to the future of church or world. (*Z. '11-183, 184; R.4838, 4839*)

3:1 — PERILOUS TIMES SHALL COME — And in order that we might recognize and beware of these false brethren, he very minutely describes them.

3:2 — FOR MEN — The men, a particular class, same as in Acts 20:29, etc., men of your own selves, whom you have hitherto regarded as members of the body of Christ. (*Z. '91-113; R.1319*) This description, as here translated, is incongruous for men of such villainous character could have

no form of godliness. Such a fierce character and bold blasphemer could not possibly palm himself off as a child of God. The translators, not fully comprehending the Apostle's thought, have put the heaviest possible construction upon the Greek words, overdrawing the picture.

SHALL BE LOVERS OF THEIR OWN SELVES — Selfish, loving too keenly the old “ego,” not putting him in subjection, denying him.

COVETOUS — Money lovers, (*“philarguroi”*) covetous of honors, distinctions and praise of men—ambitious.

BOASTERS — As though the credit of the truth now due was in some way due to them, and as though they had a right therefore to alter and amend it at their pleasure. (*Z. '91-113; R.1319*)

PROUD — Proud of that knowledge which should be received with humility and thankfulness, and which can be retained only under these conditions.

BLASPHEMERS — “*Blapta*” = to injure; “*phem*” = rumor, saying one speaking injuriously, an evil speaker, rumor or tale bearer. Judging by the word regardless of the context we could not know if the evil speaking was carried to revilings or not, but as related to context, we must conclude (these having a form of godliness, but lacking its power) that the milder forms of evil-speaking are meant. (*Z. '91-113; R.1319*)

DISOBEDIENT — “*A*” = negative; “*peitho*” = convince; not persuaded.

TO PARENTS — Not of the same persuasion (mind) as were the parents. (devisers of new doctrines). Because of the newly unfolding truth dawning on their paths, these in common with the faithful saints are no longer of the same mind as were their parents; but the goodness of God thus manifested to them, instead of cultivating in them a spirit of thankfulness and co-operation, which is its design, seems to arouse a spirit of pride and ambition, which does not long hesitate to make merchandise of the truth for ambitious ends, however trivial and foolish these ends may be. By degrees they become evil speakers (against the doctrines of Christ and those who believe and teach them), unkind, unfriendly to the good (who hold fast the truth in righteousness) and false accusers (of such). As they proceed they seem to lose all former strength of Christian character. They become irreconcilable to the truth, so that neither scripture, nor reason, nor the example of the faithful, has power to restore them. Loving their own wills more than the will of God, they grow more and more proud and boastful of their attainments—high minded and heady.

UNHOLY — “*An*” = negative; “*osios*” = right (by intrinsic or divine character), not like the Lord, in view of the context would mean unkind, (not perfect in love).

3:3 — WITHOUT NATURAL AFFECTION — Not in Sinaitic manuscript.

TRUCEBREAKERS — Literally “*aspondos*” without libation (which usually accompanied a treaty) = truceless, irreconcilable, implacable, stubborn or constant in enmity.

INCONTINENT — “*A*” = negative; “*kratos*” = vigor, strength; without self-control, not intended so coarse as “incontinent.”

FIERCE — “*An*” = negative; “*emeros*” = tame, gentle; not mild. The fierce or savage idea is not compatible with any pretensions to Godliness.

DESPISERS OF THOSE THAT ARE GOOD — Not friendly to the good (“*aphilagathos*”)

3:5 — DENYING THE POWER THEREOF — Power = the power of the precious blood of Christ, which is the only power by means of which any of the fallen race can return to God. Power = the spirit of Christ, self-sacrificing, humble, etc. The precious blood of Christ cleanseth us from all sin, as long as we appreciate and accept it (1 John 1:7)

3:6 — OF THIS SORT — Their opposition is not in bold defiant terms, their policy is seductive, sly, crafty, under pretensions of godliness and love and zeal for the truth. Their policy will be similarly seductive, not that such teachers will be actually immoral. (*Z. '91-113; R.1319*)

3:7 — EVER LEARNING — They claim to be very earnest students of the Word of God and so they are, but they never come to a knowledge of the truth. They are after something new, some peculiar “find” in the mine of God, that will attract the wondering gaze of many curious disciples. But alas for their purposes! There are no such real curiosities in the Word of God, but the zeal of these ambitious ones is equal to the energy, and one after another the actual truths are beclouded, distorted and perverted to this ignoble end, and presented as new-found truths. And the unwary receive them as such, not recognizing at first that they are subversive of the entire system of divine truth. Thus their faith in the truths already learned is unwittingly undermined, they are caught in the snare of the enemy. Giving ear to these seductive influences, they become more and more entangled, until, having lost their anchorage, they find themselves adrift on a vast sea of unbelief, floating they know not whither. (*Z. '91-113; R.1319*)

AND NEVER ABLE TO COME TO THE KNOWLEDGE OF THE TRUTH — Some while devouring God's word, get from it merely relief from fears and a satisfaction of their curiosity. Curiosity is insatiable, and if they fail to get what God designed to give them through the truth (Sanctification) they will ere long be devouring one error after another to feed their curiosity and will delude themselves into thinking they are continually feeding on the truth, although they are well aware that each new thing devoured is soon abandoned as error, their curiosity continuing the devouring process. The proper course unites heart and head in the search for truth; the heart searches that it may know what is that good and acceptable will of God, that it may please and serve him. The head as the servant of the heart, searches to test or prove the truth, that the honest heart may not be deceived into believing and serving amiss. If the head undertakes to do all the searching and feeding, the real design of the truth (Sanctification) is not attained. The result is merely a reasoning about the truth, and not a practicing of it. It is not a heart hunger that is being fed, but a curiosity hunger. With the proper way each morsel of truth received is at once applied in the life, and the sanctifying process begins and progresses. To this true heart, to know the Lord's will is to at once strive to do what is seen, and not merely to see the duty or privilege.

3:8 — SO DO THESE ALSO RESIST THE TRUTH — They oppose Moses by doing something similar to what he did, thus confusing the people. God had given Moses power to do certain miracles to prove to Israel that Moses was the divinely empowered agent of God. And Satan forthwith empowered his agents to duplicate those miracles, which they did to some extent, not perfectly, thus trying to confuse the minds of the people, and to unsettle their confidence in Moses, and in his leading and teaching. (See notes Ex. 4:10-16)

3:9 — AS THEIRS ALSO WAS — They could not forever withstand the teachings of Moses, the servant of God.

3:10 — PATIENCE — The Apostle puts this quality of patient endurance in the place beyond love ("agape"). How can patience rank higher than love? Patient endurance does not come in merely at the close, but is a requisite all the way through the race course. We need this cheerful endurance of the earliest trials in the Christian way, and as we speed along in our race for the mark, the spirit of cheerful endurance should be growing stronger and stronger at every step of the journey. Some might be faithful for a few days or months or years and yet be unworthy at least of the great kingdom honors. (See Luke 8:11-15) (*Z. '11-408; R.4910*)

3:11 — OUT OF THEM ALL THE LORD DELIVERED ME — Such will be the marks of a true teacher. His doctrine will be that which the most thorough investigation of the Scriptures most clearly proves, and establishes

beyond all peradventure (“if”). His manner of life will be consistent both with his faith and his consecration to the Lord. His purpose will be the building up of the church in the most holy faith. His faith will be positive and clear, not guesswork, but knowledge based on the sure word of God, with whom is no variableness nor shadow of turning. And his great love for the church will be manifest, as was Paul’s, Moses’, by long suffering, patience and meek endurance of persecution—both from an opposing world and from false brethren arising in the midst of God’s people. And in such persecutions no true teacher will be lacking. (vs. 12)

3:14 — KNOWING OF WHOM THOU HAST LEARNED THEM —

Whoever the human agent may be whom God used to bring you a knowledge of the truth, he was simply our index finger to help you trace it for yourself in the sacred page, and in humility and faithfulness he would make no greater claim than this. (*Z.’91-113; R.1319*) (John 6:45) “all taught of God.” To live Godly means not merely to abstain from vicious and overt sin, but to be a hero in the strife, a defender of the right and an opposer of the wrong, a servant of righteousness, a soldier of the cross. (*Z.’11-236; R.4865*)

4:2 — PREACH THE WORD — Paul, as a minister of the grace of God, shows that the declaration of the Gospel may include three features: 1) Reprove 2) Rebuke 3) Exhort. It is safe to caution all of the Lord’s people against too liberal use of the first two features. In order to reprove properly the heart should be very full of love and sympathy, else the reproofs and rebukes might be sharp and possibly do more harm than good. Even with the heart full of love, it requires a head that is exceedingly well balanced to be able to make use of the reproofs and rebukes to good advantage to those who really need them. We are to be wise as serpents and harmless as doves. “Evidently exhortation is the form of service which can best be used by the majority of the Lord’s people. And even this form, as well as the others should be characterized by patience, long-suffering, brotherlykindness. (*Z.’12-67, 66; R.4977*)

REPROVE, REBUKE — We should notice that this statement is not made to all of God’s people, but to Timothy, who was an elder. (See postscript to end of Epistle); and only those should be chosen elders who are men of moderation, men of development, who have learned to control their own lives and their own tongues, so that they would not crush, but that their rebuke should be helpful and intended to draw the person nearer the Lord, to encourage and help generally. (See Psa. 141:3) (*Z.’12-66; R.4977*)

4:8 — A CROWN OF RIGHTEOUSNESS — It is called a crown of righteousness because it is the reward that comes as the result of righteousness, of obedience to God and the principles of his government of faithfulness to our covenant. (*Z.’14-214; R.5499*)

POSTSCRIPT — The second epistle unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from when Paul was brought before Nero the second time.

TITUS

1:5 — ORDAIN — This word “*kathestemi*” = to place down. (tithemi is used by our Lord in John 15:16 (q.v.). This might seem to imply (because “*cheirotoneo*” is not used) that Titus was empowered to appoint these elders regardless of the wishes of the ecclesias; and on this view rests the Episcopal theory of church order, Catholics, Episcopalians, Methodist-Episcopal all claim authority (apostolic) for their bishops to set, place, appoint elders for the congregations, without the vote of the church. This text is the bulwark of the idea. But until the context “As I gave thee charge” (orders—*Diag.*). The Apostle surely would not give Titus instructions to do differently from what he (the Apostle) did in this matter (see Acts 14:23). No doubt the advice of Titus, whom Paul had specially commended to the brethren as a faithful minister of the truth (2 Cor. 8:16-19, 22, 23), would not only be desired but sought after, and very generally followed. In any event the concurrence of the ecclesia would be necessary, whether expressed by vote or not. (See 1 Pet. 5:1, 2)

2:2 — IN PATIENCE — The apostle Paul here shows the importance of patient endurance (“*upomone*”), putting it even after love (“*agape*”). Though we have all the other qualities this final test of cheerful endurance must be passed before we can be accepted of the Lord as members of the very elect. See 2 Tim. 3:10; Jas. 1:4. (Z. '11-408; R.4910)

2:14 — REDEEM — “*Lutroe*” = to loose by the payment of a price. (E432)
(See also Titus 2:14 and 1 Pet. 1:18, 19)

3:4 — TOWARD MAN APPEARED — In the Redemptive work.

3:5 — BUT ACCORDING TO HIS MERCY — By justification in the court.

AND RENEWING OF THE HOLY SPIRIT — In the Holy.

3:7 — THAT BEING JUSTIFIED BY HIS GRACE — In the court.

ACCORDING TO THE HOPE OF ETERNAL LIFE — Which hope we have and which sanctifies us.

HEBREWS

To appreciate the necessity for the book of Hebrews we must mentally take our stand back in Apostolic days and get our bearings as though we were living there under those conditions. Thinking of matters from this sympathetic standpoint the reason why the Apostle says so much about the New Covenant in Hebrews is made very plain. The early church for seven years after our Lord's baptism and for 3-1/2 years after the cross was composed exclusively of Jews. Not until the end of Israel's seventy weeks of favor special, could the Gospel message go outside of that nation at all. God had to specially prepare Peter to give the message to Cornelius, for such a remarkable change in the divine method of dealing. Years after this the question of receiving the Gentiles and eating with them, or in any sense of the word recognizing them as on an equality with the Jews was a cause of continual disturbance in the Church and among the most prominent of the Apostles. Years after Cornelius had received the Holy Spirit, teachers from Jerusalem went to "Antioch and found that there Gentiles were received on an equal footing with the Jews in the Church of Christ without in any sense of the word subscribing to Moses or the Law Covenant. They were shocked and expressed themselves in such a positive way that the Antioch church sent Paul and Barnabas with others to Jerusalem that a full conference on the question might be had. Guided of the Holy Spirit the Apostles reached right conclusions. Yet even Peter was so little in sympathy with these conclusions, that years after we find St. Paul reproving him for dissimulation and refusing to eat with the Gentiles brethren when Jewish brethren were in company through deference to the Law Covenant which somehow all Jews felt must be recognized and adhered to. St. Paul seems to have been one of the Apostles who early got the proper focus of the subject. This Judaizing teaching was in the ascendancy not only in Palestine, but its influence in considerable measure affected the Gentiles. (See not on Galatians; also note on Acts 21:22.) The Epistle to the Hebrews was written to prove that a totally new dispensation of Grace and not works had been ushered in through Jesus at Pentecost. (Rom. 10:4-13) (*Z. '09-339; R.4510*) The question of the Law Covenant was a burning one in the early church, not only with the Hebrews but also with the Gentiles. Hebrews was written specially to Jews because of their tenacious adherence to the Law Covenant from which they seemed unable to free themselves.

The entire book occupies a very commanding position in the Bible. Some indeed have questioned its authorship, but to us there seems no room for doubt that it was written by St. Paul. It is marked throughout by his masterful logic, reverence and humility (personal). It gives insight into the divine plan of the ages, which fully comports with St. Paul's other epistles,

and which far transcends in this respect all the other writings of the Bible. It has been noted by some that its style is more lofty than that of some other of St. Paul's Epistles, but this may be easily accounted for. Those other Epistles, though full of sound reasoning and logic, are written in a simple and fatherly style for the general reader. This one was written particularly for the benefit of the other eleven apostles and other learned Hebrews who were slow to discern the change of dispensation. Naturally therefore it was St. Paul's masterpiece, because upon it he evidently expended the greater labor—demonstrating the typical character of the Jewish Dispensation and indicating the antitypes of the Gospel Dispensation, as well as some reaching well into the Millennium. The references in Chapter 13 to Timothy and the statement "They of Italy salute you" imply that St. Paul wrote this epistle from Rome where he was in prison. (See note Acts 9:15) (Z. '09-133; R.4385)

- 1: —** In this Epistle God is speaking to those who have become his people. Herein he gave insight into the hidden things, the deeper plans and purposes which he talks over with those who love to dwell in his presence. This is some of the latter rain; some of the table talks of Him who comes to sup with those who in the Laodicean period of the Church, have heard his knock, and opened the door. (Rev. 3:20) How gracious and loving is our Creator to have had these types enacted long ago, and then have raised up the Apostle Paul, and given him visions and revelations, by which he could write the epistle, to enable his people in the latter days to understand what the Lord is doing, and why and how!

This is the epistle of better things. Thirteen times in this epistle the Apostle uses the Greek word *kreitton* means better. It tells of a better spokesman than the angels (1:4); and of better things (12:24); better promises (8:6); better hopes (7:19); founded on a better testament (7:22); or covenant (8:6); having a better mediator (9:12-14); a better priesthood (7:23, 24); serving a better altar (13:10); in a better tabernacle (9:11); upon which are offered better sacrifices (9:23); it is a better ministry, leading to a better country (11:6). Even so, the fulfillment, the completed work is better than the blueprints.

- 1:1 — GOD, WHO AT SUNDRY TIMES** — On various occasions, as the proper time came for the sending of the message.

IN DIVERS MANNERS — Or literally in many parts, as of portions or morsels given out.

SPOKEN IN THE PAST UNTO THE FATHERS BY THE PROPHETS

— These were scattered bits or pieces given in visions, types, prophecies, given to Moses, Samuel, David, to Abraham, Isaac and Jacob, the progenitors of the Jewish people. God also spoke in various ways, such as

visions or dreams, in pictures and types. In Hosea 12:10—"I have spoken by the prophets, I have multiplied visions and used similitudes (types) by the ministry of the prophets." In Amos 3:7—"Surely the Lord will do nothing, but he revealeth his secret by his servants, the prophets." In Job 33:14-17—"For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon man, in slumbering upon the bed, then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man."

1:2 — HATH IN THESE LATTER DAYS — The closing days of the Jewish age. Two ages are meeting here, one ending, the other beginning. The old methods were to be no longer used, and a new creation was to be begun. So all the messages and partial statements of the past are gathered into one now, even in Christ.

SPOKEN TO US — To the same Jewish people, to whom were given the Lord's promises, and the oracles of God (Rom. 2:3; 9:4, 5), to the Jew first, and also to the Gentile. (Rom. 2:6-10)

BY HIS SON — What a world of loving condescension is here shown! All of God's works speak volumes about him, but in His Son is the revelation of the brightness of his glory, the most complete revelation of himself in every manner. This wondrous Son was trained in the ways of the Father through all the ages, since the beginning of time, brought up under the Father's care and instruction. (Prov. 8:30) He was there when all the angels were created, even Lucifer, for the Son did the work of creation.

WHOM HE HATH APPOINTED — "*Tithemi*" = place, put, set; not the perfect tense but the aorist. The aorist expressed the simple occurrence of an act in past time, while the perfect expresses the completion and ending of an act in past time).

HEIR — "*Kleronomon*," from "*kleros*" = a die as used for casting in chances, and "*nomos*" = a parcelling out, as at Law; hence an heir of an inheritance by Law.

OF ALL THINGS — The whole universe and all the details in it. Jesus thus obtained by submission and obedience and patient waiting (like David waiting for the throne) the very things which Lucifer tried to grasp for himself, and so showed that he was not worthy of them.

ON ACCOUNT OF WHOM — Jesus.

HE — The Father.

CREATED THE AGES — Mistranslated worlds, the arrangement of periods of time, by and in which he would accomplish all his gracious purposes.

1:3 — WHO BEING THE BRIGHTNESS OF HIS GLORY — (Literally the Off-flash (“*apaugasma*” from “*apaugalo*” = emit brightness; from “*auge*” = brightness; “*apo*” = off from), as if in a burst of brilliance he had brought this glorious Son into being. Every glorious beauty of the Creator shines forth through this Son, each grace of character; humility, meekness, lovingkindness, patience, endurance, self denial—all those endearing qualities which draw us to him, and delight our hearts; as well as the greater, more noticeable qualities—justice, wisdom power. All the promises of God are in him, yea, and in him amen. (2 Cor. 1:20) In him and through him will be the completion and fulfilment of all the Father’s gracious promises and purposes.

AND THE EXPRESS IMAGE — (Character) — The impression as of a die, stamp or seal.

OF HIS PERSON — “*Hupostaseos*” nature or being, essence, essential being, literally—a setting under, something set under as a foundation, firmness, stability, substantial existence). This refers to his condition since his resurrection, when he was raised up to the divine nature, “For it pleased the Father that in him should all fullness dwell” (Col. 1:19); he is before all things by his being the first born of every creature (Col. 1:15); the beginning, the firstborn from the dead (at his resurrection), that in all things he might have the pre-eminence. In him dwelleth all the fulness of the divine nature bodily. (Col. 2:9) He is therefore the image of the invisible God. What strong expressions are these! And how complete! By these we know that the Father hath placed all things in the hands of his son, that all the Son’s acts, words, thoughts, are just like those of the Father. Like Pharaoh said to Joseph, “Only in the throne will I be greater than thou.”

How could two such beings exist separately, and yet be one in thought, plan, and will? We remember that through all the ages of the past our Lord Jesus was the agent of the Father, had watched him, studied his ways, and their results and found a supreme delight in their wonder, their wisdom and their beauty. As stated in Prov. 8:30, he was as one brought up before Jehovah, trained and educated in his presence. When Lucifer started to carry out his selfish ambitions, Jesus was there and saw the rebellion. When some of the angels fell and sinned, Jesus was there and watched it all. He noted that sticking close to the Father, obeying him and practising his ways brought happiness and security and long life. Therefore he loved righteousness.

UPHOLDING ALL THINGS BY THE WORD OF HIS POWER —

(Upholding means sustaining, from “*phero*”—bear or carry) as the provider of life and food and energy, distributing to each and all as needed. (Psa. 104:10-24) What a deep assurance that this great provider will also see to our needs! All things refers to the whole universe, and all the creatures in it.

BY THE WORD — Or express command (“*Hremati*,” not “*logos*”).

HIS — Jesus

POWER — Given him by the Father. Power = energy (“*dunameos*”), not merely authority, though he has both.

WHEN HE HAD BY HIMSELF MADE A PURIFICATION OF SINS

— How clearly this shows that it was himself that was offered to effect the purification. He gave himself, the beginning of the great work of eradicating sin out of the universe.

PURIFICATION — A washing off [“*katharismos*”], as of filth or dirt. This is a reference to the typical purification of sins by the offerings and washings of the Law arrangement, as fulfilled in the work of Christ; and this use of the adverb “when” (in the Greek the time is shown by the aorist middle participle being used, no separate word for when. *Poiesamenos*) shows that the purification must first be accomplished before the blessing could come, and how that offering for sin must be made before Jesus could be glorified.

SAT DOWN — [“*Kathidzo*”], took his place and position to carry out the application of his merit, and effect the salvation and deliverance of man.

ON THE RIGHT HAND — The promised exaltation as co-ruler with the Father in the throne—“Even as I also overcame, and am sat down with my Father in his throne.” (Rev. 3:21) “Sit down on my right hand until I make thine enemies thy footstool.” (Psa. 110:1) The place of supreme favor and authority with the Father.

THE MAJESTY ON HIGH — The peak, the highest point of honor and trust.

1:4 — BEING MADE — Through accomplishing the work thus done.

SO MUCH BETTER THAN (“*Dreitton*”) THE ANGELS — All other spirit beings, over whom Lucifer desired to have authority, and strove to grasp it. But the Son earns it by obedience and self-denial; and through this training realized how great are the responsibilities, and how much care and patience and love must be exercised in carrying out these great plans. The

Son of God, before he came to earth was head **over** creation, but after his work of redemption he is become the head **of** creation.

AS HE HAS BY INHERITANCE — First he is the only begotten of God; and from Adam, as the Son of Man and by obedience to God, he won the earth and all of heaven by association and suffering.

MORE EXCELLENT — More distinguished, literally, something carried through, completed and finished, not merely started and then dropped as too difficult— “*diphoroteros*,” comparative of “*diaphoros*”—different, varying; from “*diaphero*”—carry through. His complete trust in the Father enables him to carry the work through to its successful accomplishment.

OBTAINED A MORE EXCELLENT NAME THAN THEY — By nature, by position, by attainment of every grace in its most complete fulness, by wisdom and knowledge. “By his knowledge shall my righteous servant justify many.” (Isa. 53:11)

BY INHERITANCE — (“*Kekleronomeken*”) — he has inherited, legally, justly) not by fraud nor grasping. Literally a name (“*onoma*”) beyond them.

1:5 — FOR UNTO WHICH OF THE ANGELS — Implying that this statement had been made to no other at any time. A sweeping statement, showing that while all the angels are sons of God, none have the honor of special creation, as had the Son. Paul here quoted Scripture to prove that these statements in the Psalms which were familiar to every Jew, could have reference only to one, and that one the real anointed of God. (Psa. 89:20-27) Then he gives a crowning proof of superiority in the prophecy.

WHEN AGAIN HE BRINGETH THE ONLY BEGOTTEN INTO THE HABITABLE — When the time comes for the Son to return to earth as its King at the Second Advent, the following proclamation is made.

LET ALL THE ANGELS OF GOD WORSHIP HIM — (Psa. 97:7) “He shall reign until all things are subdued unto him.” (1 Cor. 15:24-26)

THIS DAY HAVE I BEGOTTEN THEE, THOU ART MY SON — As this was spoken to a being already living, it does not refer to his first begetting but to his begotten to the divine nature at his baptism.

1:7 — If Jesus is thus so far superior to the angels, what is the glory of the angels, what positions do they hold? They have the great honor and privilege of being God’s special messengers and agents, as to Daniel, Moses and the prophets.

1:8 — BUT TO THE SON — (“*Pros de*,” concerning) — the supreme promise and statement:-

THY THRONE — The great reward of being God’s chosen and trusted agent to dispense the blessings and favors of God for his creatures. This is a great privilege, as it will earn their undying love, loyalty and gratitude. None are so fit and suitable and able as he, and none have so fairly earned it by self-abnegation, and loss of all things, but such perfect trust in the Father and love for him. (Rev. 5:9, 12, 13) @SECOND PAR = **O GOD** — O mighty one, for all power in heaven and earth are given unto him. Jesus.

IS FOR EVER AND EVER — Literally, into the ages of the ages; the first word “age” is singular, the second word “age” is plural. Christ’s reign will begin with the Millennial age, the best of all ages up to that time, but will lead up to the still greater ages to come. When all things are subdued unto the Son, and he hands the Kingdom over to the Father, and is himself subject to the Father, the Kingdom will have accomplished its work of restoration and deliverance. That age is called “The times of regeneration” (Matt. 19:28); “the dispensation of the fulness of times” (Eph. 1:10), the culmination of all the promises of God. In a larger sense the Kingdom of Christ will never end, because that which he establishes will never end, but will continue throughout eternity. All people will love and worship him. (Dan. 7:18; 2:44; Isa. 9:6, 7) When that work is done, there will be other work in other ages, in which Jesus will share the throne with the Father.

THE SCEPTER — The right or authority to rule (“*hrabdos*”)

OF RECTITUDE — (“*Euthutetos*,” nom. “*euthutes*”) — rectitude, uprightness; from “*euthus*” — straight, level

IS THE SCEPTER OF THY KINGDOM — Righteousness, truth and justice will be the basis of government.

1:9 — THOU DIDST LOVE RIGHTEOUSNESS — Not merely to practice it, but to love the right way, the true way to do a thing. He abominated a subterfuge. Just as a good workman enjoys doing a work the right way, first because that way brings the most beautiful results and with a satisfaction in the labor; and second, because to do a thing in the wrong way, willingly, begets in one an evil twisted tendency that leads to mischief and evil character, and finally results in inability to do the right way, a love of evil, and then death. Good workmen love to do anything the right way, and rejoice in it, and hate carelessness and slip-shoddy ways.

AND HATEST INIQUITY — “*Emisesas anomian*:” from “*miseo*”—to hate, detest; and “*animia*”—lawlessness. God’s ways are self-restraint, and self-control. Children of God delight in being governed by his laws, because

in them they find the fullest enjoyment and expansion of all their faculties and powers. But in lawlessness is a final paralysis of all faculties and powers. Where God rules in the mind and heart there is liberty. That is what Jesus meant when he said—"Ye shall know the truth, and the truth shall make you free" (John 8:32); free from the twisting, morbid, paralyzing influence of disobedience, free unto the glorious expansion of every faculty and power of mind and body as Paul says—"The glorious liberty of the sons of God." (Rom. 8:21)

THEREFORE — Because such an one can be trusted with anything at any time and in any place or situation.

GOD — Jesus.

THY GOD — Jehovah.

HATH ANOINTED THEE — Hath set thee apart and prepared thee in every particular, to do very great work that carries much responsibility, and you will have deep need of every quality he has trained thee to possess. This holy anointing oil, the Holy Spirit is pictured by the holy anointing oil of the Tabernacle and Temple, which was used to anoint the prophets, priests and kings. "The spirit of the Lord shall be upon him, the spirit of wisdom and understanding, the spirit of counsel and might (of know-how and ability), the spirit of knowledge and of the reverence of the Lord, and shall make him of quick understanding (quick perception) in the reverence of the Lord. And he shall not judge after the sight of his eyes (by the outward appearance), neither reprove after the hearing of his ears (not decide from reports or circumstantial evidence), but with righteousness (accuracy) shall he judge the poor, and reprove with equity for (in the interest of) the meek of the earth. (Isa. 11:2, 3)

WITH THE OIL — "*Elaion*"—olive oil.

OF GLADNESS — "*Agalliaseos*" — exultation, extreme joy, all one's nature can hold. from "*agan*" — much, and "*Allomai*" — to leap or jump; hence a rejoicing that will fill the whole being with delight.

ABOVE THY FELLOWS — The Church, literally above thine associates or sharers ("*methochoi*"). Many students believe this refers to the other angels, because the adjacent verses are contrasting Jesus with the angels. Truly he was given, by the anointing, a position and honor above all other spirit beings, except the Father. However, Jesus is the Head over the Church in all things. They are sharers with him in his sufferings and in his glory. They are his elect associates and sharers. (See *F132*) But the Church has not yet been brought into the picture or argument. The main discussion in the text seems to be to prove that Jesus is far above all other spirit beings. So

there is quite an argument both ways. The word “sharers” would seem to favor the Church more.

1:10 — AND — Also, as a further proof of Jesus’ superiority.

THOU LORD — (Jesus as the agent of the Father.)

IN THE BEGINNING — (Of God’s dealings with man and his home.)

HAST LAID THE FOUNDATIONS OF THE EARTH, AND THE HEAVENS ARE THE WORKS OF THY HANDS — Evidently this passage refers not to the literal heavens and earth, but to the rules, regulations, and laws for human society, as given to Adam in Eden. The literal earth and heavens are to abide forever, according to Scripture, though they may undergo various physical changes. This arrangement between man and his Creator was one of perfection and peace, of sweet fellowship of thought and word and deed, through which doorways of ever deepening delights could open up, as Adam continued to obey and heed the instructions given him. The foundations of human society were there laid of family and fraternal relationships, on the basis of love and justice, on which the human race could have built a social structure as fine and sweet as that of heaven, in perfect joy and delight with each other in the unfolding wonders with which the Creator has filled the earth. But, as Solomon said—“This only have I found, that God hath made man upright, but they have sought out many inventions (innovations).” (Eccl. 7:29) Evil things, in robes of sorrow assailed the monarch’s high estate, selfishness and sin crept in, suggestions from the “father of lies,” “The Prince of darkness” twisted and distorted every one of these gracious arrangements, until all that is left is a pitiful mockery of what might have been.

1:11 — Of these originally glorious, but now sadly corrupted arrangements and relationships, the writer continues—

THEY SHALL PERISH — Because unfit for the glorious things of the future; full of unspeakable iniquity, they have no place among the pure and true things of the Kingdom. Paul describes the corruption of human society as the foundations of the earth in Rom. 1:21-32.

THEY SHALL WAX OLD AS DOTH A GARMENT — Being worn out and useless; moral like physical decay, eventually brings its own destruction.

1:12 — AS A VESTURE SHALT THOU FOLD THEM UP AND THEY SHALL BE CHANGED — The arrangements, like a garment, were good when new, but as they have become unfit for further use, the new King will make all things new and clean and beautiful once more.

FOR THOU REMAINEST, THOU ART THE SAME — Thou art, as one day thou shalt declare thyself to be, the alpha and the omega, the first and the last. Literally—“Thou art he,” remaining the same through all the changes, Lord and Master in all times, ages and creations.

1:13 — Again the writer refers to the angels, those mysterious and wonderful beings, of a superior order to man, long known to the Hebrews as direct servants of God.

BUT TO WHICH OF THE ANGELS SAID HE IS AT ANY TIME, SIT THOU ON MY RIGHT HAND UNTIL I MAKE THINE ENEMIES THY FOOTSTOOL? — This extraordinary and astonishing statement had been addressed prophetically to the Son. (Psa. 110:1) Thus his superiority to all other servants of God is obvious, when we realize, as told in other Scriptures, that this making of his enemies his footstool or willing servants, will be by the use of God’s unlimited power, in a loving patient way, convincing these enemies slowly that God’s way is not only the best way, but the most beautiful and enjoyable and effective way, we are enabled to see somewhat of the indescribable grandeur of God’s purposes. Thus slowly and patiently will the new earth be developed up to perfection in thought, word, and deed, until God will really be all that is worth having in the life of every being.

1:14 — But meanwhile the angels have a high and honorable service to perform—

ARE THEY NOT ALL MINISTERING SPIRITS, SENT FORTH TO MINISTER FOR THEM WHO SHALL BE HEIRS OF SALVATION? — “Those being about to inherit salvation,” is the more correct rendering. Again we see here a reference to the “fellows” of verse 9, who are to share the inheritance and office of the Son, and who are so important in that plan that the holy angels are sent forth to minister, to serve them. They will always be ministering angels (the “*diaknoi*,” or persons in attendance, aid, service to the Almighty, from “*diako*”—to run on errands. Our word “deacon” comes from this word) but are now helping in the great present work of developing the Church. Glorious, wonderful, beautiful spirit beings, who during the Kingdom will again earn the loving attachment, respect and admiration of the earthly race of mankind. “Thus the Son of God is proved superior to the angels, who so far from being equal with him, worship him and serve his purposes.” (*Dean Alford*) Thus all God’s created beings will be knit together in mutual love and service.

2: — In this chapter the Apostle calls to our attention how surpassingly great is the offer of the salvation made to the Church: how careful we should be to listen very earnestly and hold fast the Truth, for our very life depends upon it. Then he shows how the Father’s purposes for the exaltation of his Son

involved the redemption of our fallen race; that he should share their nature, their troubles, their sicknesses, and pay the death penalty in their stead, and in the course of these experiences be trained for the highest possible exaltation to the Father's right hand in the throne of the universe. He closes the chapter with such a revelation of sympathetic understanding by our Lord as lifts up our hearts in thanksgiving that we are accounted worthy to be associated with Him in His work now, and in the future.

2:1 — THEREFORE — because of the evidence presented in chapter one, that Christ is far above all angels and so speaks with the highest authority and the most complete experience—when He speaks it is not a light matter which we can afford to ignore or forget, but we should —

GIVE THE MORE EARNEST HEED — “Take fast hold of instruction; let her not go; keep her for she is thy life.” (Prov. 4:13) How our attention ought to be increased and intensified by our appreciation of the dignity of Christ, the speaker! The Greek word *dei* means ought or should, from the verb *deo*, to bind. As children of God it is binding on us to heed, we must. Greek word *perissoteros* translated “The more earnest” is the comparative of another word which itself means beyond superabundant, or excessive, and so literally means more superabundantly, to give close, undivided attention, with all our faculties. “Heed” means literally to hold the mind towards, or pay attention to the things heard

LEST HAPLY — Without our notice, unknowingly—we should let them slip, literally flow by. Time and events are passing onward, we must live our lives in one direction or another; and we must give particular attention to the messages of our Lord, lest while our attention is on other things, these life-giving directions pass by and leave us without their helping and guiding influence, which at some time or other we will sorely need, despite the pulling of our natural inclinations and other influences, we must **hold** our minds with firmness and determination toward the word of God and its truth. How necessary it is then that we keep reading and studying the things which we know are the truth, and thus keep them fresh and straight in our minds, for we are leaky vessels. The whole thought of the verse is that our spiritual life depends on our heeding the Master's word, that we cannot afford to treat it lightly or ignore it. It is vital to our existence, we ignore it at our peril.

2:2 — FOR — Introducing an argument in behalf of the foregoing admonition —

IF THE WORD SPOKEN BY ANGELS — A reference to the Mosaic Law Covenant—“ordained by angels in the hand of a mediator.” (Gal. 3:19) The Law Covenant was introduced by the angels of God, and was enforced with strict precision. It was **steadfast**, literally became basic or binding.

EVERY TRANSGRESSION — (“*Parabasis*”) literally walking alongside of, and not in the path that is marked out, hence overstepping the ordinances, the outward act of withstanding the Law’s precepts.

DISOBEDIENCE — The Greek word *parakoe*, used but three times in the New Testament, means a mis-hearing, not listening to the teacher, a reluctance to hear or carelessness in hearing, so that the hearer does not get the message straight. The *Diag.* renders it “every deviation and imperfect hearing.” These —

RECEIVED A JUST RECOMPENCE OF REWARD — The last three words of this phrase are a translation of the Greek — *misthapodosia*: *apo* — off, *didomi* — give, *misthos* — wages or pay. For **just**, here, is *endikon*, right or just. Justice was the basis of the Law Covenant.

2:3 — SO GREAT SALVATION — Literally such as this, or so vast. This is the greatest offer ever made to any being, angel or man.

HOW CAN WE ESCAPE — Literally to flee out, as if from an impending disaster. How could we expect anything but disaster—

IF WE NEGLECT — The Greek word indicates a lack of interest or concern. What a world of woe is in that word “neglect!” What might have been had we only paid heed! Careless of such a jewel, or such priceless value, which cannot be replaced if once lost! He that prefers another thing surely is not worthy of “so great salvation.” How many are now drifting off to other pastures because they did not “Hold their minds” to various features of the Truth by going over them again and again as the years went by. There are so many ways in which we can refresh our minds about the different items of the Truth, by use of the Sunday School lessons, as they come up, reading what the Reprints have written on them, by attending the class studies of the truth, by meeting together for study, by rereading of the Studies and the Tabernacle Shadows and by reading the various journals which give forth the Truth and are faithful to it.

FIRST BEGAN TO BE SPOKEN OF BY THE LORD — This great salvation first began to be spoken of by the Lord. This passage is one of the proof-texts that the High Calling to the Heavenly glory is confined to the Gospel age, that it never was mentioned before, and when the door is closed it will never be offered again. (See Heb. 10:19, 20; John 3:13, 25-31; 2 Cor. 6:2; Matt. 11:11; Acts 2:29-36; John 14:2.) The whole Jewish age was to prepare the Jewish people for that Call, and when so few of them responded the Call went to the Gentiles, and ends with this Gospel age. This invitation was so important, as a special favor, that Jesus himself was selected to introduce it, as the Captain and Elder brother. Jesus announced it, and those who heard, the apostles and disciples, confirmed his words to us. These

writers were eye-witnesses and hearers, and Jesus said—"I pray also for them who shall believe on me through their word." Accordingly this same apostle afterward wrote—"The things which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life . . . declare we unto you." And the Apostle Peter confirms this declaration, saying- "For we have not followed cunningly devised fables, but were eye-witnesses of his Majesty, and this voice we heard when we were with Him in the Holy Mount." John 17:20; 1 John 1:1-3; 2 Pet. 1:16.

2:4 — GOD ALSO BEARING THEM WITNESS — Behind and supporting all these witnesses was the great Creator himself. So great and important was the work, that its announcement was accompanied by —

SIGNS AND WONDERS AND DIVERS GIFTS OF THE HOLY SPIRIT — Signs such as the stars in the east, and the song of the angels. Signs is a translation of the Greek word *semeon*, which means anything or everything whereby a person or saying is witnessed to be true—anything that proves. It has a more general, broader idea than the Greek *teras*, here translated "wonders," which means something marvelous, extraordinary, in itself, something which by its very occurrence causes astonishment, and cannot be explained by the known laws of nature; whereby *semeon* may be something that in itself appears an ordinary event, but which gets its character from its associations, such as heavenly messengers. Various mighty works such as healing, causing the blind to see, the deaf to hear, and the lame to walk together with the gifts of the Holy Spirit further witnessed this announcement. This was a distribution, as parts from a whole, a progressive assembly of evidence, increasing in weight and importance. In fact, what a multitude of witnesses and proofs are given to the honest, inquiring mind-enough to announce and establish the fact beyond dispute! What a wonderful introduction to our high calling; what a vast assembly of divine agencies are used to bring our attention to this great opportunity!

2:5 — FOR UNTO THE ANGELS HATH HE NOT PUT IN SUBJECTION THE WORLD TO COME, WHEREOF WE SPEAK — On the surface it is a little difficult to see what relation this verse has to the adjacent text, and to the argument. But it is introduced by the word "For," showing that there is a relationship as one of the causes for the truth of the things stated. Does it not give us greater assurance of the success of Christ's Kingdom when we know that the Father has placed it under the direct control of His Son, rather than under any of the angels? Wise as they are, and beautiful beyond our understanding, they have twice failed in their efforts to deliver mankind from the grasp of sin and death; once in the time before the flood of Noah's day, and again during the operation of the old Law Covenant; and even some of their own number fell, ensnared into disobedience. This verse

has been used as an indirect proof that some world, such as that before the flood, was under the administrations of the angels. Other records show that the old world was governed thus after the expulsion of Adam from Eden. However the preposition “for” refers back to verse 2, where the Mosaic Law Covenant is mentioned. The Lord thus assures us that no such failure will accompany the New World, as befell the Old, but that it will be under the administration of Christ Himself, who never fails because He always does the will of the Father. Its success is guaranteed by the Almighty.

THE WORLD TO COME — Here again occurs that name for the earth, “*oikoumene*,” meaning “The habitable,” from “*oikeo*,” to occupy a house, to dwell. It refers to the earth in its restitution time, when it will no longer be a dying world, but a world again teeming with life and increasing in beauty and vitality.

2:6 — BUT ONE IN A CERTAIN PLACE TESTIFIED — The indefiniteness is designed, the very omission of the name so well known to all, fastens the attention upon it. David is thus brought in to add his testimony from the eighth Psalm. This testimony is concerning mankind and the great dominion that was lost.

WHAT IS MAN THAT THOU ART MINDFUL OF HIM? — Asks the Psalmist. This question is the inevitable result of thought upon the immensity of Creation, and in comparison, the puny efforts, the nothingness, of man. The vast forces and distances of the universe should humble us. How small a thing is needed to destroy human life! A few degrees extra of heat or cold, and we are destroyed; shut off the supply of oxygen and we die; or if we have too much oxygen it is equally fatal; so small a weight is needed to crush out our life! And yet the Creator, who made the vast system of worlds, provided this balance of forces that man may live and be happy, and provides them in immense detail, in abundance and in continuity. Surely our gratitude should lead us to supreme confidence and trust in such a Creator, and to consider it a great privilege to be counted worthy to serve Him.

WHAT IS THE SON OF MAN THAT THOU VISITEST HIM? — This means every son of Adam. The Greek word translated “visit” means to peer about, to inspect, to select, and by extension to go to see, to relieve. Man is God’s crowning achievement upon earth, and God visits him daily with many aids and directions. Why should so great a being be mindful of such a small creature as man? The Greek word is often used of a physician visiting the sick. So God visits the sick and fallen race of mankind ultimately to cure them of all ills and afflictions.

2:7, 8 — A LITTLE LOWER THAN THE ANGELS — More literally “a little less than”—is used in Greek [*brachu ti par*] just as much of space and

quantity as of time, so there is no need that this passage be rendered—“A little while inferior to”—as some insist. God has made man in perfection just a grade or step lower than the angels. They are spirit beings, man is a material being. Nevertheless —

THOU CROWNEDST HIM WITH GLORY AND HONOR — This refers to Adam, the progenitor of the human race. The “glory and honor” rested upon him as a diadem, the glory of perfect manhood in the image of his Creator, the honor of rulership over the lower creatures whom he was to guide and manage in love and wisdom, so that the Earth would be a place of happiness and contentment. This was the “first dominion” referred to by the prophet Micah (4:8), and “the kingdom prepared from the foundation of the world,” referred to by our Lord in Matt. 25:34. What a wonderful and glorious dominion is the earth even now, filled with the riches of God, which man is just beginning to learn, and to get some intimation of the joys, beauties and delights yet in store for restored mankind! (Acts 3:19-24)

But alas, man lost his dominion and his glory and honor, and we behold him now in misery and distress as the result of his own wilfulness and stupidity. Despite his pride and boastful words, he is not able yet to take his dominion nor to rise out of his sickness and dying. (Psa. 49:7-10) But we do see a beginning of the carrying out of God’s plan for his restoration—we do see Jesus.

2:9 — WE SEE JESUS . . . MADE A LITTLE LOWER THAN THE ANGELS, CROWNED WITH GLORY AND HONOR — Note in this verse that the Apostle shows that Jesus became an exact counterpart of Adam in his glory and honor, using the same descriptive terms in reference to each, and then that Jesus yielded up his perfect manhood to redeem Adam and his race. When Jesus “was made a little lower than the angels” to become the “corresponding price” for father Adam, it was not an incarnation of the second person of the Trinity, or of the Logos, because he did not retain his “glory which he had with the Father before the world was,” but “divested himself” (John 17:5; Phil. 2:7 *R.V.*), and became a perfect human being “crowned with glory and honor” as Adam was. And for what purpose?

FOR THE SUFFERING OF DEATH — That he might go down into the grave and bear the curse of death pronounced upon Adam and his race. (Rom. 5:12, 18) “The Lord hath laid upon him the iniquity of us all. . . . He poured out his soul unto death.”-and thus he made atonement for the sins of the world. (Isa. 53:6, 12) What an exhibition of God’s wonderful graciousness and love, which in beauty bends to assist fallen and wounded man! When man was helpless and could not redeem himself, nor could any other saviour be found, God himself provided the Ransom. (Isa. 59:16) See the words of Abraham to Isaac in Gen. 22:8, and the joyful announcement

in Job 33:24 “I have found a ransom.” Notice also that this ransom was for all mankind.

2:10 — FOR IT BECAME HIM — It was suitable, proper, just like Him—God the Father, in accomplishing his purpose of bringing not one, but many sons to glory. Starting with them as fallen children of Adam, He adopts them as His sons, because of their faith in Him, and brings them to the heights of the divine nature, from the depths of the valley to the mountain top. For all these sons he provides a pattern in their Captain. So he guides, first their Captain, and then each one of them, through a wondrous way of depths of sorrow and seasons of joy, experiences which teach them to know and trust and love their heavenly Father.

The writer expands the discussion to show the mystery of God, that following Jesus is a company of fellow travellers, under similar begetting, similar training, similar guidance. Jesus goes first, that he may help us along the way, shows us how to overcome the hard trials, the severe temptations, how to bear the loneliness, get the most out of our joys, and profit by all our experiences, even as the Father taught Him. He shows us that none of our experiences are needless, except as we by our blindness or slowness make our experiences harder or longer. He teaches us how the Father’s love and power operate to cure and deliver. (See also Z. ’11-58)

THE CAPTAIN OF THEIR SALVATION . . . PERFECT THROUGH SUFFERING —Captain is a translation of the Greek word *archegos*, chief leader, ruling leader, is a most suitable title of Jesus as the Head of the Church.

MADE PERFECT — The word implies a distant aim or result desired; a more or less long process or journey or experience to reach the final goal. This goal is to be attained only “Through suffering”—the disagreeable and painful experiences appointed by the Father “in bringing many sons to glory.” So of their princely leader it is written—“Thou tellest my wanderings, put thou my tears into thy bottle, are they not in thy book?” “The cup which my Father hath given me, shall I not drink it?” “Ye shall indeed drink of my cup and be baptized with the baptism I am baptized with.” (Psa. 56:8; John 18:11; Matt. 20:20-23)

How perfect was the trust of the Son in the Father! It was a privilege to follow where the Father led, no other course was thinkable, could not for a moment be considered! But what a strange perfection is this. For illustration, perfect piano playing is not reached in a short time, but only after days and weeks and months and years of continuing, unrelenting study and practice. How the fingers and hands sometimes ache! But by determination to endure the discomfort, and persistence to the end, the muscles and the eyes, the ears and the mind eventually become adept,

accurate, powerful and quick, so that what the eyes read is instantly carried through the mind to the fingers and executed with accuracy, expression, and beauty, which fill the hearers with delight. For the average person the discomfort of long study and practice seems too great a cost, for they look at the present aches and pains, and fail to set their eyes on the goal—the trained eye and mind and hand which can bring forth the loveliest music. But if the whole soul is possessed of a deep love for music, and an ardent desire to attain it at any cost, then the aches and pains and the hardness of the way seem unworthy of consideration, because the mind's eye is looking ahead, steadfast to the end, the goal—the mastery of music.

So if we love our heavenly Father and our princely leader, Jesus, enough, and think of being with them in their home and nature, and of helping to bring others to the great joy and happiness of knowing and loving them, and enjoying this fellowship, then we count it a privilege to endure. "Blessed is the man that endureth temptation, for when he hath been approved he shall receive the crown of life which the Lord hath promised to them that love Him." "Behold we count them happy which endure.," (James 1:12; 5:11) These sufferings teach us how terrible is the cost of disobedience, and by contrast how it darkens the mind and degrades man into a beast.

2:11 — FOR BOTH HE THAT SANCTIFIETH (JESUS) AND THEY WHO ARE SANCTIFIED ARE ALL OF ONE — The Father. "Sanctify" in the Greek is *hagiazō*, which means to set apart, and adopt into God's family and service. In this sanctification through our high calling, "washing of water by the word," our offering in consecration and service in sacrifice, we become familiar with God's ways and become at one with Him in mind and heart. This body, including its Head, are "all of one," because they are all called and begotten by the same Father, by the same Holy Spirit, in a similar way; all drink of the same cup and are baptized with the same baptism to the same nature and to a like glory. For this cause Jesus is not ashamed to call them brethren. But "whosoever shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels." (Mark 8:38; Rev. 3:3)

There are some of whom Jesus will be ashamed, but those mentioned in this verse of Hebrews and the overcomers who appreciate their privileges. Dean Alford has expressed this very beautifully: "Sanctification is glory working in embryo; glory is sanctification come to the birth and manifested." (See also *F230*)

2:12,13 — No instance is here given where Jesus actually did call them brethren, but the writer gives far greater proof by citing prophecy—God's own statements:

I WILL DECLARE THY NAME UNTO MY BRETHREN IN THE MIDST OF THE CHURCH — (The congregation— “*ekklesia*”—called-out-ones.)

WILL I SING PRAISES UNTO THEE — Psa. 22:22.

AND AGAIN, BEHOLD I AND THE CHILDREN — (Of God, therefore my brethren)

WHOM GOD HATH GIVEN ME — As my associates. (John 17:6-24)
This last quotation is from Isa. 8:18. Here the prophet says these children were sign-children, part of a wonderful arrangement of God. The quotation:

I WILL PUT MY TRUST IN HIM — May be from several prophecies; some commentators take it as being from Isa. 8:17, the verse just before the preceding prophecy, in both Isaiah and Hebrews. (For this reason it seems quite likely that the second “and again” in verse 13 is a corruption of the original text and should be omitted). In John 17 Jesus acknowledges these children to have been given him by the Father—“Thine they were and thou gavest them me.” What a loving exchange between the Father and the Son, the Father’s loved ones entrusted to the care of the Son, a reward and rejoicing for both.

2:14 — FORASMUCH AS THE CHILDREN ARE PARTAKERS OF FLESH AND BLOOD, HE ALSO HIMSELF TOOK PART OF THE SAME; THAT THROUGH DEATH HE MIGHT DESTROY HIM THAT HATH THE POWER OF DEATH, THAT IS THE DEVIL —
These children were all originally Adam’s children, therefore to redeem them he had to become of their nature, the human nature, flesh and blood. The writer here brings in the philosophy of the Ransom; that Jesus had to become a human being, gladly and willingly fulfil the Law Covenant, and thus by obedience win its reward—the right to human life, with its inheritance of joy and blessing; then lay down that life at the bar of Justice, that through the help of the Father he might render powerless the slanderer, or accuser, the Devil (“*diabolos*”). This is one of the four names of Satan, which the Bible uses to show his characteristics: Satan, opposer or adversary, Dragon, devourer; Serpent, deceiver; “*diabolos*,” slanderer or false accuser. Jesus proved Satan’s slander of Job a lie. Satan said: “Doth Job serve God for naught?” Jesus showed that there are some who serve God because they love Him and delight to do His will, and do righteous things because they love them, and find in them beauty, and delight and happiness. Satan’s idea is that selfishness is the key-note of life; but Jesus proves that love is more beautiful, more successful, more effective, and leads to everlasting joys; whereas selfishness winds up with hopeless sorrow and vain regrets. “The harvest shall be a heap in the day of grief and desperate sorrow.” (Isa. 17:11)

How does Satan have the power of death? The Greek word rendered “power” has the thought of power or vigor from office, and is often translated “dominion” or “authority.” The dominion which Satan has seized and misused has become a dominion of death. As shown in Ezekiel, the being whom we now call Satan, was originally a cherub, one very near to the Most High, to whom the Father gave position and power as the “covering cherub” in the Garden of Eden, to protect Adam and his race, and guide them in the ways of righteousness and truth. But instead of being faithful to this trust, Satan’s vanity desired man to worship him instead of the Almighty; and through deceit he became the father of lies and the murderer of the human race. He seized authority in “the heavenlies,” and became the Prince or Ruler of this evil world. (Eph. 6:12; 2:2; John 14:30) So Jesus comes to bind the “strong man,” and take away his dominion and authority, and restore life with the kingdom and authority to mankind. “I am come,” said Jesus, “that they might have life, and have it more abundantly.” Thus Satan will be rendered powerless at the beginning of the Millennium, and be destroyed at its end. (See also Z. ’02-261; Z. ’96-152)

2:15 — AND DELIVER THEM WHO THROUGH FEAR OF DEATH WERE ALL THEIR LIFE TIME SUBJECT TO BONDAGE — The whole human race are subject to the bondage of death, but not all are held in bondage by “fear of death.” Many in the Church and outside of it have held not their lives dear unto them. Who are these who are afraid of death, and are held in bondage by fear of it? It has been suggested that this may refer to a class of consecrated ones who fear the suffering and sacrifices which they covenanted should be their portion, and who because of this fear are held back from their privileges and opportunities of suffering with Christ, until it is too late to become of the Bride Class. These later are delivered through great tribulation, when Babylon falls, and become servants of the Church; and this class is often referred to as the Great Company. There have been such all through the age. (R.4648, 5232) (See Also Z. ’13-137; T-70, 72; Z. ’10-230)

2:16 — FOR VERILY — Dean Alford points out that this word rendered “verily” is used only once in the New Testament, and not once in the *Septuagint*. It means that the statement made is a well-known, universally admitted truth. He renders it “For as we all know;” *Moffatt* translates it—“Of course.” Literally, “He did not take hold of angels, but he took hold of the seed of Abraham.” Some modern translators render this with the thought of taking hold to help or assist. The A. V. reads “Took not on him the nature of angels.” Some other translators understand the subject of the verb—“take hold”—to be not Jesus, but “the fear of death.” Death did not take hold of the angels, they were not condemned to death, but the children of Abraham were under that sentence. Either rendering would be allowable as far as grammar is concerned, but which is in harmony with the thought of the text? The Apostle is considering the fact that Jesus was made like unto

his brethren, and so this statement should be like with that thought, namely that he did not become an angel, did not take the angelic nature, but did become one of the seed of Abraham, and took his nature.

2:17 — WHEREFORE IT BEHOVED HIM TO BE MADE LIKE UNTO HIS BRETHREN, THAT HE MIGHT BE A MERCIFUL AND FAITHFUL HIGH PRIEST

— For this purpose he ought, it was morally necessary, that he be made like unto his brethren. How great and how deep is the justice of our Creator here exhibited—not too great a value demanded for Adam’s release, but a corresponding price, an “*antilutron*.” What confidence this begets in us toward our Creator! What depths of wisdom that Jesus should share the woes and difficulties which beset men, so that he might be a merciful High Priest. He is merciful because he realizes the difficulties, the weaknesses, the temptations, which beset his followers, and humanity in general. This is the first mention of Jesus’ office as a priest. He notes here one of the privileges of a true priest is to extend to the repentant one an assurance of forgiveness, and mercy, and sympathetic understanding, and patience in helping him to regain in his feet and standing before God. He is faithful to man because he loves the human race, and sees in it possibilities of a happy, restored race, in the image and likeness of their Creator, master once more of the earth and its teeming creatures, and stamped with the grandeur of victory and self-mastery, worthy to be entrusted with the care of God’s creatures of lower orders. And he is faithful to God, telling man the truth about God, and seeing that every feature of the Father’s plan is properly carried out.

TO MAKE RECONCILIATION FOR THE SINS OF THE PEOPLE

— “To make reconciliation,” means to expiate or atone. The Greek word is *hilaskomai*, and refers to one who, paying the price, makes propitiation for the sinner, and brings him back into God’s favor.

2:18 — FOR IN THAT HE HIMSELF HATH SUFFERED, BEING TEMPTED, HE IS ABLE TO SUCCOR THEM THAT ARE TEMPTED

— He suffered aches and pains and agony of mind and heart and body, rather than yield to evil. In those things that he suffered he was tried, and so knows how to bring to our aid the things which helped Him; to help us hold on and endure, even as he endured through the help of the Father. He suggests these helps to us, and shows us how to use them. He walked all that lonely way himself, and so knows by experience how hard it is, but also the things that will sustain us. When we come to him and to the Father in prayer he applies his bountiful merit to our shortcomings and corrects them, and renders our puny efforts acceptable to the Father. So let us go to him in our hour of need, and know that we will find in him an understanding, sympathetic helper. “*Dunati boethesai*” — He is able to render aid, by the power of sympathy and knowledge, and experience, fully equipped, fully trained.

3:— As we begin the study of the third chapter of Hebrews, it is as though we had entered a great cathedral, the doors have closed, the noise of the outer world has grown faint and died out, and around us is quietness and peace. Our minds become filled with the wonders and beauties of what we have seen and heard about the Lord, and a sense of greater wonders to come, of joys and delights of fellowship, of beauty and depth of thought and plan intrigue our faculties; our mental ears are awakened with interest and eagerness—for the light of the antitypical golden candlestick is illuminating our minds and the nourishment of the “bread of the presence” is quickening our perceptions and faculties. The Lord through the apostle has things to show to us and tell us that require preparation of heart and mind, and he is opening them up gradually to our vision. In chapter 5:11 Paul says—“Of whom we have many things to say which are hard to be uttered, seeing ye are dull of hearing.” But blessed are they who have become interested in the Lord and in his purposes, that have followed his drawing influence thus far. “The secret of the Lord is with them that fear him, and he will show them his covenant.” (Psa. 25:14)

3:1 — WHEREFORE — (“*Hothēn*”) because of the wonderful things Jesus has done for us, and his interest in us, as told in chapters 1 and 2.

HOLY BRETHREN — They are the Lord’s property, of their own free will consecrated to Him and are Jesus’ brethren. (Heb. 2:11)

PARTAKERS — (“*Metochoi*”)—sharers, by implication associates from “*meta*”—amid, or in the midst of, plus “*echo*”—to hold; similar to “*koinonos*”—a partner, from “*hoinos*”—common; sharers, associates, called as the apostle was, having like benefits and experiences, close brethren of the same family.

HEAVENLY CALLING — The Heavenly Father himself has invited us through His Son to come to Him and be His sons, and be trained for wonderful things both now and in the future. It is a call from heaven and leads into heaven.

CONSIDER — (“*Katanoesate*” from “*kata*”—down, plus “*noieo*”—to exercise the mind, to observe.) Let us look deeper into the glorious qualities of our wondrous Lord, minutely examine and study them, turn them over in our minds and look at them from every angle. If we have found joy and blessing of heart and mind thus far, the desire to go farther should be all consuming. Our guide beckons us onward, let us follow.

THE APOSTLE — Literally one set apart from others and sent on a special mission, an ambassador, a legate (“*apostolos*”). So Jesus, above all others is God’s special ambassador to his human creatures, the “Messenger of the Covenant.”

HIGH PRIEST — “*Archierea*”—literally ruling priest.

OF OUR PROFESSION — (“*Homologias*”—from “*Homos*”—the same, plus “*Logias*”—speech), of our common speech, or confession of belief, the chief and leading exponent of our belief.

JESUS — The title.

CHRIST — Is not used here in the original, but occurs first in verse 6. As his anointing was mentioned in chapter 1:9, perhaps the author wishes first to call our attention to the man Jesus as a human being, which was done in the second chapter.

3:2 — Paul calls our attention first to his faithfulness, that he was true to the trust placed in him. That is the first and most important requirement of an ambassador or herald or representative, that he can be entrusted by.

HIM WHO MADE HIM — “*Poiesanti*” = made, not appointed.

EVEN AS MOSES WAS — This statement shows that Moses was a likeness of Jesus in several ways. Let us note this similarity because the apostle expands it in the later discussions. This is a reference to God’s statement about Moses in Numbers 12:7. This was indeed high commendation, there could be no higher. (See also *Z. 10-228; R.4646*)

3:3 — MORE — The word for “more” is put first in the Greek sentence, to make it more emphatic.

HONOR — “*Doxes*” = outward glory. Worthy of more praise or recognition or outward honor. Even as the maker or builder has more intrinsic worth or value (Time = inward or intrinsic value) than the house itself. So Jesus, in his prehuman condition, is here stated to be the builder of the house of Moses, that is, the organization of the Jewish people and priesthood under and including Moses. The Scripture, Num. 12:7, says it was God’s house, and Jesus was the executor of the plan, arranged the Law Covenant with its laws and sacrifices, because the Father made all things through the Son. (John 1:3; Col. 1:16) Paul then clinches this thought in verse 4.

3:4 — FOR THE BUILDER OF ALL THINGS IS GOD — This clinches the thought in verse 3.

3:5 — In verse 5 the apostle mentions the things which he will discuss in more detail later on.

MOSES WAS A SERVANT — Not “*doulos*”—a slave, but “*therapon*”—one who is subservient to another whether by office or occasion. The high office filled by Moses demanded a better word. He could not be a son, for the Ransom had not been given in Moses’ day.

FAITHFUL FOR A TESTIMONY — The word for “for” in the Greek is *eis*, ordinarily meaning “into,” but its use here implies a purpose in the whole of that mentioned in the preceding clause, that Moses’ house was made not merely for itself but as something pointing to another house. The word for witness is “*marturion*,” a witness such as is brought up in court.

OF THE THINGS — “Things” (“*ton*”) “To be spoken after” (“*lalethesomenon*”) = the future perfect participle passive, meaning literally—the things which were to have been spoken (afterward). The future perfect participle requires that the thing spoken be referred to a time wholly subsequent to the ministry of Moses. Hence they refer to the Gospel, and the fulfilment of those types by Jesus and the Church. This tells us the arrangement under and with Moses were typical, exact counterparts of the work to be done by Jesus and his Church, all that Moses did and said referred to greater things, words and deeds. These are the Tabernacle types, of which the Book of Hebrews reveals the antitypes. “See thou make all things according to the pattern showed thee in the mount.” (Ex. 25:40) The family of the “house of servants” was a type of the family of the “house of sons.” (See B203-208; see also Z.’09-340; R.4510)

3:6 — BUT CHRIST AS A SON OVER HIS OWN HOUSE — (*Oikos* = a dwelling, and implies a family). This is a higher honor than even Moses had. The servant knoweth now what his lord doeth, but the sons are privileged to know and understand and be entrusted with parts of the work to be done. (John 15:15) God has placed His Son over this house as their leader. What a wonderful and great privilege to be of this class. Let us strive earnestly that we lose not this great prize. Many expositors do not see the main point here—that the House of Sons was the main thing in the mind of God, and he so arranged that the House of Moses, as servants, should picture and give testimony concerning the house of sons, that by means of that record the anointed ones might understand and with heartiness enter into the work and plans of the Father and Son.

WHOSE HOUSE ARE WE — Primarily Paul and his Hebrew readers, and later the whole Church. The apostle brings in the great mystery that the Church are sharers with Jesus not only in the anointing but in the work and service. What an inestimable privilege, to be co-workers with them, a fellowship of service, of life, and of training. As this fellowship continues in mind and heart, in life and service, there comes into the mind and life of each member of the Church a deep peace and joy that the world is utterly unable to understand. “My peace I give unto you.” “These things have I

spoken unto you that my joy might remain in you and that your joy might be full.” (John 15:11)

But there are conditions to be met, and regulations to be fulfilled if we would become fixed and final members of this house. Not only must we have the anointing, but we must “hold fast.”

HOLD FAST — “*Kataschomen*”—from “*kata*”—down, plus “*echo*”—to hold, to hold down. The word implies a special effort must be made to keep it from either slipping away or being taken away from us. Satan tries to loosen our grasp by distracting our attention or by force or threats of dire terrors; but we should not listen to his enticements nor his threats. “My Father who gave them me is greater than all, and no man is able to pluck them out of my Father’s hand.” (John 10:29)

THE CONFIDENCE — “*Parhresia*”—from “*pas*”—all, plus “*hreo*”—to flow or to speak, as words flowing. Means the thorough conviction, and earnest confession, and whole hearted defense, all this is implied in this word.

AND THE EXULTATION OF THE HOPE — “*Kauchema tes elpidos*”—from “*aucheo*”—to boast, plus “*euchomai*”—to wish, hence a wish or belief that is so strong it makes us boast, or confidently confess our faith. “*elipidos*”—from “*elpo*” or “*elpido*”—to anticipate with pleasure. The thought is that this hope must be held so fervently, deeply and strongly that it influences our whole life and being. Let not this hope become dimmed by too much attention to other things, nor be neglected, for our life is a faith life. There can be no half-heartedness, nor may-be’s, nor I hope so’s, or we will fail to win our place in this exalted company.

3:7 — THEREFORE — Because of the opportunity of so great an honor and the danger of losing it, the need of holding fast our exultant confidence and hope. How shall we hold fast? By not merely not letting the mind question the ability or faithfulness or goodness of our heavenly Father, but by so filling the mind by prayer and study and thought and fellowship with God that there cannot be even the slightest suggestion of doubt, that to doubt would be stupid and blind indeed. Yet Satan has filled the outside world with clamorous, lying appearances and falsehoods that if we look or listen too much to the world’s influence, there will gradually develop a dullness of mind and lack of faith, leading finally to unbelief, which fails to note all the bountiful proofs of God’s faithfulness and love.

AS THE HOLY SPIRIT SAYS — That is the Father sending us this warning and admonition in the Psalms (105:7-11) God’s mind thus speaks to us, as a loving Father gives us help to guide and keep our feet in his paths.

TODAY — Now, during this Gospel age when the high calling is open, God's time clock gives sufficient time for all the called ones to make sure of their election, but no time to throw away. Sometime "today" will end, and many will say "the harvest is past and the summer is ended, and we are not saved." (Jer. 8:20)

IF YE WILL HEAR HIS VOICE — The A.R.V. reads "O, that ye might this day hearken to his voice!" God does not force any of us. It is up to us. Do we appreciate the high calling enough to hearken and obey? If we keep that exultant confidence and hope firmly to the end we will gladly hear and obey because we love Him and delight to walk in his ways.

3:8 — HARDEN NOT — "*Me Sklerunate*"—from "*skeruno*"—to endure or harden, from "*skleros*"—dry, that is hard or tough, from "*skello*"—to parch. How do we harden the mind? By resisting the good impulses or suggestions sent by the Holy Spirit from God. Every making of excuses or resistance renders the spiritual ear more dull, and the vision less clear, less responsive to the suggestions of the Holy Spirit till the point is reached where no impression is made, and the mind has become dry and hard through lack of the oil of the Holy Spirit. Then when some message comes upon which the very life depends it is not heard nor sensed, and the mind drifts into darkness. Even as the Jews, because of their continued neglect of God's repeated messages and warnings, could not recognize the voice of their long-looked for Messiah. They knew not the day of their visitation. The Master wept over them because he knew what they were losing, but they did not heed nor care. Now God would remind us of these lessons of the past.

IN THE BITTER PROVOCATION — "*Parapikrosmo*" from "*papapikraino*"—to embitter alongside, repeatedly, to exasperate; from "*pikros*"—sharp, pungent, acid, translated "bitter." By their repeated hardness of heart, no matter how many times he reproved them, or how much he had blessed them they embittered the Lord's feeling toward them by their disobedience and waywardness.

TEMPTATION — "*Peirasmou*"—testing, from "*peiradzo*"—to test; from "*peira*"—a test through, or thoroughly; from "*pero*"—to pierce. There were ten temptations (See Ex. 5:21; 14:11; 15:24; 16:2; 17:2, 3; 32:1; Num. 11:1, 4 (twice); 12:1; 14:2).

3:9 — WHERE YOUR FATHERS — "Where your Fathers tried" ("*Epeirasan*") "proved" ("*Edokimasan*"—from "*dokimadzo*"—to test; from "*dokeo*"—to think) "and saw" ("*eidon*"—to see). That is they tested by trial, came to conclusions by thinking, and saw the evidence—a complete chain that should have satisfied the people. There was no excuse for unbelief. Then why did they not believe? The next verse tells us why.

FORTY YEARS — A complete testing period.

3:10 — THEREFORE — Because the people would not believe, would not let the proofs God gave them sink into their minds, though it was indisputable evidence.

I WAS GRIEVED — “Provoked” more literally. (*“Prosochthisa”* — from *“pros”* — as, toward, plus *“ochtheo”*—to be vexed, hence to be indignant at something repeatedly irritating.

THEY DO ALWAYS ERR IN THEIR HEART — Literally they are wanderers in heart (*“planontai”*—from *“planao”*—to wander, roam, go astray (as though not guided by a will), from *“plane”*—a straying or wandering). Their heart affections were not fixed on God, were not placed in His hands by a full consecration to Him. Hence they were subject to outside influences, listened to other voices, and were misled into harmful practices and ways of thought and action. “Keep thou my wandering heart, and bid it cease to roam.”

THEY KNOW NOT MY WAYS — Are not familiar with my paths (*“hodos”*—a road). They were not sincere nor earnest and so did not set their hearts to learn and practice His will. Through lack of practice in God’s ways they did not know them, could not recognize them; they did not know the right way and so were like a ship at sea without compass.

3:11 — IN MY WRATH — *“Orge”*—violent passion, abhorrence.

I SWORE — *“Homo,”* or *“homoo,”* or *“homnue”*—to take oath.

REST — *“Katapausin,”* from *“kata”*—down, plus *“pauo”*—to settle or stop. After giving complete opportunity, and ten repeated chances all of which were thrown away, the Lord gave a final decision—not worthy. Out of 600,000 adult males only two were found worthy to enter the typical rest.

3:12 — BEWARE BRETHREN — “Beware” (*“Blepete”*—take heed, from *“blepo”*—to look carefully). “Brethren” (*“adalphoi”*) A term of loving interest. “Lest there should be in any one of you.” It is more than most people can do, to see their own defects, so we need divine help in our scrutiny. (Psa. 139:23, 24) “Search me O God and know my heart (make me to know it); try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.” So let each one examine himself with the Lord’s help.

AN EVIL HEART — (*“Ponera kardia.”*) There are several words for bad in the greek language—*“kakos”*—worthless, intrinsically bad; *“poneros”*—from *“ponos”*—pain, refers to the effect, literally causing pain

or hurt or damage; “*sapros*”—bad, corrupt, from “*sepo*”—to putrefy, rot, hence something fallen from original good or purity. the word here is “*poneros*”—a condition causing an evil influence, hurtful, damaging, which proceeds from a heart of unbelief “*apistias*,” literally no faith, without faith; the genitive case here has the thought of possession, hence an evil heart belonging to or characteristic of unbelief. Unbelieving hearts not only rob themselves of joys they might have, but send out an evil, hurtful influence around them. Unbelievers ultimately lose all (Rev. 21:8), they cannot share life and its blessings with those who can see beyond their five senses.

3:13 — BUT LET US EXHORT — “*Parakaleite*”—strengthen together, comfort one another. This is the same word used of the Holy Spirit when it is called a Comforter. (John 15:26; 16:7) Let this spirit of hope and courage shine forth in our eyes and in our words to one another, and to ourselves.

EACH DAY — “*Hekestēn*”—while or so long as “Today is named,” that is during this period of the high calling, for soon the door will be shut, and the Gospel age ended.

THAT NO ONE OF YOU BE HARD — “*Sklerunthe*”—dried up, withered, hard.

BY THE DECEITFULNESS — “*Apate*,” from “*apatao*”—to cheat, delude.

OF SIN — “*Tes hamathias*”—the sin. the one which specially attacks you at any time. Remember that all sin is a cheat, a delusion, a lie. It will finally bring the loss of everything.

3:14 — FOR — (“*Gar*”), a reason for watching. Note this condition attached before we can have complete victory. We are made “partakers of christ” (“*metoxoi tou Christou*”—sharers of the anointed, partakers with Jesus in all that he has). Note the genitive case here, not partakers with Christ, but of Christ.

IF WE HOLD FAST — “*Bebaiān kataschomen*”—hold down firmly, with determination and energy and watchfulness. @SECOND PAR = **THE BEGINNING OF OUR CONFIDENCE** — (“*Ten archen tes upostaseos*.”) The beginning, the fresh vitality, the eager interest, the all absorbing determination of our confidence, (literally our standing under), our conviction of its truth and importance that caused us to give our strength and influence in full measure.

FIRMLY — “*Bebaiān*”—firmly, sure, from “*bebaio*”—to establish; from “*basis*”—a pace, the foot.

TO THE END — “*Mechri telous*”—up to, as far as the end. Dean Alford points out that this end is not merely the end of each one’s life, but to the second coming of Christ, making it true of the church as a whole.

3:15 — With regard to this statement, or in respect of it—“today if ye will hear,” the apostle has something to tell us that is important for us to hear.
(Z. ’10-222; R.4645)

3:16 — **FOR SOME** — Who? (“*tines*”) This sentence is by more modern scholars treated as a question. “Who, when they had heard, provoked? Was it not all who came out of Egypt by Moses?” See *Diag., Moffatt, A.R.V., Roth.* (“*tis, tines,*” some, any, a certain; while “*tis, tines,*” who, what, which?). The ancients had no accent marks, so the word might have either the indefinite pronoun, which has the grave accent, or the interrogative pronoun, which has the acute accent. But the form of the sentence suggests a question.

Caleb and Joshua were the only exceptions.

3:17 — **WITH WHOM WAS HE VEXED?** — “*Prosochthise*” — indignant at something repeatedly irksome, irritating.

WHOSE CORPSES FELL — “*Kola*”—any member of the body, especially the legs, but also used for the arms or limbs, as though they became weary and worn and gave way. “*epesen*”—from “*pipto*”—to fall.

3:18 — He makes the question emphatic by repetition in another form, to make it sink in, because the point is very important.

3:19 — Paul calls our attention to the fact that unbelief makes us unable, takes away the ability to enter into the blessings and joys promised. This is the main point of this chapter, to point out that the unbeliever robs himself of all the blessings and joys promised. It is that the unbeliever himself is shutting the door in his own face. The Lord has many wonderful things to show us in the Book of Hebrews, but if we do not believe, we cannot go farther.

4:— Ezek. 20:12. “I gave my Sabbaths to be a sign.” See Col. 2:16, 17; 2 Chr. 8:13 and notes; Psalms. 1:4; Isa. 58:42. (See also Z. ’09-340; R.4510)

4:1 — **LET US THEREFORE** — “Let us fear, therefore,” not be in terror, but as so many have failed to enter into His rest in the type, because of the blinding, paralyzing influence of unbelief, we should have a lively appreciation of the dangers involved in neglecting, or being too preoccupied, or in any other earthborn cause that would make our spiritual vision dim, or our interest relax, or would make doubts arise, and so the heavenly inheritance lose its vital reality.

But rather, this promise of an heavenly inheritance being left to us, it is up to us to prepare for it, to gather strength by feeding on the heavenly manna, drinking deeply of the water of truth from the smitten rock, and patiently waiting the Lord's due time. This promise is left for all the consecrated, but only those who like Caleb and Joshua preserve their confidence and fellowship and prayer, will finally be able to enter in.

Note the present tense of the verb—being left, not will be sometime, nor has been, but still is left to us, as something we can grasp with certainty and hold unto, a real living promise.

SHOULD APPEAR TO COME SHORT OF IT — Not here “come too late,” though that is the ordinary meaning of the verb “*hustereoo*” (come late), but refers to the final passing of judgment at the end of our course. This implies that some will be found lacking, come short, through neglect.

4:2 — FOR UNTO US WAS THE GOSPEL — “For the Good News”—of the promised land of Canaan, a rest from journeying and waiting, their goal and inheritance. The apostle here points out that the message to them was a type of the message to us, of the great salvation and the heavenly Canaan. To them it meant a rest from the wilderness and the desert heat, from wandering and living in a tent to a land of beautiful hills and valleys, abundance of springs of living waters, cool and refreshing, the early and latter rain, rich fruits in abundance, and no fear of enemies. That was the highest rest these people could imagine. See Deut. 8:7-9; 11:10-12.

But the good news, “the word of hearing,” did not profit them (“*Oopheleoo*”—to be useful, helpful, serviceable, beneficial. From “*oophelia*”—usefulness, benefit.) This message sent for the sole purpose of being heard and heeded, thereby becoming a guide to lead them to the full realization of all their hearts' longings.

Our Master said “he that hath an ear to hear, let him hear.” What is a hearing ear? A mind that is awake and eagerly listening for the Master's voice, the Father's message through our Master, and a heart that loves to do His will, to obey. Do you have a hearing ear? Do you study the harvest message sent by the Father through His Son—that wonderful reuniting of all the Word of God in the beauty and harmony of the Plan of the Ages—the most thrilling and rapturous melody that mortal ear ever heard? Or because the time seems long and the vision delayed, are you becoming weary, and neglecting the continued study of that same Harvest Message in its various features—type and shadow, chronology, Sabbath and Jubilee systems, prophecy and warnings, admonitions of heart messages of fellowship? Oh brethren, let us hold fast the things which we have received!

Why did the good news not profit them? not produce the intended increase in qualities of heart and mind that would fit them for the blessings promised? Because it was not mixed with faith in them that heard it. (“*Sugkerannumi*”—to combine, mingle, mix). It did not find a responding condition of heart and mind. It did not find a soil in which it could take root, but a stony condition of unbelief. But why did they not have faith? Because as stated in chapter 3, they had a wandering heart, a heart not fixed in full, sincere consecration to God; they had not kept their hearts’ affection on God, and hence were open to the influences of other voices, other messages which led them away from God. This is the fate of all who fail to keep their heart and mind fixed on Him, given wholly to Him. It is not sufficient that we once had consecrated, but we must continually keep that covenant, that we may receive His message and heed it.

4:3 — WE WHO BELIEVE DO ENTER — The believing must precede the rest of mind and heart. what is this rest? The apostle says it is the kind God has from the creative works finished at the foundation of the world. “And God looked upon all that he had made, and behold it was good.” We are not to suppose that God ceased from his managing and directing the rest of the universe. Rather, as the Bible account relates to this earth, we should understand that God had brought the earth and its creatures up to the point where they were ready for man’s habitation and man was created and placed upon it. Then a whole week of 7000 years was set apart for man’s training in order that he might be fit and able to be intrusted with the wonderful powers and joys which the great Creator had in store for him, and for a still more wonderful work—the training and development of the New Creation, the Church, both of which purposes necessitated the permission of evil. God turned his attention to work for man through Christ. This is one day in the Creator’s reckonings, and is set aside for this work. So in vs. 7 we are said to rest.

ENTER INTO REST — This shows how Christ magnified the Sabbath Law. The Jew gave one-tenth of all he had, as holy unto the Lord. But the Christian is advised to give all he has and is. (Luke 14:33, 26; Matt. 10:37, 38; 1 Cor. 6:19, 20; 10:31; 2 Cor. 5:15) Likewise the Jew gave one-seventh of his time, but we are to give seven-sevenths, all. In Lev. 19:30 and Deut. 12 the Jews had a special place as a sanctuary, but the Christian finds his sanctuary wherever he is. Every place is a holy place, and every day is a holy day, a Sabbath of rest to him. He has a better sanctuary to reverence and a better Sabbath to keep. As his Sabbath differs so does the nature of his rest differ; not merely rest from manual labor, but a rest from laboring for oneself in order to work and live for God. (2 Cor. 5:15)

4:4 — REST THE SEVENTH DAY FROM ALL HIS WORKS — How did God rest? He ceased working for himself in order to work for man through his Son. And how do we rest like him? By ceasing to work for self in order

to work for Him through Christ. We must refrain from doing our own ways, from finding our own pleasures, from speaking our own words, and we must do that every day, therefore every day is a Sabbath for us. (Isa. 58:13) every day we are to “speak as the oracles of God.” (1 Pet. 4:11) Every day God is to “work in us to will and to do of His good pleasure” (Phil. 2:13); everyday the steps of a good man are ordered of the Lord. (Psa. 37:23) (*P.P.* Vol. 2:1)

4:7 — In verse 7 we are told that the time is limited, that a time will come when the door will be shut, and no more can enter these privileges. So let us work at our religion while it is called today. We are said to rest from laboring for our own plans and spend our time and energy in working for God through Christ.

4:8 — Notice that in verse 8 it is pointed out that the rest which God had in mind for those who love him, supremely, is far greater than the faithful Israelites gained in Canaan, far greater than we now have by faith—“there remaineth therefore a rest for the people of God.” Our Creator has greater things for his people than the mere satisfaction of their five senses and natural or animal desires. He has given man a mind in the image of his own mind, and when this is developed or transformed under God’s instructions, it enters into higher delights and joys than our senses can detect. It leads to spiritual communion with our Master, and with our Creator, thrilling the mind and heart more deeply than any of the natural things can.

4:9 — THERE REMAINETH A REST — (See also note vs. 8). This rest which the Church now enjoys in a measure by faith, is mentioned in Isa. 58:13, 14—(*Leeser*) “If thou turn away thy foot for the sake of the Sabbath, from doing my pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord; and shalt honor Him, not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words; then shalt thou delight thyself in the Lord (find the delights of the Lord), and I will cause thee to ride upon the high places of the earth (give thee the highest and best things the earth has to give, the highest things earthly beings can enjoy) and will feed thee with the heritage of Jacob thy father.” What was the heritage of Jacob? He left all his earthly things with Esau, but he gained God’s covenant and his promises (the realization of God’s promises for the “seed.” “For Jehovah hath spoken it.” Jacob went hungry to get that promise. But Esau had rather fill his belly than get the promises. Probably Esau never even thought of the promise. Do not we want the best things that can be obtained while here on earth? Then let us labor, work for it, that we may enter in.

4:10 — See also *Z. '06-106; R.3753; F48*. Also see notes on Gen. 1:2. See also Jer. 9:23, 24 for the things God delights in—righteousness, judgment and justice, mercy, truth. In Phil. 4:8 we are told to think on these things for

they are the delights of the Lord, the things about which He thinks. The Church, in their minds and hearts, are now privileged to experience the foretaste of this perfect rest. They are learning not to let worry or care fret them, but to cast all their cares upon Him. They are making a habit of that perfect confidence that he doeth all things well. Thus the strain and burden is lifted from their minds, and they are free to think and to enjoy fellowship with our heavenly Father and our Lord Jesus, by faith to eat of the luscious fruits of the land of promise, to drink of the new wine of the Kingdom, and the sparkling living waters of the antitypical Canaan, and to begin to realize what is meant by perfect peace.

4:11 — LET US EARNESTLY ENDEAVOR — (“*Spoudazoo*”—use speed, make effort, be prompt and earnest; from “*spoude*”—speed; earnestness; from “*spoudoo*”—to speed or urge on, from “*pous*”—foot) lest any one should fall after the same example of unbelief. Though the Lord is very patient with all his children, we have no time to waste nor energy to waste upon frivolities, or carelessness or neglect. We may think that we could never be an unbeliever, but let us remember that that condition does not come upon one suddenly, but insidiously, through forgetfulness or neglect persisted in, we wake up to find we have too little and are too late.

4:12 — FOR — we need to be urgent and earnest because we have to do with a most searching influence, a most penetrating searchlight.

THE WORD OF GOD — The word of God is a vital energetic force that cannot be avoided nor escaped. More effective than any literal sword (two-edged), even cutting through to a separation of soul (“*psuches*”) and breath (“*pneumatosis*”) and of the joints (“*armonia*”) and marrow (“*medulla*”), and to judge the thoughts (“*enthymesis*”—the ponderings or thoughts from “*en*” and “*thuo*,” literally an inward breathing) and intents (“*ennoia*”—from “*en*”—in, and “*nous*”—the mind, from the root of “*ginosko*”—to know, meaning something in the mind or intellect or understanding) of the heart. So this Word of God searches out even the motives behind the thoughts. Ah! that is getting at the base of things! No creature or thing can be hid from such a searching influence. In the presence of such a revealer of every defect, what chance would we have! Ah, but God in his great love has provided a High Priest who understands, who sympathizes in all our broken endeavors and failing efforts, because he has passed this way before us. With the help of His Father he endured the temptations, the testings, the hunger, the loneliness, the darkness and death, and he trod that way alone, only the Father was with him. So he was tested and tried in all points like as we new creatures are tested, and he conquered and came through it all without sin.

As our high priest he is the great burden bearer, upholding the two parts of the antitypical ephod, that garment in the Tabernacle pictures which

represents the two covenants—the Abrahamic, with the Law Covenant added, and the New Covenant. Upon his shoulders rests the two onyx stones, which hold the two parts of the garment together, and on these stones are graven the names of the twelve tribes of Israel, six names on each stone. “And Aaron shall bear their names before the Lord, upon his two shoulders, for a memorial.” Keep them ever in remembrance before the Lord, continually. So he understands how great the struggles are, what an effort it sometimes takes to keep God’s will before our minds, knowing that we fail so often and lack so much. His merit is ready for our asking, to make up for all our defects, as long as the intent is to do His will. (See Exod. 28:12)

He acquaints the inquirer with the mercies provided for him, and the needed procedure to obtain those mercies. In Revelation 8:3, 4 he is pictured: “And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should add it to the prayers of all the saints, upon the golden altar which is before the throne.” Herein is mentioned “much merit,” Jesus’ own personal merit, being added to the prayers of the saints, making their efforts acceptable as perfect through Him. Could we ask for more?

THOUGHTS AND INTENTS OF THE HEART — Which deceive so many into thinking a wrong course justifiable. The Christian who makes continual and good use of this sword will soon find that with its assistance he is able to analyze his own motives lying behind his words and his acts, the motive or intention lying hidden in their own minds, and will find himself sometimes secreting them and sometimes masquerading them as graces and otherwise. (*N-11-7-09*) (See Gen. 6:5 for another verse on heart motives.

4:16 — LET US COME BOLDLY — Confidently, not timidly as if we feared God might not keep his word, or our need be too great, but with full confidence, for in prophecy God has said “their righteousness is of Me, saith the Lord.” God wants us to come, that we may enter into the fullness of joy with him. So let us come often to the “throne of grace,” to obtain help in time of need.

THE THRONE OF GRACE — What a beautiful and wonderful title. Jesus’ merit has transformed plain justice, the foundation of God’s throne, into a source of help and encouragement, sympathy and comfort. No wonder the Holy Spirit is called “the strengthener together, the comforter.” Almighty **love** and **power** have gone forth, commissioned to give every assistance to the saints of God, even as later on they will go forth for the world of mankind. Oh, does not that name send a thrill of gladness and thankfulness through our being? Can we realize the heights and depths of our Father’s love to help us. So let us gain strength and character through

practice and use of such advantages, while our Father, through His Son lovingly holds our hands and lifts us up, and shows us the right way. Yea, let us hold fast our confession of faith, our common belief, with a determined grip.

MERCY — The forgiveness, the cleansing, is freely given, promptly, but conditionally, it must be applied for. This is God's method of instructing us in the way of righteousness, and of assisting us to overcome the oppositions and temptations of the world and to become at heart overcomers. He knows our weaknesses better than we do, and he wishes us to learn of them, not with a view to discouraging us, but that we may fight a good fight against them, conquer them and in so doing develop the characteristics which he approves and has promised to reward with joint heirship with the Redeemer in his Kingdom. (*N-11-7-09*)

GRACE — Merit of Jesus, to cover sin.

TO HELP IN TIME OF NEED — We cannot come too often to the throne of heavenly grace, if we are of those who claim the abiding presence of the Father and the Son—if we are of those who kept his commandments and who recognize the Lord Jesus as the only way of access to the Father. (*Z. '10-139; R.4386*)

- 5:** — The first part of this chapter brings to the fore the lesson of obedience, showing the necessity for it, its part in the training of the Son of the Most High, and that his brethren must pass through a like training in obedience. The great importance of obedience was stated in 1 Sam. 15:22. If our Heavenly Father cannot trust us to perform what is plainly told us can he trust us with anything?

In the first 6 verses the Aaronic priesthood is compared and likened to Jesus, as a type to its antitype. Let us carefully note the statements, for they are the Lord's statements to us through the Apostle.

5:1 — FOR — Linked with verse 15 of chapter 4.

TAKEN FROM AMONG MEN — As Aaron was, from among mankind, note here that these are the earthly priests.

IS ORDAINED — Or appointed over, "*kathistatai*," from "*kata*"—down, plus "*histemi*"—placed, put, set.

FOR MEN — On behalf of men, for their advantage and benefit, to serve their interests.

IN THE THINGS PERTAINING TO GOD — To act as an advocate in their relations to the Lord.

SO THAT — “*Hina*” — in order that God has arranged a proper manner and order in which his creatures may approach him acceptably, and those who serve him in this manner must have a training to fit them for such service.

HE MAY OFFER — “*Prosphere*,” to bring forward or toward.

GIFTS — “*Dora*,” such as thank offerings, or peace offerings.

AND SACRIFICES — “*Thusias*,” from “*thuo*” — to sacrifice.

FOR SINS — “*Huper hamartion*,” on behalf of or as an atonement for sins.

5:2 — BEING ABLE — Having the ability through experience and training.

TO HAVE COMPASSION — “*Metriopathein*” — to suffer a measure. Not measure the sufferings which would be another word. Through understanding of fallen human nature, and knowing the difficulties in the case, can extend a measure of patient forbearing, not forever, but until some progress is made toward a better condition, as God did with the Jews in the wilderness where he submitted to be tried ten times by them in the wilderness temptation.

ON THE IGNORANT — The not-knowing ones.

AND THE ERRING — “*Planomenois*” — wandering ones.

FOR THAT HE HIMSELF IS COMPASSED BY INFIRMITIES — “*Epei dai autos perikeitai astheneian*” — literally “he himself also surrounds strengthlessness.” This is a Greek idiom, and would mean nothing literally translated, our expression is “he himself also is surrounded by strengthlessness.” Every power is more or less faulty or weak. Hence such an high priest can understand the feeling of others.

5:3 — BY REASON HEREOF — “*Dia taute*” — on account of this.

HE OUGHT — “*Opheilei*” — it is fitting or proper

TO OFFER FOR SINS — “*Prospherein huper hamartion*” — to bring an offering to atone for sins

AS FOR THE PEOPLE SO ALSO FOR HIMSELF — This was the actual condition of Aaron and his successors. For sins of the priests see Lev. 4:3-12.

5:4 — NO MAN TAKES — “*Lambenei*”—takes into ones hand, seizes

THIS HONOR — “*Timen*”—office, outward honor or dignity

BUT HE THAT IS CALLED OF GOD, AS WAS — “*Kathosper*”—just like

AARON — We remember the challenge of his special calling by Korah and others, and how God manifested his choice by making Aaron’s rod bud with almond buds, showing his selection. The root of the word for almond in Hebrew has the thought of selection, choosing. (*Strong’s Conc.*)

5:5 — This calling or appointment was by the same one who begat him in the beginning. Not the emphasis of the Greek word order “Son of me art thou.” We see here the humility of Jesus, as contrasted with the grasping ambition of Lucifer, who seized control of man’s mind and dominion for himself “I will sit on the sides of the North, I will be like the Most High.” (Isa. 14:13, 14) The special begetting here mentioned is undoubtedly the one at Jordan, when he was baptized and there begotten to the new nature. The word “to-day” would mean a special definite time. There also he became the Priest of the new order.

5:6 — THOU ART A PRIEST FOR THE AGE — “*Eis ton aiona*”—or the duration of the age. The priestly work of Christ will end with the end of the Millennium and so it is only for that age. It will not be needed beyond that time, though the office will be his forever.

AFTER THE ORDER OF — “*Kata ten taxin*”—implies that Jesus will be what Melchizedek was—a priest on his throne. In chapter 7:15 we have “*Kata ten homoioteta*”—according to the likeness of. So he was able by his office and by his training and experience, to offer to God these gifts and sacrifices brought by the people. And as a King he was able to bless.

5:7 — (See also Z. ’11-124; R.4804) But the training for this exalted position cost our Lord Jesus such suffering.

IN THE DAYS OF HIS FLESH — While he was a human being, after thirty years of age. The prayers and supplications and agony referred to occurred in Gethsemane. (Matt. 26:39-42)

OFFERED UP — “*Prosenegkas*”—brought forward as an offering, from “*prosphero*”—to bring towards.

PRAYERS — “*Deeseis*”—prayers, requests, from “*deomai*”—to request or pray, from “*deo*”—to bind.

SUPPLICATIONS — “*Hiketerias*”—entreaty, pleading

WITH STRONG CRYING — “*Meta krauges hischuras*”—with mighty cryings. “*Krauges*” is from “*kraxo*”—a primitive root meaning to croak, as a raven, or scream, to call aloud, shriek, exclaim, entreat. “*hischuras*” is from “*his*”—force, hence means mighty, powerful, strong. Our Lord Jesus made no noisy outcry on this occasion, else the disciples not far away would have been awakened, but they continued to sleep. He bore this intense suffering alone. (Psa. 22:1, 12, 13, 20, 21, 22.)

AND TEARS — “*Kakruon*”—tears.

TO HIM — The Father, the first life giver, the source and origin and fountain of all life and energy, the only one then having immortality. (1 Tim. 6:16)

WHO WAS ABLE — The Father only had this unlimited power.

TO SAVE HIM FROM — Literally out of

DEATH — By a resurrection.

AND WAS HEARD — “*Iesakoustheie*”—literally was listened to. The prayer was answered by sending an angel to comfort him.

IN THAT HE FEARED — “*Apo tes eulabelias*”—in respect to the thing he was anxious about. The word “feared” is from “*euiabes*,” which is from “*eu*”—well, good, plus “*lambano*”—to lay hold on anything well, that is, carefully, so as not to break or injure it, and is used of a man proceeding cautiously in his design, so as to avoid injury to himself or to others, and sometimes approaches fear, but the fear of caution, not of terror in any case. Perfect love casteth out fear. Yet this agony was very intense, for Luke, the physician, caused him to sweat as it were great drops of blood. See the Bible comments on Luke 22:44.

What was our Lord asking his Father to avert if possible? His prayer was “remove this cup from me, or spare me this experience if possible. It was not the fear of death, for he had expected to die, and had often spoken of it. But the manner of death, the horror of crucifixion, was one of long drawn out torture, of thirst, of racking pains, of unbearable agony, of fever, which often lasted for several days before death brought release. And to suffer thus as a blasphemer of the God whom he loved above all, was a terrible ordeal. No wonder human flesh cringed from such an experience! Then add to this

our Lord's knowledge that the sacrifice had to be perfect, that if he had come short of perfect obedience, or was faulty in any other way, unacceptable, it would mean the eternal loss of not only life but the precious fellowship of that beloved Father, who had all along been his main stay, and often his only comfort. Surely he craved some assurance that he was acceptable before entering the black darkness of death, and for strength to bear this awful experience.

But why did the Father without this assurance till Jesus had prayed in agony three times? Why was not the assurance given at once? As Jesus must pay it all, he must be tested to the utmost; would he give up because the answer was delayed? Would he believe his Father had really forsaken him? And what suffering must the Father's heart have endured, thus to lead his only and beloved Son, through such agony of mind and body, and to withhold the answer till the third pleading. Does it not shame us, who complain if our burdens are too heavy, or faint if the help is delayed too long!

5:8 — When the testing had accomplished the intended witness, the Father sent an angel to comfort and help him with the assurance that he was acceptable to the Great Judge of all, pleasing in all things. Thenceforward with what a supreme confidence he met all his persecutors, even as a triumphing Prince, who could not be defeated, no matter what the conditions, even to the last expiring breath on the cross. Yes, "though he was a Son," yet he learned and exhibited perfect obedience.

LEARNED — "*Manthano*" or "*matheo*"—to learn.

OBEDIENCE — "*Hupikoe*," from "*hupokouo*"—to learn attentively, literally to listen under, under authority as a pupil.

5:9 — **AND HAVING BEEN PERFECTED** — "*Teleiotheis*," from "*teleioo*"—to complete or consummate, bring to the desired end. So, having been brought by this course of instruction to perfection, that is at his resurrection.

HE BECAME TO ALL — "*Egoneto pasin*," all both Jews and Gentiles.

THE AUTHOR — "*Aitos*"—a causer or author, from "*aiteo*"—to ask (causative)

OF ETERNAL SALVATION — Literally age lasting deliverance, and other scriptures show us that this deliverance will last through all the ages to come, even as the days of Heaven upon the earth.

OBEYING HIM — This lesson of obedience must be learned by all his followers and companions, and through similar tests, though not so severe

as his. Let us not forget this condition—to all those who learn to love obedience.

5:10 — CALLED — “*Prosagopeuo*”—not appointed nor inaugurated, but addresses as, names; from “*pros*”—toward, plus “*ago*”—to lead, direct, drive; plus “*hpeo*”—to flow; hence—direct the flow towards. The author refers back to Psa. 110:4. This call has a slight casual effect—in as much as he is named;

OF GOD — The highest authority.

ORDER OF MELCHISEDEK — This was a hidden order, unnoticed and completely forgotten by the Jews, even though plainly stated in the Psalms. Paul calls it to their attention. It was arranged beforehand by the Lord to be used long afterward. So God is always prepared, always ready for any emergency.

5:11 — The Apostle then tells them plainly that lack of faith on their part, or energy of consecration makes it hard to find words or illustrations which will make these deep truths sink in and be understood. It is like talking to a boy who is giving only half of his attention, not sufficiently interested. This is a good place to ask ourselves—how interested are we? Are we giving the Master our undivided attention, listening with all our mind and heart? Are our mental ears awakened, tuned to the directions of our Master? Like the Father did for Jesus (Isa. 50:4) he has opened our ears to hear (understand) as one that is learned. *Leeser*: “He wakeneth me morning by morning. He wakeneth my ear to listen, like those who are well taught;” *Moffat*: “Morning by morning he awakens me to learn my lesson, and never have I disobeyed or turned away.” So Jesus said to his disciples—“To you it is given to know the mysteries of the kingdom of God, but to them that are without it is not given,” and again “Blessed are your eyes for they see, and your ears for they hear, for I say unto you that many prophets and righteous men have desired to see the things that ye see and have not seen them, and to hear the things that ye hear and have not heard them.” (Matt. 13:17) How great a privilege this is!

HARD TO BE INTERPRETED — “*Dusermeneutos*”—hard to interpreted, or explained. Literally—“Concerning whom much to us the speech and hard to be interpreted to say,” or “concerning whom our message is both abundant in quantity and difficult to interpret to you.”

SEEING YOU ARE DULL OF HEARING — “*Nothroi*”—from “*ne*”—negative, plus “*otheo*”—to move. The *Diag.* renders this “sluggish ones.”

IN THE HEARING — “*Akoais*”—in the ears.

5:12 — FOR — Because, as a reason for their being dull of hearing. “Consider the time you have known the Lord and his truth, you ought to be able to teach others; yet because of neglected privileges, neglected opportunities for study and prayer and fellowship, you did not grow in the knowledge of the Lord and of his truth, and have even lost some of the clear vision which for a while you had gained, so you need to learn again the fundamentals of the oracles of God, and are become such as have need of milk,” How did they become so lacking in the knowledge of God? Through neglect. Our Lord warned us—“Take heed lest the deceitfulness of riches (not merely the possession of riches, but the pursuit of them as being more necessary than the Truth of the Lord. This love or desire for riches can be more devastating than the actual possession of them) and the cares of this life choke the Word and it becomes unfruitful.” (Matt. 13:22; Mark 4:19) “Take heed that no man take thy crown.” Think of Paul’s prayer for the Philippians (1:9), and for the Colossians (1:9)—“It is my prayer that your love be more and more accompanied by clear knowledge and keen perception, for the testing of things which differ, that ye may be men of transparent character in preparation for the day of Christ.” (*Weymouth*)

5:13 — FOR EVERY ONE THAT USETH MILK — “For everyone that useth milk (only) is unskillful” (not practiced or experienced, “*apeidos*”—from “*peida*”—trial, hence untried; contrasted to “*empeidos*”—experienced.

IN THE WORD — “In the (use of) the word of righteousness” (Oracles, divine utterances), first principles. (“*Tou stoicheia tes arches*”—the basal or fundamental, or foundation, or root truths of the beginning.) The word “*stoicheia*” has the thought of an orderly arrangement. The thought is implied that these fundamental truths have become out of proper order in their minds, twisted, and need to be rearranged and brought together properly.

OF RIGHTEOUSNESS — “*Kikaisunes*”—equity, right quality. Note the expression “of a word of righteousness” the doctrine of the righteousness which is of God, as contrasted with a righteousness of works. “Their righteousness is of Me saith the Lord.”

5:14 — STRONG MEAT — “*Stereos*”—from “*histemi*”—to stand—strong, solid, enabling one to stand; “*trophes*”—food, from “*trepho*”—to feed or nourish. The best rendering of vs. 14 in the *Syriac, Peshito version, Murdock’s translation*—“But strong food belongeth to the mature who, being investigators, have trained their faculties to discriminate good or evil.” The *Diag.* puts it “Having faculties habitually exercised,” not allowed to grow dormant from neglect.

6: — The chapter opens with a continuance of the thought of the closing verses of the fifth chapter. It encourages even those of us who are neglectful or forgetful, takes us by the hand and urges us on together. Let us go on with the apostle and see how the Lord opens up to us some of the wonders of His plan and ways. So we are to encourage the weak and the halting, we that are strong should bear the infirmities of the weak.

6:1 — THEREFORE — See you are in so low a condition of faith and belief

LET US — Let us leave the word of the beginning of Christ, let us progress or pass on to maturity (to the distant goal of perfection. “Not laying over again the foundation doctrines.” There are mentioned six fundamental doctrines, evidently considered fundamental in the early Church. Items of belief which extended in their influence over the whole Christian life, just as the shape of the foundation is the shape of the building. We should not remain in the foundation stage forever, necessary as it is.

POINT ONE — **REPENTANCE** — “*Metanoias*,” from “*meta*”—with, amid; and “*noieo*”—to exercise the mind, observe, study; hence a thinking differently or afterwards, a reconsidering, repenting.

FROM DEAD WORKS — Works or attempts to obey the Law Covenant, but which being imperfect and falling short, were works bringing the sentence of death. (See Rom. 7:9-11, 21-24) Those works by which they sought to set up a righteousness of their own, before they submitted themselves to God’s righteousness. The sinner is called first to repentance (Acts. 17:30), when that is sincere, then he is offered other privileges of progress.

POINT TWO — **FAITH IN GOD** — Full trust, rested on God, that he has fulfilled his promises in Christ to date, and will just as faithfully fulfil the ones yet future. Belief that he is able to do what he promises, that he will forgive your past sins and trespasses, and enable you to rise above them and attain the freedom and mastery of every faculty of mind and body, that perfect liberty of the sons of God, once again in his image and likeness and fit to be entrusted with the affairs of earth.

6:2 — POINT THREE — THE DOCTRINE OF BAPTISMS — Both words are genitive here, “of the doctrine of baptisms.” The word doctrine is in the singular number, and the word baptisms in the plural and is more properly rendered “ceremonial washings.” The word “*baptismos*” is used as here generally throughout the New Testament for ceremonial washings, and “*baptisma*” for baptism, both John’s and the Christian baptism. The *Syriac* translates this in the singular, “the doctrine of baptism.” *Weymouth* translates it “of teaching about ceremonial washings;” *Moffat* “with instructions about ablutions;” *A.R.V.* “of the teaching of baptisms (see note

on washings)”; *Roth*. “Of immersions in respect of teaching” (Note in so far as teaching is concerned). There is some difference of opinion among translators as to whether this passage refers to the ceremonial washings of the Law Covenant, which find their antitype and fulfillment in the “washing of water by the Word,” or to baptism, as covering the whole subject of baptism into Moses, of John’s baptism, and the Christian baptism as a symbol of our burial with Christ. We might do best to consider both.

POINT FOUR — OF LAYING ON OF HANDS — This practice was familiar to the Jew under the Law Covenant, the offerer laying his hands on the head of the animal brought for sacrifice to indicate that it represented him. Like for the ceremonial washings, this would mean that the import and reference of all these ceremonies found their continuance and completion and fulfillment in the truths of the Gospel. By the laying on of hands the sick were healed (Mark 16:18; Acts 9:12, 13, 17; 28:8; compare 2 Kings 5:11, and Matt. 9:18) officers and teachers of the church were appointed thus (Acts 6:6; 13:3; 1 Tim. 4:14, 22; Num. 8:10; 27:18, 23; Deut. 34:9); converts were fully admitted into Christian fellowship of the Church after baptism (Acts 8:17; 19:6; 2 Tim. 1:6) There can be little doubt that it is mainly to this last usage that the attention of the reader is here called, as the writer is speaking of the beginning of Christian teaching. In Paul’s caution to Timothy (1 Tim. 5:22), this same expression is used— “*cheiras epititheis*” “lay hands hastily on no one.” This practice had evidently much more usage in the early Church than now, chiefly because the apostles were there, to whom were given the powers of healing, etc., and of imparting the gifts of the Holy Spirit to others by the laying on of hands. (See 1 Tim. 4:14; 2 Tim. 1:6) After the apostles fell asleep, and those on whom they had laid their hands were also gone, these gifts passed away as no longer necessary. Now the ceremony is used to appoint servants of the ecclesia or messengers sent out by the ecclesia, or to receive newly consecrated brethren into Christian fellowship.

POINT FIVE — RESURRECTION OF THE DEAD — “*Anastaseos nekron*.” Notice that these were points of Jewish doctrine confirmed, fulfilled and brought into clearer light by the Gospel. This is one of the most hopeful of the doctrines of the Bible, and was given to Adam in the promise of a redeemer.

POINT SIX — AND OF ETERNAL JUDGMENT — “*Krimatos aioniou*,” age lasting judgment. The reference here seems to be to final judgement, based upon the behavior during the world’s judgment age, the Millennium, as well as the Church’s judgment at the end of this age. Some may ask why are there only six fundamental doctrines? Why not seven? The total seems to be ten. The apostle was evidently not giving a complete list, but mentioning those which at that time were most discussed among the Hebrew Christians.

6:3 — AND THIS WE WILL DO — “*Poiesomen*”—it is our purpose or plan to do.

IF — That is (“*eanper*”), the force of “*per*” in composition means thoroughly.)

IF GOD PERMIT — It is God who worketh in us to will and to do of his good pleasure. The apostle thus impresses upon our minds the solemnity and seriousness of our contract with God, our covenant with Him, that we must make progress, must go on. To go back would mean to destruction and lose everything. There are some things which God will not permit. There is a sin unto death, and it is no use even praying for such. (1 John 5:16) Of this class is the apostle speaking here.

PERMIT — “*Epitrepe*”—to turn over, to entrust, to allow. God will not entrust us with, or permit us to have further blessings, if we fail to use or misuse those we have.

6:4 — FOR IT IS IMPOSSIBLE — “*Adunaton*,” it cannot be done.

ONCE — “*Apax*” occurs eight times in Hebrews, oftener than in all the rest of the New Testament), once for all, for all people and for all time, no repetition is needed or provided for.

ENLIGHTENED — “*Photisthentas*,” aorist passive participle indicated priority to some present action. “*Photizein*” means to bring to light, or cast light upon. The *Septuagint* usage is to, instruct, to teach. Here is implied taught by the preaching of the Word of God. This is always the first step of anyone approaching God, an enlightening of the mind by the truth sent out in some form of preaching the Gospel.

AND HAVE TASTED OF THE HEAVENLY GIFT — “*Geusamenous te*,” coupled by “*te*” (and), personally and consciously partaken of. What is the heavenly gift? It is Jesus as our Redeemer. We have eaten his flesh and drunk of his blood, that is we have believed on him as our Redeemer and applied his merit to ourselves, consciously realizing a new standing, “vitalized justification.” From this step we cannot go back and return to the world, or to sin. Indeed, with our eyes on the Master we do not want to go back, that is farthest from our mind. The word for “heavenly” literally means above the sky. Those who have thus tasted find it is the sweetest and most nourishing morsel ever found. As stated in the Song of Solomon (2:3) “I sat down under his shadow with great delight and his fruit was sweet to my taste.”

AND HAVE BEEN MADE PARTAKERS OF THE HOLY SPIRIT — “Made,” in the Greek is *gignomai*—be begotten. “Partakers”

(“*metochous*”) means real sharers of, as members of a family, begotten of the Spirit, to a new life, as new beings.

6:5 — AND HAVE TASTED THE GOOD WORD OF GOD — “Tasted” (“*geusamenous*,” from “*geuo*,” to give a taste; the middle voice means to taste. This is the aorist middle participle.) “Word” (“*rema*,” from “*hreo*,” or “*ereo*,” to utter, an alternative for “*epo*,” a primitive root used only in a definite past tense.) The wholesome, nourishing and soul preserving utterance of God. This means that we have begun to understand the deeper things. Such are eating of the antitypical Shew Bread, the “loaves of the Presence,” the food of those who dwell by faith in the presence of God.

AND THE POWERS — (“*Dunameis*,” energies) of the World (literally age, “*aionos*”).

TO COME — (“*Mellontos*,” present participle of “*mello*,” to intend, to purpose, hence the planned age). These are the powers of regeneration, of the beginning of a new life, no longer under Adam as our father, but for the Christian under God as our Father. No longer under sentence of death, but under an opportunity and call to an endless life, or ever increasing horizons, ever expanding in breath and depth and height, in grandeur and majesty, in richness and beauty and delight. Oh what a call, what a prospect!

6:6 — IF THEY SHALL FALL AWAY — literally “and have fallen away.” “*Parapesontas*,” from “*parapipto*”—to fall aside.

IT IS IMPOSSIBLE TO RENEW THEM AGAIN — “*Palin anakainizein*,” from “*ana*”—up, and “*Kainos*”—new, fresh, hence to become new and fresh again.

UNTO REPENTANCE — They cannot start over again, Why? Literally, “They having crucified again for themselves the Son of God, and put him to an open shame.” That is, since they have once had their full portion in the work of the atonement, to renew them again would mean that Jesus would again have to be crucified and put to an open shame for their special benefit. The atonement cannot be repeated just because they have been careless and neglectful of their opportunities and privileges.

CRUCIFY AGAIN — “*Anastau rountas*,” from “*ana*”—in combination repetitive, and “*stauroo*”—to crucify, from “*stauros*”—a post or pole as an instrument of punishment, a cross.

THE SON OF GOD — The highest next to the Father; this impresses upon us the magnitude of the offence.

PUT TO AN OPEN SHAME — “*Paradeigmatizontas*”—to show or expose alongside, from “*para*”—alongside, and “*deigmatizo*”—make a show, from “*daigma*”—an example, a specimen; hence to expose publicly, to infamy. God has done the utmost that Love in harmony with Justice could do, when he gave his Son to be the redeemer of mankind. It cannot be repeated.

6:7 — Literally “for land, the drinking in, the oftcoming rain upon it.” The word “land” is indefinite, the kind of land is shown by the word “drinking in” (“*piousa*”—drinking in, from “*pino*,” or “*pio*,” or “*poo*”—to drink).

UPON IT — The word in the Greek is intensive “herself,” and the genitive case is used to indicate that the rain lies or abides over it, not running off, nor merely falling towards it, but covering it, ready to be absorbed. Hence this is an appropriate figure for men who have really taken unto themselves the Word of God, and experienced its power.

AND BRINGETH FORTH HERBS MEET FOR THEM BY WHOM IT IS DRESSED — “Bringeth Forth” (“*tiktousa*”—producing as from seed, bringing forth).

HERBS — “*Botanen*”—herbs, plants, generally used for grass or corn or any kind of green herb, from “*bosko*”—to pasture, to fodder.

MEET — “*Eutreton*,” from “*eu*”—well, and “*tithemi*”—to place, hence well placed or put, convenient.

FOR THEM — Literally “on whose account”

IT IS TILLED — “*Georgeitai*,” from “*georgas*”—a land worker, a farmer. We should understand God as the owner of the land which is tilled and the tillers are the teachers of the Gospel.

RECEIVES — Literally “partakers of” “*metalambanei*”—to take hold of amidst.

A BLESSING FROM THE GOD — That is, is fruitful and amounts to something, produces something that is a benefit to others.

6:8 — **BUT IF IT BEAR** — “*Ekpherousa*”—bear forth or bring forth

THORNS — “*Akanthas*,” from “*ake*”—a point, thorn

OR THISTLES — “*Tribolous*”—a three pronged, crowfoot, a thorny plant.

IT IS ACCOUNTED WORTHLESS — “*Adokimos*,” from “*A*”—negative, and “*dokimazo*”—try, test, prove; hence proven worthless

AND IS NIGH UNTO CURSING — “*Eggus*”—nigh, near; “*Kataras*,” from “*Kata*”—down, or intensive, and “*Ara*”—curse. That is a continuance is such procedure would finally end in the land being abandoned as worthless, not worthy of the labor to cultivate it, unresponsive, dead.

WHOSE END IS TO BE BURNED — “*To telos eis*” “*Kausin*”—the end for burning, from “*kaio*”—to set fire to or burn. As in Deut. 29:23 “And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth thereon, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the Lord overthrew in his anger, and in his wrath.” Showing that those who could go back after so much blessing are approaching destruction.

6:9 — BUT BELOVED — Note that even the wayward, and slow, are objects of God’s love and patience, as long as there is any response to his Holy Spirit. Paul here encourages his readers, by telling them he has been persuaded that the better things are operating in them.

THINGS THAT ACCOMPANY SALVATION — Literally, having salvations; that is, saving qualities.

THOUGH WE THUS SPEAK — A kindly warning of the dangers and pitfalls is a necessary thing.

6:10 — FOR GOD IS NOT UNJUST TO FORGET — God’s justice not only reproves and punishes where necessary, but treasures up every good deed and rewards it suitably. Even a cup of cold water given to one of his little ones will certainly be rewarded. God not only rewards those who help him, but encourages in everyone every good trait, so that it may grow stronger and become strong enough some day so that the individual can take control of himself and cleanse out all the evil tendencies, and attain perfection. He has no pleasure in the death of the wicked, but rather that he should turn and live. (Ezek. 18:23, 33, 11)

FORGET — “*Epilathesthai*”—from “*Epilanthanomai*”—to be hid upon. The aorist, middle voice, gives the meaning that the whole forgetfulness would be one act of oblivion.

YOUR WORK AND LABOR OF LOVE — Literally “of the work of you and the love.”

WHICH YE HAVE SHOWED — Exhibited as a quality of character or heart.

TOWARD HIS NAME — These works of kindness were done under the influence of His Spirit, because of love for Him, and this love expressed itself in serving God's people, his consecrated ones, in various ways both in the past and continuing now.

SHOWED — “*Enedeikasthe*,” first aorist indicative middle of “*Endeiknumi*.”

6:11 — BUT — The reason Paul gives these warnings and is talking in this manner, the “*de*” carries a slight reproof, contrasting your need of exhortation to constancy, with your past and partially remaining practice. This is an explanation of the warning given in verse 7-9.

WE EARNESTLY DESIRE — “*Epithumoumen*”—we deeply long or yearn for, from “*Epi*”—upon, and “*Thumos*”—the heart, the heart is set on this.

THAT EVERY ONE OF YOU — “*Hekastos*,” in form a superlative, meaning each and every one. God wants not one to fail or fall short, he delights in every one enjoying to the utmost his powers and faculties in a right way, and this development toward perfection is necessary to attain that position.

DO SHOW — In all their Christian life, daily

THE SAME DILIGENCE — The same eagerness and haste, because they know the time is short, the same as will be required for success. The gravity and seriousness of the situation should make us eager and swift to obey.

TOWARD THE FULL ASSURANCE — “*Plerophorian*”—complete confidence, from “*Plerophoreo*”—to fully and completely convince. Having no doubts or uncertainties about the subject.

OF THE HOPE — The hope set before us, or inheriting the divine nature and sharing all things with our Lord Jesus as our head.

TO THE END — Till the completion of each one's individual course, and of the whole church—till the second coming of Christ.

6:12 — YE BE NOT SLOTHFUL — So that you may not become sluggish. This full assurance of the hope will prevent us from being sluggish (slow moving, the original energy having grown small or weak, through lack of renewing the supply).

BUT IMITATORS OF THOSE — “But imitators” (“*mimetai*”) “of those who through faith and patience” (“*makrothumias*”—long endurance,

literally long strong breathing, as though strength of will was needed to overcome pain and discomfort, a constant and patient waiting.)

WHO ARE INHERITING — Or “Who are inheritors of the Promises.” Note the present tense, the promises become ours as they did Jacob’s or Abraham’s. These heroes of faith in the Jewish dispensation won the promises of God by their lives of faith. The things promised will be given in the resurrection morning, but the promises securing these things are won in the present life. Then the apostle gives some points on how Abraham inherited the promises, and how strong and secure those promises are, and how our faith in them will help us pull through all the difficulties of the way.

6:13 — FOR GOD, WHEN HE GAVE ABRAHAM THE PROMISE — Note here that the apostle brings in an actual instance of giving a promise. God gave Abraham this promise as a reward for his faithfulness.

SINCE HE COULD SWARE BY NO ONE GREATER — “*Epi kat oudenos eiche meizonos homosai*,” “since by no greater one had he to swear.” The classical construction of “*omnumi*” is with an accusative of the person sworn by, but “*Kata*” with a genitive is found when a thing is used as binding the oath, as is here the case. “*Echein*” with an infinitive has the sense of to have the power or means or opportunity.

HE SWORE BY HIMSELF — Thus God involved his own integrity, his own name and character and reputation in this promise. Surely this is the “oath bound covenant.”

6:14 — Only a portion of the promise is here quoted, mainly to show that the covenant centered in Abraham. This promise meant that Abraham would be the father of the faithful of both the natural and the spiritual seeds, he would be the heir of the world. (Rom. 4:13)

6:15 — AND SO WHEN HE HAD WAITED LONG — Long endured.

HE OBTAINED THE PROMISE — Obtained—“*Epitucchano*” is always used of getting actual possession. Abraham obtained, secured the promise, but will get the thing promised in the resurrection morning. A promise from God is as good as the actual possession, the time awaits the Kingdom, as was said to Daniel—“thou shalt stand in thy lot at the end of the days.” (Dan. 12:13)

6:16 — FOR MEN — Mankind in general.

VERILY SWEAR BY THE GREATER — One greater than themselves.

AND AN OATH IS AN END TO ALL GAINSAYING FOR CONFIRMATION — “*Eis Bebaiosin*” from “*Babaioo*”—to confirm, establish; from “*Bebaios*”—steadfast, sure; from “*Basis*”—pace, foot.

6:17 — (See also Z. '10-294; R.4682)

WHEREFORE — Literally in which (oath).

GOD, WISHING TO SHOW MORE ABUNDANTLY — Not merely sufficiently, but much more than enough, full measure pressed down and running over.

TO THE HEIRS OF THE PROMISE — (The Church with Jesus, the anointed company). Note here the humility and condescension of our Heavenly Father, he does more than he has to. Why should he take an oath at all? Is not his word sufficient? Ah, but this is putting his promise on display. (“*Epideiknumi*”—to show upon or forth, for your notice, to display), calling attention to it to strengthen your faith and assurance and hope, and make it a certainty. How this exhibits the Father’s deep love and care for his people!

THE IMMUTABILITY — Unchangeableness, dependability, reliability.

OF HIS COUNSEL — Or purpose.

INTERPOSED WITH AN OATH — It was by means of the oath that he makes an end of all gainsaying or questioning.

6:18 — BY TWO UNALTERABLE THINGS — The promise and the oath. “*Pragma*”—deed, thing, matter; from “*pratto*” —do, act, accomplish.

IN WHICH IT WAS IMPOSSIBLE FOR GOD EVER TO LIE — Ever is the force of the aorist infinitive.

WE MIGHT HAVE STRONG CONSOLATION — Consolation or comfort that has a power behind it, effectual, satisfying. Of Jesus it was said “for the joy that was set before him, he endured the cross.”

THOSE — Those (we) “having fled away” (as to an asylum to gain strength). We again that strength by laying hold of the hope.

THE HOPE SET BEFORE US — The hope is that we may realize the fulfillment of these promises in Christ and obtain the full reward and inheritance in the resurrection morning.

6:19 — WHICH (HOPE) WE HAVE AS AN ANCHOR OF THE SOUL —

How full of wonderful, comforting, and deep, abiding consolation that hope is! The apostle says “we have” that hope. Have we each individually laid firm hold on it? God our Heavenly Father, who begat us through his word of Truth, sent us that hope for our strengthening. Jesus had a hope set before him, provided by that same heavenly Father, and he laid firm hold on it, and it filled him with strong confidence. We also are encouraged to take firm hold on that hope of sharing the victory with him, the hope of triumph over self, over these numbing and paralyzing weaknesses, ever the seeming victory of evil daily in the affairs of men. If that hope is a vital reality, a living force in our daily lives, then it is like an anchor to a ship, an anchor to our soul (our whole being).

BOTH SURE — “*Aspale*”—unfailing, from A—negative, and “*Sphallo*”—to make fall or stumble (active voice), to fall or fail (passive voice).

AND STEADFAST — “*Bebaian*”—established, founded, secured thoroughly.

WHICH ENTERETH INTO THAT WITHIN THE VEIL — “For it reaches into the presence of God, the great Creator, beyond the second veil. “*Katapetasmatos*”—the name for the second veil in the tabernacle or temple. The regular classical form is “*Parapetasma*,” the other one being the Alexandrine form. The name of the first veil is “*Kalumma*”. So we have a signal line, a telephone line reaching into the very presence of the Father (“their angels do always behold the face of my Father which is in Heaven.”—(Matt. 18:10) The cable tied to the anchor is our faith, that lay strong hold. (“*Kratesai*”, from “*Krateo*”—to use strength to seize, lay hold on) on the anchor. The world is compared to a sea and the soul to a ship. We see not where the cable of the anchor runs, but know it is fastened within the veil, and if we hold firmly to the anchor, we shall not only ride out the storm, but be drawn in by the Deliverer to the peace and fullness of joy within the veil.

6:20 — WHERE JESUS THE FORERUNNER — Yes, Jesus, holding onto a like hope, at last entered into the fullness of his joy. He passed this same way, endured similar trials and temptations, in a like stormy world. He can show us the way.

HE HAS ENTERED ON OUR BEHALF — He is looking after our interests beyond the veil. As our intercessor he is applying his merit to our earnest efforts, and as the good shepherd is guiding us and leading us so that we too may make our calling and election sure and meet Him there and share His joys. What a glorious incentive and encouragement we have!

HAVING BECOME AN HIGH PRIEST FOR THE AGE — He is now our high priest during this period of the consecration of the antitypical priesthood, but his Melchizedek office is for the work of the next age, the Kingdom of God. This has been a very encouraging chapter. And so the apostle brings us back to the subject he was discussing at the end of the last chapter.

7: — This chapter is devoted to showing how much greater in every way is the Melchizedek Priesthood of Christ in glory than the Aaronic, or Levitical priesthood. He emphasizes twenty points, and each point is taken up in detail and discussed until the argument is unanswerable, that this antitypical glory, authority and splendor far exceed that of the Levitical priesthood, even though God himself did establish Aaron as the priest. Let us note attentively each point and see how it is elaborated:

7:1 — POINT ONE — First Melchizedek, when he comes upon the scene, is already the acknowledged priest of the most high God (the God, the most high). That gives him a position of authority and sacredness at the start.

POINT TWO — When he mentions the occasion where Melchizedek officiated. He met Abraham as Abraham was returning from the slaughter of the kings (slaughter is the correct word, though the *Diaglott* softens the expression by rendering it “smiting” in the word for word translation, and “defeat” in the arranged text, for the word means a cutting or slashing, “smote them hip and thigh”), wherein he delivered his nephew, Lot, from captivity.

7:2 — Abraham gave Melchizedek one-tenth of all the spoils.

POINT THREE — Next he dwells on the meaning of the name “Melchizedek” “king of righteousness” (“*melek*”—king, and “Zadok”—righteousness), a very significant title. @THIRD PAR = *POINT FOUR* — Melchizedek actually was at the time, King of Salem, and the meaning of Salem is “peace,” so he was King of Peace.

7:3 — (See Also *Z. '07-70; R.3951*)

POINT FIVE — Melchizedek did not inherit the priesthood from any ancestor nor pass it on to others, and so pictures a continuous priesthood, a direct benefit from God, made like the Son of God in these two points. Note the introduction of that name—“Son of God.” Not begotten by humanity, nor had Jesus any descendents, as he did not marry. The prophet declares “who shall declare his generation?” (Isa. 53:8)

POINT SIX — There is no record in the genealogy of any parents of Melchizedek, or of any descendents, thus pointing out an everliving

priesthood. (*“Agenealogetos”*—without genealogy. This word does not occur elsewhere in Greek literature.) Note also the expression—“Abideth a priest continually” (*“Dienikas,”* from *“dia”*—through and *“enegko”*—to carry, hence to carry through or accomplish, continual as time carrying through.

7:4 — *POINT SEVEN* — But observe how great (of what personal dignity and excellence) this man was! To whom even Abraham (the illustrious patriarch, mentioned at the end of the sentence for emphasis) paid tithes of the best, (*“Akrothinion,”* from *“Akpos”*—pointed, highest, and *“this”*—a heap; hence literally “the top of the heap.”)

7:5 — *POINT EIGHT* — *Syr.* = “because they (the brethren) also are of the seed of Abraham.”

And they of the sons of Levi who receive (take, get) the priesthood (*“hiereiteia”*—the service of priests. This is the word used here. The other word *“hierosune”*—the office or power of the priesthood), “have commandment” (*“entole,”* from *“en”*—in, among, and *“tello”*—to take off for a goal; the combined verb *“entellomai”* means to enjoin or give command) “to tithe the people” (*“dekatoos”*—to tithe; the people—*“ton laono,”* “that is” (*“toutestin”*) “their brethren” (non Levites) “even though they come of Abraham.” The Levitical tithe right was all within the limits of one race, a privilege less to be wondered at, and involving less differences between man and man, than the tithe right of Melchizedek over Abraham, one of a different race, and indeed over all of his progeny with him. The clause *“kaiper”*—Abraham, is added to show the deep subjection of the ordinary descendant of Abraham to the Melchizedek priesthood, in that notwithstanding his privilege of descent, he was subjected to his priests, his brothers who in turn paid tithes in Abraham to Melchizedek.

7:6 — But he, whose descent no one would think of deducing, who is not accustomed to having his genealogy made out, whose pedigree is not reckoned from them (from Levi and Abraham), hath tithed Abraham (not took tithes, but hath taken tithes, the perfect indicative tense being more impressive).

7:7 — (See also *Z. '09-340; R.4510*)

POINT NINE — And blessed him who possesses the promises. This is an astounding fact, for Abraham was reckoned as one of the greatest if not the greatest hero of faith, and in Romans 4:13 is called the heir of the world. But Melchizedek was even greater, for without contradiction the less is blessed by the greater (the neuters of the adjectives here are used to generalize the statement). The blessing here is a solemn and official one, as

of a father or a priest. In such cases the blesser stands in the place of God, and so is of superior dignity.

7:8 — POINT TEN — Another item of superiority is that the Melchizedek priesthood is an ever enduring one, while the Levitical was only till its antitype began. In Paul's time the Levitical priesthood was still in existence. And Here, now, with us, men (*"anthropoi"*—human beings) who die are made priests. Here are two points. The Levitical was a human priesthood, then also death terminated each individual, service while he was in office (*"apo thnesko"*—die upon, that is death comes upon them). But there (*"ekei de"*) (in the case of Melchizedek) one (not a human) (the mysterious typical character of Melchizedek is evidently in the writer's mind) of whom it is testified (*"marturomai"*—this passive sense in unknown in classic Greek). (The testimony is that of Scripture prophecy (Psa. 110:4) that he lives continually).

7:9 — Even Levi, who was the head of the tithing tribe (authorized to take tithes) paid them in Abraham. Christ did not pay tithes in Abraham, because he was never in the loins of an earthly father.

7:11 — POINT ELEVEN — If (*"ei men"*) indeed, God had intended to bring perfection (the redemption and deliverance of mankind, bringing them back to a state of perfection—*"teleiosis"*—the highest development) through the Levitical priesthood, what need (*"chreia,"* from *"chpaomai"*—to furnish the thing needed, to supply, employ) was there of another priesthood after the order of Melchizedek and not after the order of (*"kata ten tachin"*) Aaron? For God himself had established the priesthood of Aaron, and with it (*"eph aute"*—with her, that is with the priesthood, *"hierosunes"*) the people (*"ton laon"*—all Israel including the priesthood) had received the Law (*"nenomothetetai"*—had received the Law—perfect passive—the *Diag.* text has *"nenomotheteto"*). Very evidently there was need of something greater than the Law Covenant. This "another priesthood" was not merely another, but a different kind.

7:12 — (This verse is to answer the Jews' objections that Jesus could not be a priest for he was not of the tribe of Levi.) This change of the priesthood meant a change (*"metathesis"*) of the Law and the Covenant, because —

7:13 — He (Jesus) of whom these prophecies were spoken was a partaker (*"metescheken"*—a sharer, the perfect tense implies the enduring of that relationship) of another tribe (*"phules"*—an offshoot, race or clan; from *"phuo"*—to germinate or grow), from which no one has attended (*"proseskeke,"* from *"prosecho"*—to hold the mind towards, to give attention) to the altar (*"thusiastria"*—a place of sacrifice, an altar; from *"thusia"*—a sacrifice; from *"thuo"*—properly to rush, breath hard, blow

smoke; that is to sacrifice; by extension to immolate, to slaughter; translated slay, kill).

7:14 — *POINT TWELVE* — For it is evident (*“prodelon”*—plain before all; from *“delos”*—clear; and *“deloo”*—to make clear) that our Lord has sprung from Judah (*“anatetalken,”* from *“anatello”*—to make arise) (See 1 Chron. 5:2; Gen. 49:10; Micah 5:2) Some have thought this word (translated “sprung”), which as an intransitive verb is generally used of the heavenly bodies, has reference to our Lord’s rising as the Sun of Righteousness. However it is used also of the rising of waters, and of plants sprouting. Luke 1:78 has combined the two ideas. See Num. 24:15-20. Moses spoke nothing in the Law concerning priesthood from the tribe of Judah.

7:15 — And it (the change of Law) is more abundantly (*“perissoteron”* see note, chapter 2:1) evident. Another priest (*“hiereus,”* see *“hierea,”* verse 11), arises (*“anistatai”*—stand up) according to the likeness (*“kata ten homioteta”*) of Melchizedek.

7:16 — Who has become (*“gegonen”*) not according to the Law (*“kata nomon”*) of a fleshly (*“sarkiness”*—that is, a human) commandment, that is not of human extraction, or of Levitical priesthood; but according to the power (*“kata dunamin”*—according to the force or energy) of an endless (*“akatalutou”*—imperishable, enduring) life (*“dzoēs”*).

7:17 — (See also *Z’09-340; R.4510*)

For it is testified (*“marturei,”* in the *Diag.*, is present indicative active. Dean Alford has *“martureitai,”* present indicative passive, literally he is borne witness of) “Thou art of priest for the age (*“eis ton aiona”*) according to the order of Melchizedek. (Psa. 110:4)

7:18, 19 — *POINT THIRTEEN* — These verses belong to the proof of verses 15-17, expanding the conclusion thus arrived, and expressing it more decidedly than before. For moreover (*“men gar,”* at the same time as by *“gar”* it carries on the reasoning, the ecliptic *“men”* suggests some succeeding position as introduced by a *“de”*) an abrogation (*“athetesis,”* though nowhere else found in all Greek literature this is a perfectly regular word from *“atheteo”*—to set aside; from *“A”*—negative, and *“tithemi”*; see in verse 12 *“metathesis”*) is made, it takes place, of the preceding commandment (*“proagouses”*—a before leading; from *“pro”*—before, and *“ago”*—lead). This commandment went before, not merely in time, but was an introduction to, and finally gave way before, the greater and final ordinance.

7:19 — *POINT FOURTEEN* — For the Law Covenant perfected nothing. Note what a complete and comprehensive statement this is, nothing was completely accomplished under the Law Covenant. How completely that sweeps away any hope in the Law Covenant. It was not intended to do anything more than show them their need of and introduce them to Christ. But is the introduction (“*apeisagoge*”—a bringing in beside) of a better hope. That is, a hope based on realities instead of shadows, based on an “*antilutron*”—an equivalent price, on the claims of Justice satisfied so that the culprit can go free, a living priesthood with everlasting life, a divine being to administer it, of the highest authority and wisdom and power. This cannot fail.

The reason the Law failed, as stated in Rom. 7, and in Gal. 3:21, was not that something was wrong with it, but the human beings with whom it had to deal, were weak and fallen, unable to live up to its perfection. If it were possible for a law given to bring any to perfection, than righteousness would have been by the Law. Jesus came as a perfect human being, and by rendering perfect obedience, proved his right to perfect human life and to rule the earth, and then sacrificed that perfect life to redeem the race of mankind. On account of weakness (“*asthenes*”—strengthlessness), and unprofitableness (“*anopheles*”—without heaping up or gain, or profit, useless).

By which hope we draw near to God. This note of personal access to God has been twice before struck (4:11; 6:19), and further on in the epistle is expanded into a whole stream of argument. It is that access which is only casually and symbolically opened to them by shedding of blood of sacrifices, but has been spiritually and actually open to us by shedding of Christ’s blood (as shown by the rending of the second veil in the Temple) once for all, so that we being justified by faith in the efficiency of that sacrifice, can approach the very throne of God. (The Greek word *eggidzein* is the technical term in the *Septuagint* for the drawing near of the priests in their sacrificial ministrations, and is from “*eggidzo*”—to make near, reflexively to approach; from “*eggus*”—near, and “*agcho*”—to squeeze or throttle).

POINT FIFTEEN — The oath bound priesthood of Melchizedek.

7:20 — Inasmuch as not without an oath (by so much as being oathless made it) (“*kath hoson . . . kath tosouton*,” see the other part of the balanced statement in verse 22).

7:21 — For the Levitical priesthood was made without an oath, but he (Christ) by the oath of the Highest. Jehovah swore (“*homose*,” aorist of “*omnumi*”) and will not repent (“*metamelethesetai*,” from “*metamelomai*”—to care afterwards, to regret, to repent; from “*melo*”—to be of interest to, to

concern, to take care; also the strengthened form “*mello*”—to intend, to be about to). “Thou art a priest for the age.”

7:22 — (See also *Z. '09-283; R4477*)

By so much (see verse 20) has Jesus (placed at the end of the sentence for emphasis) become (“*gegonen*”) surety (“*egguos*”—assurance, surety) of a better covenant (“*diathekes*” means, first an appointment without concurrence of a second person of somewhat concerning the second person, such as a last will or testament; second a mutual agreement in which all parties concerned consent, a covenant, which is the meaning here).

7:23 — *POINT SIXTEEN* — They were many priests because of death preventing (“*koluesthai*”—preventing or hindering; present indicative passive) their continuance (“*paramenein*”—to remain or stay, present infinitive active) (literally “on account of death to be prevented to continue.”)

7:24 — But he, because he continues in to the age (“*eis ton aionan*”), (continues, “*to menein auton*”—the himself to remain), has the unchangeable priesthood (priesthood—“*hierosunen*”—the office of priesthood; unchangeable—“*aparabaton*”—from *A*—negative, and “*parabaino*”—to go contrary to, to violate a command, to transgress; hence literally inviolable).

7:25 — *POINT SEVENTEEN* — Wherefore he is able (because he has both the power, and the time, as well as the wisdom) to save (“*sodzein*”) to the uttermost (“*eis ton panteles*”—to the all-distant; completeness not time is the idea) those drawing near (“*proserchomenous*”—coming near) to God through Him. Those who desire to return to God and to his fellowship and blessing, are helped and shown the way, and the manner, and assisted with needed robes and prayers. His merit is imputed to them as a covering or garment, covering their defects, and his intercession is able to make their earnest efforts successful. He ever liveth to make intercession for them (“*entugganein*”—to intercede with “*huper*” and genitive) or complain (with “*kata*” and accusative). Here it implies the whole intercessory and mediatorial work which the exalted Saviour performs for his own, with the Heavenly Father, by use of his imputed merit. (Rom. 8:26, 27; Rev. 8:3-5)

7:26 — *POINT EIGHTEEN* — For such (“*toioutos*”) an high priest (“*archiereus*”) was proper (“*eprepen*”—from “*prepo*”—to be fit, proper, suitable) for us; holy (“*hosios*”—pious toward God; in this sense often used with “*kikaios*”—just toward men), perfect in piety or reverent holiness toward his Heavenly Father, an inherent quality born of love, knowledge, and admiration); harmless (“*akakos*”—freedom from vice or evil suspicion, having no harmful effect on others), his every influence was beneficial and

cleansing) undefiled (*“amiantos,”* from *A* negative, and *“miaino”*—to sully or taint; hence untainted, unstained) not only from legal but from moral pollution in thought or word or deed; and separated (*“kechorismenos”*—has been separated, from *“choridzo”*—to separate, from *“chora”*—country, with the thought of room, space, emptiness) from sinners (*“harmartolon”*), from the whole race and category of mankind, in that he did not derive his life from Adam, nor was tainted with human imperfections, typified by the Levitical priesthood being separated from every contact with the dead or with impurity. And made (advanced to be, *“genomenos”*) higher than the heavens (*“hupselotheros ton uranon”*), as stated in Eph. 1:20-21, exalted above all principalities and powers and every name that is named in heaven or earth.

7:27 — (See also *Z. '10-10; Z. '09-340; R.4545; R.4510*)

DAILY — Continually, as in daily sacrifice. (Dan. 11:3) As a matter of fact this was not done daily literally but merely on a certain day every year—“year by year continually” (Heb. 10:1, 3) on the Atonement Day.

POINT NINETEEN — One who has not (because of his perfection of nature, both human, and now divine) daily necessity (*“kath hemeran anagken”*—daily need, from *“ana”* up, or intensive; and *“agkala”*—an arm; from *“agkos”*—a bend) like the Levitical high priests, because of their human imperfections, first to offer sacrifices for their own sins, and then for the people. Notice that while Jesus fulfilled these sacrifices, their blood pointing to his own blood, yet the application of that merit was in two parts, first for the sins of his body and household (the Church and the Great Company), then for the people (the whole race of mankind). The way in which the Lord applies the merit, seems to be a stumbling block to many minds.

7:28 — **POINT TWENTY** — For the Law Covenant (*“o nomos”*) maketh (*“kathistesin”*—appointeth) men priests (*“anthropous”*—human beings, of the fallen human race), having weakness (*“astheneian”*—strengthlessness), under the sentence and influence of death, inheriting human frailties. But the word of the oath (*“tes archomosias”*—the swearing or oath taking), which was after the Law (later and hence superseding it), maketh or appointeth a son, the most complete and perfect relationship, not a servant, but having full family privileges. Note the contrast. Having been perfected (*“teteleiomennon”*—having been developed through a process culminating in complete perfection in every line) for the age, for the work to be carried on and completed in that age—the deliverance and perfection of the human race, bringing them back to full relationship as sons of God on the earthly plane.

8:1 — NOW OF THE THINGS — “But a head thing” (*“kephaiaion”*—chief thing, principal matter, main point) among (epi—upon, literally, as though standing out prominently from among the others) “those things being spoken” (being discussed—*“legomenois”*—the present participle passive of *“lego”*—to speak or say) is that ‘we have such’ (*“toiouton”*) “an high priest” (*“archierea”*) (not only such as has been described in the foregoing chapters, but more particularly such as will be described in the succeeding verses. *“toiouton”* here refers rather to what follows than what has gone before. Translation “sum” or “sum total” all right here, where the sense of *“kaphalaion,”* confined to verse 1, but verse 2 contains more particulars not mentioned before, which cannot be said to be the sum of anything previously said, and even then the verb *“legomenois”* would be the past tense *“lechtenesin”* or *“eiremenois,”* and the participle would more probably be in the genitive.)

WHO IS SET — “Who sat down” (*“ekathisen”*—sat down, from *“kathistemi”*—to set down. The middle voice with the perfect tense, and the aorist active are used intransitively, to sit down, take ones place, be established, this here is the first aorist active) “at the right hand” (*“dexia”*—the right hand, the place of greatest favor and honor next to Jehovah) “of the majesty on high” (*“megalosunes”*—greatness), sharing the throne of the universe. The Jewish High Priest, when he entered the Most Holy, did not sit down in the throne there, but only bowed before it for a moment. So this High Priest is herein superior.

8:2 — A MINISTER OF THE SANCTUARY — “A minister” (*“leiturgos”*—a public servant, from *“laos”*—people, in general; as different from *“demos”* which means the people as a social unit; and *“ergon”*—work, and *“ergidzomai”*—to toil, work) “of the holy places” (the Holy and the Most Holy of the Tabernacle picturing the conditions and work of this Gospel Age by Jesus for His Church, both on earth and in heaven) “and of the true tabernacle” (*“tes skekes tes alethines”*—the tabernacle the true one. The ordinary word for “true” is *“alethes.”* The difference being the *“alethes”* excludes the untrue and unreal, while *“alethines”* excludes that which does not fulfil its idea. The measure of *“alethes”* is reality, of *“alethines”* of ideality; so the use of *“alethines”* means the fulfilled Tabernacle, the really intended one, not the type.)

WHICH THE LORD — (Jehovah) “pitched and not man” (Mankind, humanity, not of human workmanship) (the word *“epexen”* is the word usually used in the *Septuagint* for the setting up of the tabernacle, so is used here.)

8:3 — (See also Z. '09-341; R.4510)

FOR EVERY HIGH PRIEST — “For every high priest is appointed for the offering of both gifts and sacrifices” (to fulfill that need). These gifts were expressions of love and appreciation of God’s blessings, and the sacrifices were the acknowledgment of their sins and imperfections, the desire for forgiveness, and for reinstatement in God’s favor.

WHEREFORE — “Wherefore it is necessary” (*“anagkaion”*—necessary, from *“ana”*—up, and *“agkos”*—a bend; hence a bend up; then *“anagke”*—constraint, distress, need) “that this high priest have something which he may offer, also.”

8:4 — IF THEN — If then indeed he were on earth (that is a human being), “he would not even be a priest” (much less an high priest—for *“hiereus”* is last word) “since there are already” (literally, there being already) “those offering gifts according to the Law:”

8:5 — WHO — “Those who serve” (*“latreuousin”* occurs eight times in Luke, four times in St. Paul’s epistles, and six times in this epistle, which indirectly is another evidence that Paul wrote the book of Hebrews.) (It has more the general thought of serving either God, as almost always, or some special portion of divine service, or sacred things, as here and in chapter 13:10. *“leiturgein”* is the more proper word for priestly ministrations.)

UNTO — “Unto the sketch or delineation” (*“hupodeigma”*) “and shadow of heavenly things.”

AS MOSES — “Even (*“kathos”*) as Moses was admonished” (an excellent rendering of *“chrematidzo.”* This word is used in the later classics, but as early as Demosthenes for “to give a decisive answer.” Hence it came afterwards to be appropriated mainly to responses, warnings, commands given from the Deity. So it is used constantly in the *Septuagint*. The earlier classical verb is *“chrao”* of the deity giving the oracle, *“chraomai”* of the person consulting it. The perfect, not the aorist tense is used here. *“kechrematistai”* making a fine distinction that these figures of the heavenly things were still subsisting as ordained to Moses when the epistle was written.

WHEN — “When about to complete” (not as distinguished from “beginning” as if he were about to put the finishing stroke to the work, but involving the whole work—to take in hand and carry on to completion) “the tabernacle.”

FOR — For (*“gar”* justifies the above assertion by the following citation) see thou (*“horao”*—discern, take heed) that thou makest all things (the word *“panta”*—all things, is not found in the *Septuagint* or in the Hebrew text, but is used here—*Dean Alford*) according to the pattern, that one

having been shown to thee in the Mount. What a marvelous provision by Jehovah to take such care for our clear understanding of the true tabernacle by giving Moses the visions and impressing them on his mind, and then urging him to carry out faithfully all these details! How can we be so careless or neglectful as to find but little interest in their study!

8:6 — BUT NOW — But now (*“nuni de,”* the “now” of logic, not of time) hath he obtained (*“teteuche,”* the Ionic pertaining to the people of the west coast of Asia Minor; perfect indicative of *“tugchano”*—hit, attain, obtain) a more excellent (*“diaphoroteras”*—more excellent or surpassing, from *“diaphero”*—to bear or carry through, to surpass) service (than the Levitical priests) even by so much as he is mediator (*“mesites”*—one who acts as a go-between, or reconciler) of a better covenant (*“dithekes”*—a covenant, from *“diatithemai”*—to put apart, or dispose, as those entering into a covenant)

WHICH — “Which has been established” (*“nenomothetetai”*—legally instituted) “upon better promises.” These better promises are the heavenly promises, and the New Covenant is based on these, because it is the working of these promises on the new creatures of the Christ, head and body, which furnished the blood of the Covenant, which enables them to sacrifice the human nature unto death, and thus obtain the life rights (which are Jesus’ only), by which the New Covenant is to restore mankind to perfection. Neither Moses nor the Priests of the Law Covenant had any real life rights to offer, for they were all under the death sentence.

8:7 — FOR IF THAT — For if that first (covenant) were faultless (*“amenptos”*—blameless, from A as a negative, and *“memphomai”*—to blame, find fault. This word is the opposite of *“asthenes kai anopheles”* of chapter 7:18) no place (*“ouk topos”*) would be sought (*“edzeteito,”* imperfect passive of *“dzeteo”*—to seek or ask for. The sense of “would” is provided by the particle *“an”*) “for a second.”

8:8 — (See also Z. '07-9; R.3916)

FOR FINDING FAULT — But (*“gar”* introduces the proof of the above assertion) finding fault (*“memphomenos”*) he says to them. Here the apostle quotes from Jeremiah 31:31-34 “this prophecy forms the third part of the third trilogy of the three great trilogies into which Jeremiah may be divided: chapters 21-25 the book against the shepherds of the people; 26-29 the book of Jeremiah’s conflict against the false prophets; 30-31 the book of the restoration. After the sack of Jerusalem, Jeremiah, with the other captives, was brought in chains to Rama, where Nebuchadnezzar had his headquarters. There took place at God’s special command, his prophecies of the restoration of Israel, of another David, or Rachel wailing over her children at Ramah, and their future return, of the New Covenant resting, of

absolute and veritable forgiveness of sins, which Jehovah would make with his people.

BEHOLD THE DAYS COME — “Behold the days come” (as if the prophet was looking down into the future and saw a picture of the new covenant condition. What a lifting of heart and mind it must have given him, as he saw the ruins of his beloved country, and the destruction of the holy temple, and city that was called by Jehovah’s name, and the enemy in possession of all, and realized it was of God’s permission as a punishment upon his people, because they would not listen to the Creator’s loving counsel. His depth of woe is shown in the lamentations of Jeremiah) “when I will accomplish” (not merely make, the Greek word “*sunteleso*” has the thought of carrying on the work through various stages to a complete and perfect finish) “upon” (“*epi*” with accusative of motion, the Covenant being brought to them, or upon them) “the House of Israel and the House of Judah” (then separated and scattered, but all twelve tribes to be brought together and blessed) “a new covenant.”

MAKE A NEW COVENANT — *Diag.* = Complete a covenant. The people will not be in complete covenant relationship with the Father until the end of the Millennium, when Christ hands the kingdom over to Him. Make (“*sunteleso*”) The classic meaning of this word is suggestive. It meant contributions made by others to defray the expenses of a public enterprise. (*Liddel and Scott*) Any similar partnership in bearing public burdens. For instance at Athens this term was applied to a body of men who contributed jointly each year to equip a ship for the public service. So in relation to the new covenant. The main contributor was Jesus and while the church of herself has nothing to offer, the Father has graciously arranged that she may contribute also by bestowing upon her the merit of Jesus. She may contribute that which was reckoned to her by his merit (through faith). When all these contributions are in then this New Covenant will begin to operate in blessing Israel and all the world. (*Bro. Barton*)

8:9 — This new covenant is first specified negatively, showing what it is not like, and thereby proving the old covenant inferior.

NOT ACCORDING — “Not like the covenant which I made” (note the different word used from that in verse 8, as though he was thus calling our attention to the fact that the old covenant brought nothing to perfection. (“*oieo*,” here “*epoiesas*,” means to make or do) “to” (not with, for the dative is here used) “their fathers in the day of my taking hold of their hand” (literally—of the grasping upon of me of the hand of them)

TO LEAD THEM — “To lead them out of the land of Egypt, because themselves abode not in the covenant of me” (thus making “*hoti*” render a reason for the foregoing), “and I disregarded them” (“*emelesa*”) (the

negative for both clauses is in the first one only). Some take from “*hoti*” onward as a new sentence, as in the *Diag.*).

“This is the covenant which . . . ”

8:10 — FOR — For (this is the covenant which because seems too strong a translation of “*hoti*”) “I will establish” (“*diathesomai*”—literally to put through) (this is the future middle of “*diatithemi*”—I will establish a covenant) “after those days” (“*ekeinas*”—those seems to point immediately to the time indicated by the aorist “*emelesa*,” and thus “*meta tas hemeras ekeinas*” will be after the end of their period of disfavor, when the days of disregard are over), “saith the Lord.”

I WILL PUT — “Giving my laws into their mind” (“*dianoian*”—their inward parts, their mental man, as distinguished from the mere sensorium, which receives impressions from without, from “*dia*”—through, and “*nous*”—the mind, or intellect) “and I will write them upon their hearts” (“*epigrapho*”—inscribe or engrave, the word “*epi*”—upon, appears both in the verb and separately as a preposition) (the use of the accusative here, instead of the genitive or dative indicates the act of transferring the inscription is in view rather than the fact of inscribing, so there is indicated here a continuous process of writing until the laws are deeply engraved upon the affections, until love of God’s laws and ways is natural and habitual) (the genitive singular and the accusative plural of “*kardias*” are the same form, and there is no article to show which is the intended case. However the word for mind is the accusative singular with “*eis*”). and I will be to them a God and they will be to me a people.

8:11 — AND THEY — And they will not have to teach every one his fellow citizen (“*politen*”) and every man his brother (“*adelphos*”), saying know thou the Lord, for all shall know me (notice that the first word for know is “*gnothi*,” from “*gignos ko*,” while the second is “*eidesousi*,” from “*eido*,” meaning primarily to see or perceive) from the small one even to the great one of them. (neither of these adjectives are in the superlative, though some translate them that way.)

8:12 — FOR I — Because I will be merciful (“*hileos esomai*,” always used of God only) to their iniquities, and of their sins will I make mention no more (“*mimnesko*”—remember, in middle and passive) make mention, remind oneself.

8:13 — IN THAT HE SAITH — In saying (the speaker is God) “new” (covenant) “he hath made old the first” (“*pepalaioken*,” from “*palaioo*”—make old; a word peculiar to Biblical usage and found in the New Testament in Luke and Hebrews. The *Septuagint* has it a few times, as in Lamentations 3;4. This is another evidence that Paul wrote the book of

Hebrews.) “covenant” (the Mosaic Law Covenant). How keen and yet sensible is the reasoning of the apostle here, that the old covenant was made old simply by speaking of a new one, and when God speaks it has the form of a decree, establishing the fact, for all God’s sayings are realities. “*to de palaïoumenon*”—the (covenant) “is being made old” (a transition from a particular to an axiomatic general truth). The state of (“*alaïosis*”—approaching old age—thereby induced continues as the perfect thence (“*pepalaïoken*”) not aorist “*epalaïose*,” because the act was not a passive one, contemporaneous with the saying, hence the covenant “*palaïoutai*” (is made to grow old) continuously. “And growing old,” getting into old age (“*geraskon*,” from “*gerasko*”—to grow old; See “*geran*”—old man; “*graus*”—old woman) “is nigh unto vanishing away” (“*aphanismou*,” genitive of “*aphanismos*”—disappearance, from “*aphanidzo*”—to render unapparent, to cause to vanish away; in the passive means to disappear, vanish away). The writer uses the expression to mean the whole time since the utterance of the prophecy. At that time the “*palaïosis*” began, by the mention of a new covenant and from that time the first covenant might be regarded as ever dwindling away, so to speak, and near its end, which God might bring about at any time.

So we approach in God’s plan the ending of one age, an age of type and shadow, to the beginning of the realities, the beginning of another age, the end of the Jewish age and the beginning of the Gospel age. In the next chapter begins the deep meat of the tabernacle types.

“The Law appears to be the mere ideal of a religious constitution, as it has never existed in fact. In practice the Jew were almost throughout Polytheists. The substance of their national feeling was formed by heathendom, the accidents only, by revelation. From the Queen of Heaven down to the abominations of the Phoenicians, and even to Cybele, the Jews passed through every grade of Paganism. In fact there is no period of the history of Israel before the captivity, in which more or less of idolatry was not united with the worship of Jehovah, except the time of David and the first years of Solomon, during which the influence of Samuel still continued to be felt. And when by the captivity idol worship was completely eradicated from the people, as far at least as that part of it which returned; it is well known that a hypocritical letter-worship got the mastery over them, which was morally very little worse.” (*Delitzch*)

- 9:** — The apostle has been leading us up to the deep truths of this chapter and chapter 10, and now he points out the relation of type and antitype, of the picture and the reality. The visions and revelations which God gave to him through the Holy Spirit (see 2 Cor. 12:1-4) enabled him to record for our enlightenment the hidden things of God’s plan, that we of the latter days may understand our Heavenly Father’s purposes and arrangements.

9:1 — (See also *Z. '09-341; R.4510*)

THEN VERILY — “Now indeed accordingly” (there are several particles here, each of which has its purpose: “OUN” takes up the thought of chapter 8:5 where it relates how Moses was directed to be very careful that he build the tabernacle exactly after the likeness shown him in the mount; translated “now” or “then” or “accordingly;” and the word “men” throws the thought forward to verse 6, where the unfolding of the type really begins translated “now”)

THE FIRST — Covenant, not tabernacle, there is no discussion about a first and second tabernacle, but about a first and second covenant.

HAD — It was no longer alive in the writer’s time as a covenant, though its ordinances were still being outwardly observed.

ORDINANCES — “*Kikaiomata*”—just and legal arrangements, or arrangements to secure justice; from “*dikaïoma*”—righteous judgments or ordinances.

OF DIVINE SERVICE — “*Latreias*”—ministrations for God, worship, divine service; from “*latreuo*”—serve in divine or religious things; from “*latris*”—a hired servant.

ALSO, AND A WORLDLY SANCTUARY — A worldly (earthly) sanctuary. It had not merely an earthly one but the only one recognized on earth.

9:2 — FOR THERE — “For the tabernacle was established” (“*kataskeuasthe*”—aorist passive of “*katskeuadzo*”—established or found a house, refers more to the founding of an actual house. The word is so used of a building, house, temple, ship, town, though in St. Paul’s writing it never is so used. In almost all these cases the verb may be taken to include not only the building, but also the fitting up, providing with proper furniture. It means more than “*oikodomein oikon*,” and includes the fitting up and proving with all perquisites; so that to this “*kataskeue*”—founding of the house, belong the male and female servants, “*oiketai*.” Moses was an individual “*oiketes*,” as in Heb. 3:3). (The word for internal equipment is “*etoimadzo*”—to prepare by internal fittings; from “*etoimos*”—fit, ready, adjusted.)

THE FIRST — “The first one” (not in time but in position) “in which were the candlestick” (“*luchnia*”—a lamp stand, from “*luchnos*”—a portable lamp; from “*luke*”—white). (This was a lamp stand with seven lamps and a base, all hammered out of one talent of pure gold, Exod. 25:31-40) “and a table” (“*trapedza*”—a four legged stand; from “*tettapes*”—four, and

“*pous*”—foot), “and the shew bread (“*e prothesis ton arton*”—the setting forth or exhibition, of the loaves) “and the golden altar of incense” (“*chrousoun thumiaterion*”—golden incense altar, a neuter singular adjective. The *Septuagint* has usually called the altar of incense “*to thusiasterion thumiamatos*”—the place of sacrifice of the aroma, or incense, but later the phrase was combined into the more appropriate word “*thumiaterion*”—incense altar) (The reading of the *Vatican MS.* been adopted here as giving a solution of an acknowledged difficulty, and as perfectly harmonizing with the Mosaic account. Most manuscripts put the incense altar in the Most Holy, which may be a mistake in copying), “which” (section of the tabernacle) “was called Holy” (there is no word for place in the Greek text. Note also the absence of the article.)

9:3 — AND AFTER — “But after the second veil” (“*katapetasma*”—the name of the second veil, means something spread thoroughly, as completely hiding) “the tent” (or section) “called the Holy of Holies” (the superlative form in the Hebrew).

9:4 — GOLDEN CENSER — *Vatican MS.* omits “golden censer.”

AND THE ARK — Having the ark (or chest—“*kiboton*”) “of the Covenant, covered all over with gold” (“*perikekalummenen*”—from “*perikalupto*”—cover all around; and “*pantothēn*”—on all sides; “*chrusio*”—with gold. In Exod. 25:11 the *Septuagint* uses “*esothēn kai exothēn*”—within and without) “in which was the golden pot” (“*labe stammon chrousoun ena*”—Exod. 16:32, “take a pot golden.” “*stamnon*”—was a jar or earthen pot usually, but this one was of gold) “of manna” (an omer, each man’s daily share, laid up for a memorial, which did not corrupt, or spoil).

AND AARON’S ROD THAT BUDDED — “Aaron’s rod that budded” (“*blastēsasa*”—having budded; from “*blastano*”—to bud; from “*blastos*”—a sprout) “and the tables” (“*plaxes*”—tablets, of flat surfaces) “of the covenant.” (See Exod. 25:16; 31:18; Deut. 10:1-5; 1 Kings 8:9; 2 Chron. 5:16.) When the ark was brought into Solomon’s temple there was nothing in it but the tablets of the Covenant, the others had disappeared.)

9:5 — AND OVER — “And above it” (above the ark, or chest) “the Cherubim” (“*cheroubin*”—the neuter used when spoken of merely as figures, the masculine when used as agents. These with the mercy seat and the “*doxa*”—or glory, were the representations of God’s character. The “*doxa*” is the Shekina or bright cloud of glory, in which Jehovah appeared between the Cherubim, upon which especially the blood of the propitiatory sacrifice was sprinkled on the Day of Atonement, Lev. 16:15; and from this circumstance, the propitiation taking place upon it, came the name “*hilasterion*”—from “*hileos*”—cheerful, propitious; and “*hilaskomai*”—to

conciliate, to atone; intransitive, to be propitious; hence
“*hilasterion*”—place of atonement)

OF WHICH — “Of which it is not now to speak in particular”
 (“*meros*”—one by one, in detail; from an older, more primitive form of
 “*meromo*”—to get, as an allotment.) It was not the due time, which did not
 come till the end of the age, in the harvest time. God reveals only as needed.

9:6 — NOW WHEN THESE THINGS — “But” (or now) “these things being
 thus arranged, into the first tent” (or apartment), section) “indeed went”
 (“*eisiosin*”—went into; from “*eiseimi*”—go into) “the priests” (notice it
 does not say the high priest, see 1 Sam. 2:11, 18; 3:20, 21) “at all times”
 (“*diapantes*”—literally through all) “accomplishing”
 (“*epitelountes*”—literally, perfecting upon, bringing to completion upon)
 “the services.” The services mentioned are the morning and evening care of
 the lamps, the morning and evening offering of incense, and the weekly care
 of the shew-bread.

9:7 — Those of the Jews who are acquainted with the facts know the whole
 procedure (of the Day of Atonement as now observed) is a farce. In the
 confusion which God has permitted to come upon them, they have no priest,
 since their rejection of Christ all their priestly records are lost, so that no
 Jew in the world can make claim to the position of High Priest, or dare to
 perform the functions of High Priest in connection with the Day of
 Atonement sacrifices. They have no tabernacle or temple, nor dare they
 erect one; for if one were consecrated, no authorized priest would risk his
 life in attempting to pass through the second veil unto the Most Holy. It is a
 part of Divine providence that our Hebrew friends have no priest and that
 no sin-atonement sacrifice is possible. Now when the anniversary of the
 Day of Atonement comes, but they bemoan their sins and fast and pray. But
 they have no priest to kill the bullock of the sin-offering and take its blood
 into the Most Holy and sprinkle the same for the cleansing of the priestly
 tribe (Levi). They have no priest later on to come and take the goat of the
 sin offering, and do with it as he did with that of the bullock, taking its
 blood into the Most Holy and sprinkling the Mercy Seat for all the other
 eleven tribes of Israel. The Priest does not come out as of yore from the
 Holies to bless them and tell them that their sins are forgiven through the
 merit of the sacrificial blood. No! After waiting the entire day, and knowing
 that they have no priest, no advocate, no intercessor, no sin-bearer, at the
 close of their Atonement Day they endeavor to be cheerful and happy, and
 to suppose that their sins are forgiven, or rather they endeavor to forget all
 about the matter in worldliness. (N-9-26-09) (See also T91, 74-75)

BUT INTO THE SECOND — (The Holy of Holies) “once of the year”
 (“*hapax tou eniautou*”) “the High Priest, alone” (“*monos*”). This going
 alone was to call attention to the fact that Jesus was alone in his death, of

the people there were none with him. He trod the winepress alone (Isa. 63:1-3; John 16:32), no arm to pity and no arm to save. (Psa. 69:20; 142:4) The High Priest never went in at any other time, except when the tabernacle was to be moved, Num. 4:5. Note Lev. 16:1-3.

NOT WITHOUT BLOOD — Indicating that none can approach the presence of God, except through the recognizing the blood or merit of Christ as their redeemer.

WHICH HE OFFERED FOR HIMSELF — (“*Prospherei uper eautou*”—offers on behalf of himself), “and for the sins of ignorance of the people.”

Note this word “sins of ignorance,” “*agnoematon*,” genitive plural of “*agnoema*”—a not knowing, or error through lack of knowledge, a short coming through ignorance; from “*agnoeo*”—not know, be ignorant of, by implication, ignore. This is properly rendered “sins of ignorance,” not wilful. These were the Adamic sins, expiated by the blood of Jesus. This confirms the thought suggested by Brother Russell that the blood of Jesus does not atone for wilful sins, but only for those dependent upon Adam’s disobedience, or for that portion of the sin. Much of our sins, even where we know better, is dependent upon weakness or inherited tendencies, and only the Lord can judge. The meaning of the Hebrew words in the Old Testament show the same thought. In Lev. 16:16, 21, 30, 34 the word for sin is “*khattawth*”—an offence, sometimes habitual, and its penalty, an offender, a sin offering; from “*khawtaw*”—to miss, hence to sin, come short, lack, expiate, repent, forfeit. Note in these there is the root meaning of missing the aim, come short, but no thought of wilfulness (“*khattawth*” is #2403 in *Strong’s Conc.*) The word for “iniquities” is “*awvone*” (#5771 in *Strong’s Conc.*)—perversity, crookedness, hence waywardness; from “*awvaw*”—a primitive root meaning to crook, do wickedly, do wrong; hence refers to a habit or inbred tendency. This is the word used in Lev. 26:39, but in verse 16 the word for sins is “*khattawth*.” The times of the Gentiles were sent to correct this. (from a root meaning to stride, spread the legs, rush upon, go). The word for “transgression” is “*pehshah*” (#6588 in *Strong’s Conc.*)—revolt, rebellion, has the thought of breaking away from just authority. Note the item of wilfulness, decision to do wrong knowingly. This word is translated rebellion, transgression, sin, trespass. This word is also used in Isa. 53:8 “for the transgression of my people was he stricken. He was bruised for our iniquities (“*awvone*”), the Lord hath laid on him the iniquity (“*awvone*”) of us all.” In Lev. 6:6 the trespass (“*awshawm*”) offering is also called a sin offering (“*khattawth*”). “*Awshawm*” means a fault, also a sin offering; from “*awsham*”—to be guilty. Note in Lev. 16:16 the expression “their transgression (“*pehshah*”) in all their sins” (“*khattawth*”), that is the element of wilfulness in the sin. Most sins are mixed, partly wilful and partly weakness.

Hence from a study of both the Hebrew and the Greek the Lord's goat bore the sins of ignorance, and the Adamic element in all their sins, while the scapegoat bore the wilful sins and the crookedness of the children of Israel.

9:8 — THE HOLY SPIRIT SIGNIFYING THIS — “. . .signifying this, the way into the holies” (the way to heaven and to God's fellowship. The antitype is here referred to.) “not to have been yet manifested, while the first tabernacle has a standing.” This statement is in harmony that the opportunity to go to heaven with our Lord, the heavenly calling, was not opened up until Jesus' death on the cross. For other texts showing this see Heb. 2:3; 10:19, 20; John 3:13; John 3:25-31; 2 Cor. 6:2; Matt. 11:11; Acts 2:29, 34; John 14:2. How the Truth clears away all difficulties, and puts every part of the Divine plan in its proper place and setting! It is indeed a great privilege to have the mind enlightened, by the Spirit of God.

9:9 — WHICH WAS A — “The which is a parable,” or figure, or representation, “for the right or fitting time” (the period or season in the Divine plan, “the” (time) “having been present, according to which” (figure) “both gifts and sacrifices are offered” (the present tense means during the time of the parable or figure, when the Levitical sacrifices are offered), “having no power to perfect” (“*teleosai*”) “as to the conscience” (“*suneidesin*,” noun from “*suneido*”—see completely. The mental sense of God's approval or disapproval) “the one serving” (not the priests but the people, the offerer, the one bringing the sacrifice, the worshipper) (“*latreuonta*,” accusative singular present participle). The author here speaks from the standpoint of his readers, who yet joined in the temple worship, for whom the period of sacrifice was not yet passed away. The Israelite was assured, doing that which God's law required, his part as a member of the people of the Law in the promised salvation. He obtains also, if he does this with the right feeling and spirit, operations of Divine grace and blessings which he seeks in the way prescribed. But seeing that the Holy of Holies was in the way prescribed. But seeing that the Holy of Holies was not yet unveiled, the offerings cannot bring to perfection his conscience, cannot put his moral and religious inward feeling into a state of entire joyful realization of salvation, so that he would have an ever growing consciousness of perfect restoration, not only of cleaning but of renewed fellowship with his Creator. The material offerings are only pictures of the realities. These from their very nature could not effect the inward, but only the outward man.

9:10 — WHICH ONLY — (Which consisted) “only” (“*monon*”) “in food” (“*bromasin*”—meats, food, meal) “and drinks” (“*poma*”—drink) “and divers” (“*diaphorais*”—varying or surpassing; from “*diaphero*”—bear through, surpass, transport) “washings” (“*baptismois*”—washings, not baptisms, as we use the word), “ordinances” (“*dikaionomata*”—just arrangements or rules from “*kikaionoma*”—just arrangement) “of the flesh”

(“*sarx*”—the flesh, the body as opposed to the mind or spirit, human nature or human being). These ordinances were outward ceremonies, food offerings, drink offerings, various washings and cleansings, all merely typical of the real offerings of the inward man, renewals of consecration, inward cleansings and real justification.

IMPOSED ON THEM — “Imposed on them” (“*epikeimai*”—to rest upon, from “*keimai*”—lie outstretched) “until the time of reformation” (“*diortosis*”—literally a straightening out, a rectification, especially the Messianic restoration, from “*orthos*”—right, as rising, erect, level or direct, figuratively honest). In this time of reformation, or restoration all things will be better arranged, the substance put where the shadow was before, the sufficient grace for the insufficient type.

9:11 — (See also Z. '09-341; R.4510)

BUT CHRIST — But Christ having become (“*paragenomenos*”—become near, approach, have arrived, by implication—to appear publicly), “or having appeared as an high priest of good things to come” (“*mellonton*”—intend or purpose, hence the things which God intends to give his people) “through the greater and more nearly perfected tabernacle not made with hands, that is not of human design or construction, not of this building” (“*ktisis*”—original formation, building, creation; from “*ktidzo*”—fabricate, manufacture, create; “*ktisma*”—created thing, creature; “*ktistes*”—Creator) not of the present order of things in any measure. These good things belong to the age of the future, not of this temporary, unsatisfactory, disappointing, incomplete things. See Acts 7:48; 17:24. What are these good things to come? Even the same as the old Law Covenant could not bring to pass, because of the imperfection of the mediator and the weakness of the people. The good things are the earthly blessings promised in the Law Covenant, which no one could obtain because no one could keep the Law. But the New Covenant, with its better mediator, and actual merit and power to cleanse and bring to perfection, will be able to deliver the things promised.

9:12 — NEITHER BY THE BLOOD — “Nor yet” (but not “*oude*,” the opposite of “*kai*”—also, as “*oute*” is of “*kai*” and) “through the blood (by means of the blood) of goats” (“*tragon*”—from “*tragos*” as a gnawer) “and of bullocks” (“*moskos*”), “nay rather through his own blood”) (Through that blood of his own) “he is entered once for all” (upon one occasion only) “into the Holies and obtained” (aorist middle participle of “*eurisko*”—get obtain, find) “age lasting deliverance, or redemption” (“*lutrosis*”—the form of the word is Alexandrine.) The middle voice has that force which is called dynamic. It means the full casting of oneself into the action. This gives an energy and full solemnity to the personal agency of our Redeemer in the work of our redemption, which “*euron*,” present participle active voice,

could not give. So the use of the word “*euramenos*” carries the greater energy. “*lutrosis*”—deliverance or redemption is used elsewhere by St. Luke only: Acts 7:35; Luke 24:21; Paul uses it in Titus 2:14. Paul also uses “*apolutrosis*,” verse 15, and in chap. 11:35, also Luke 21:28. The idea of ransom is rather in the background here and deliverance is put forward, but in both the idea of a price paid for redemption and redemption by that price is kept prominent. (Matt. 20:28; 1 Tim. 2:6)

9:13 — FOR IF THE BLOOD — “For If” (as we know it does) “the blood” (“*haima*”) “of goats” (“*tragon*”) “and calves” (“*tauron*”) (the yearly offering on the Day of Atonement) “and ashes” (“*spodos*”—no article is used, because the ashes were to be laid up and a portion used as needed) “of an heifer” (“*damaleos*”—as a tame animal; from “*damalis*”—tame; which is from “*damadzo*”—to tame) “sprinkling” (“*hrantidzousa*”—besprinkling; from “*hrantidzo*,” from a primitive “*hraino*”—to sprinkle. “*hrino*” is the pure Greek, and occurs fourteen times in the *Septuagint*, “*hrantidzo*” only three times, “*hrantidzo*” is the Hellenistic form). (Num. 19)

THE UNCLEAN — “The unclean” (the legally declared or determined unclean—“*keroiomenous*,” from “*koinoo*”—declare unclean, and “*nomos*”—law) “sanctifieth” (“*agiadzei*”—make holy) “to the purifying” (“*katharotata*”—cleanness, purity, purification; from “*katharidzo*”—cleanse; “*katharos*”—clean, pure, clear) “of the flesh” (“*sarkos*”);

9:14 — HOW MUCH MORE — “How much more” (“*poso*”—dative of “*posos*”—how much, hence to or for how much; “*mallon*”—more comparative of “*mala*”—very; “*mallista*”—most) “shall the blood of the anointed one who through the age lasting” (“*aionou*”) “spirit offered himself” (emphatic) “without fault” (“*amonon*”—without fault; from “*memphomai*”—to blame, find fault) “to the God.” This spirit which enabled Jesus to offer himself is here pointed out to be the same holy mind or will of the Father.

PURGE YOUR — Cleanse (“*kathariei*,” future middle active) your conscience from dead works (“*nekron ergon*”) (cleanse you from a consciousness of works worthy of death, and replace it by a knowledge of forgiveness and cleansing into the service of the Living God, a God that is actual and a reality, the self-existent fountain of life; free your conscience from the terror of guilt, cleansed from alienation from Him, and of selfish regards and pretenses. The unclean mind or spirit cannot thus serve God.

9:15 — AND FOR THIS CAUSE — “Indeed on this account” (on account of the virtue of his blood, or on account of the great work which he has accomplished by his death, he is the mediator of a new covenant, in order that, a death being brought to pass, or has happened (“*genomenou*”), “for a

propitiation of the sins upon the first covenant, those who have been called” (not the Church, but the Jewish nation) (these were called as stated in Ex. 19:4-6; Rom. 9:3-5, also the Church had no sins under the first covenant) “may inherit the age lasting inheritance” (“*kleronomias*”—an inheritance or possession; from “*kleroo*”—allot, assign, or obtain an inheritance; from “*kleros*”—a portion, literally a die, by extension a patrimony an inheritance; “*kleronomos*”—an inheritor or heir; “*kleronomeo*”—to be an heir, to inherit).

The object of the New Covenant is an eternal inheritance. Therefore the idea of an inheritance having come in, because of the aptitude of the situation “*diatheke*” acquires the meaning of a will, or legal document. Then going back from “*kleronomian—apangellian labosin*” (an expression used by Luke) is to be taken in the sense of receiving the fulfillment of a promise, not merely of having the promise granted. Then the transgressions under the first (the Mosaic Law Covenant) covenant were those of natural Israel, for the rest of mankind had no covenant, except that of Noah. As this is a real inheritance, and eternal, a real sacrifice, a corresponding price must be given.

9:16 — See also Z. '07-10; '09-246; R.3917; 4453

FOR WHERE A TESTAMENT — “For” (a reason for the expression “*thanatou genomenou*”—a death having then taken place) “where a testament” (“*diatheke*”) “is a death of the will maker is necessary to bring in” (as in a court procedure), “or prove” (“*diathemenou*”—will maker. It is important to notice the word is “*diathemenou*” not “*diatithemenou*.” In the meaning Jesus is the “*diathemenou*”—will maker, and this agrees with St. Luke’s manner of speaking in a key text to this. Luke 22:29. There the great “*diathemenos*” is the Father, but as regards the world of mankind the “*diathemenos*” is Jesus. (It is not easy to express the exact sense of “*pherethai*” here, the best rendering is “implied”).

9:17 — **FOR A TESTAMENT** — “For a testament is binding, or of force, in the case of the dead, since it not at all, or never, has strength while the will maker lives.”

9:18 — **WHEREUPON NEITHER** — “Wherefore neither the first (covenant) “a part from blood has been inaugurated” (“*egkainidzo*”—as Alexandrian verb used in the *Septuagint* for to recreate, or make new, also to put forth as new, to inaugurate.)

9:19 — By comparison with Num. 19, it may fairly be inferred, as our text assures us was the fact, that these instruments were the ordinary ones used in cleansing and sprinkling, even before the positive enactment as such by Law. The hyssop we find used to sprinkle the door posts with blood at the

Passover. As to the manner of using, the stalk or bunch of hyssop was wrapped around with scarlet wool to make it absorb the blood, being tied with the same wool to a staff of cedar wood to keep it stiff. Hyssop is a plant growing on walls, with small lancet-formed wooly leaves about an inch long, with a knotty stalk a foot to one and half feet high, with blue, sometimes white flowers.

“For when every commandment had been spoken according to the Law, by Moses, to all the people, taking the blood of calves and goats with scarlet wool and hyssop, he sprinkled both the book and all the people, saying!”

9:20 — (See also *Z. '02-220; R.3046*)

THIS IS THE BLOOD — “This is the blood of the covenant which God has commanded toward you” (or in regard to you) (*“eneteilato”*—enjoin or command, from *“entellonai. entellesthai diatheke”*—command or enjoin a covenant, is a common expression in the *Septuagint*).

9:21 — AND MOREOVER HE SPRINKLED — “And moreover he sprinkled in like manner” (*“homois”*) “the Tabernacle and all the vessels” (*“skeue”*) “of the ministry, or service.” (Exod. 40:9, 10) (*“erantisen”* aorist of *“hrantidzo”*—sprinkle; from a derivative of *“hraino”*—to sprinkle).

9:22 — AND ALMOST — “And according to the Law, almost” (*“skedon”*) (In the two places in St. Luke where *“skedon”* occurs (Acts 13:44; 19:26), it is closely joined with *“pas”*) “all things are purified in blood.” The same death which purifies us from guilt makes us partakers of the Kingdom Glory; the same blood which cleanses us from sin seals the testament of the inheritance. The fact that in almost all cases the Law purified in blood, provided for such exceptions as Exod. 19:10; Lev. 25:5; 16:26, 28; 22:6; Num. 31:22-24.

AND WITHOUT SHEDDING — “And” (*“skedon”* still rules the sentence) “apart from the shedding of blood” (*“haimatekchusia”* seems to be word coined by the writer to express his meaning, the shedding of blood. The shedding of blood is an expression of the Old Testament by no means confined to sacrificial rites, in which the catching of the blood by the priest is the first step. *“ekcheein to haima”* (*“para or epi ten basin tou thusiasterion”*) is the ordinary expression in the *Septuagint* for the usual pouring out of the blood in the sin offering; while for the sprinkling in expiatory or peace or whole burnt offerings we usually find *“proscheein to haima”* (*“epi”* or *“pros to thusiasterion.”* Once *“pericheein”* 2 Chron. 29:22; once at least *“ekcheei”*; 1 Kings 16:15; and once *“pros ekcheein”* Exod. 29:16. Since verse 13 *“haima”* and *“thanatus”* have been ideas most closely associated. Wherever there is *“aphesis”* there is *“haimatekchusia.”*)

9:23 — IT WAS THEREFORE NECESSARY — “It was necessary therefore indeed that the figures” (*“hupodeigmata”*—literally the showed upon things) “of the things in the heavens” (the heavenly actualities themselves) “should be purified with these.” That is, it was necessary that the types, or figures should be purified with the blood of animals, bullocks and goats. “But the heavenly things themselves” (The antitypes) must be purified with a corresponding price or value, “better things than these,” real values instead of pictured ones.

9:24 — FOR CHRIST IS NOT ENTERED — For not into the holies made with hands, figures of the true (*“antitupos”*—the previous shown figures of a reality, as the flood of Noah was of baptism, in this case copies from a reality. The ancients usually take *“antitupos”* here as *“tupos”*) “has the Anointed entered, but into the heaven itself, now to appear” (*“emphanistrenai,”* from *“emphanidzo”*—appear, signify, exhibit, or disclose, aorist passive infinitive. The word is found mostly in Luke and Acts where it is used principally in the sense of making manifest, giving information. In Matt. 27:53 it is used of the bodies of the holy ones appearing to many; and in John of Jesus manifesting himself to his people. But the key text is in Exod. 33:13. *“Ophthenai,”* not *“emphanisthenai”* is the word commonly used for the divine appearances, but Moses desired to advance beyond the *“opsis”* of God, and prayed *“emphanison moi seauton”*—“reveal thyself to me.” This open sight of God is that which takes place between the Father and the Son. In Rev. 22:4 the servant of God shall see *“to prosopon autou”*—his face.)

IN THE PRESENCE — “In the presence of God on our behalf.” This is the antitype of the sprinkling of the blood of the bullock on the Mercy Seat, for us his Church, his Body, the fullness of him. This took place when Jesus ascended up on high, just before Pentecost. This same merit, when the Church is completed and beyond the veil, be used for the world, at the second advent of our Lord, as stated in verse 28.

9:25 — Now he points out the sacrifice needs no repetition as did the sacrifices of the type. “Nor yet that he may of ten times offer himself, just as” *“hosper, hos”* strengthened by *“per”* implies a thorough similitude with the thing compared) “the high priest entered into the holy every year with (With—literally in—*“en”*—furnished with or clad with; we use it thus concerning several articles of personal wear, such as “clad in a cloak”), “the blood of others.” The Syriac renders “the blood of others” as “blood not his own.”

9:26 — FOR THEN MUST HE — “Since” (in that case) “it were necessary (*“edei”*) he should often times suffer since the foundation of the world” (*“kosmos”*). This shows the ridiculousness of the supposition that he should repeat the sacrifice. The repetition of the type merely showed that it was

not really effective, but merely pictured one that was to be effective.
Foundation— “*kataboles kosmou*.”

BUT NOW — “But now once for all upon the end of the ages” (Notice that “end” is singular while “Ages” is plural) (When the whole period of “*apo kataboles kosmou*”—from a foundation of a world, or a laying down of a world, or order of things, is gathered up and brought to an end) “hath he been manifested” (“*perhanerotai*”) “for the putting away of sin” (See chapter 7:18) (The making of an end of all other sin offerings, as stated in Dan. 9 “He shall cause the sacrifice and the oblation to cease.”) by the sacrifice of himself (the word used here is not “*heautou*” the simple reflexive, but “*hautou*” the intensive, pointing out that in Him alone was all the merit necessary for the redemption of the world; he sacrificed not merely his will, nor his wealth, but himself, all that he had.)

9:27 — AND IN AS MUCH — “And in as much as” (“*kai hoson not kathos*,” bearing with it only a comparative) “It is appointed” (“*apoketai*”—laid upon, as a thing laid aside for future use, hence of those things arranged or laid up for us as our appointed lot by a higher power. From “*apo*” and “*keimai*”) “unto men” (that is unto men priests, the human priests about whom he has been talking) “and afterward the judgment” (as typed by the high priest passing under the second veil, the judgment being expressed as to whether he rose or died under the veil).

9:28 — (See also Z. '15-92; Z. '09-342; R.5655; 4450)

SO CHRIST WAS — “So also the anointed one, once having been offered” (“*prosenechtheis*,” passive voice, not having offered himself. Here it is not so much the agency as the destiny of Jesus. For as Abraham offered Isaac, so the Father offered His Son) “to bear the sins of many” (Literally for to the bearing sins of many (“*anenegkein*,” from “*anphero*”), a plain allusion to Isa. 53) “the second time” (The second advent) (“*ek douterou*”) “without sin” (that is without a sin offering. When he appears at the second advent on behalf of the world, the sin offering will be completed, he will not need to die the second time, but the merit of that one death or sacrifice will be available for the world, as it is now available for the Church—the words are “*choris hamartias*”), “shall he appear” (“*aphthesetai*,” from “*ottomai*,” the usual word for the appearance of Jesus after his resurrection) “to those who look for him” (Literally to those waiting for, expecting him, “*apekdechomenois*,” from “*dechomai*”—to receive, then “*ekdechomai*”—to receive from some one, and “*apekdechomai*”—to expect fully, to wait for) “unto salvation.” Who are they who look for him? Really all mankind who hope for a deliverer and better things. In the first world war it was announced that the Russians hoped for the appearance of their patron saint Michale. Ten ministers of the Church of England signed a public testimony that they looked for the

appearance of Christ as a deliverer. So all mankind expect a great deliverer. So here, the ones to whom he will bring salvation are the world of mankind, deliverance from death and all evil. To be sure the Church also look for him at the second advent, and their deliverance takes place first. But as in verse 24 he appeared in the presence of God for us, so at the second advent the blood will be sprinkled the second time on the mercy seat, this time for the world. He will pour out his spirit upon all flesh.

10: — Chapter 10 continues the discussion of chapter 9, carrying the thought forward to show still more completely how the voluntary offering of Jesus' human life was the complete and full sacrifice, which not only atones for sin, but prepares the way for a full recovery. In verses 1-18 the leading thoughts of the whole argument are brought together in one grand finale, just as in the finale of a piece of music, all the hitherto scattered elements are united into an effective whole.

10:1 — (See also Z. '10-247; R.4655)

"Hitherto has been shown the impossibility of Christ's offering being repeated, as were those of the Law Covenant; now is to be shown its absolute perfection and effectiveness as compared with those of the Law Covenant.

FOR THE LAW — "For" (*"gar"*—for, connects with 9:24-28) "The Law" (Covenant) "Having a Shadow" (*"skian"*). Here again as in chapter 8:5 is brought out the thought of a shadow cast by a real substance, the sunlight is thought of as shining from the Kingdom backward into the dim and shadowy past. The sacrifices of the Law Covenant were a foreshadow of the reality.

OF GOOD THINGS TO COME — The same good things as referred to in chapter 9:11 of which Christ is the High Priest, and which belong to the better age of chapter 6:5, whose powers are working upon some at the present time or age; The promised or intended good things of the promised age, secured by the real sacrifice, of which the Law Covenant has pictures or shadows.

AND NOT THE VERY IMAGE OF THE THINGS — The things themselves. (*"eikona"*—image or likeness, from *"eikadz"*—liken, suppose, conjecture. The nominative is *"eikoon."* The very substance of the things themselves. The full realization and revelation of the things thus designated will be *"aute he eikoon toon pragmatoon."* The Law Covenant has no such *"eikoon,"* but merely a rough sketch, an outline) "by the same sacrifices which they offered year by year continually" (*"tais autais thusiasi"*—the same sacrifices. *"kat eniauton"* by year, every year. *"has prosperousin"*—which they offered. They—the priests. In this epistle

“prospherein” is without exception used of the priests, see chapter 7:25; and *“proserchomenoi”*—the offerers, those who draw nigh to God by these offerings. *“eis to keienikos”*—continually, literally—into the carrying through.)

NEVER — “Never” (*“oudepote”*—not even at any time) “is able to perfect” (*“teleoosai”*—bring to perfection or completion through a more or less long period of training) “the offerers” (*“proserchomenous”*—the ones who draw nigh to God by these offerings, those who bring the offerings). These typical sacrifices were not able because they were not a corresponding price. Notice that he does not say here that the Law Covenant by means of the offerings which were the same year by year never were able to perfect, etc., but he does say that the Law Covenant year by year, by the very repetition of the same sacrifices, testified its inability to make perfect; namely on the day of Atonement, on which the same expiatory offerings were always repeated, being necessary, notwithstanding the many offerings brought throughout the year; and after which the same round of offerings again began anew. The Greek very graphically sets forth this ever recurring cycle of the yearly sacrifices in the three fold expression—*“kateniauton, tais autais thusiaisi, eis to dienekes”*—year by year, the same offerings, continually.

10:2 — FOR THEN — “For then indeed would they not cease to be offered, on account of the worshippers” (*“tous latreuon tas”*—the servers, including both priests and people) “having no longer” (*“ouk eti”*) “any consciousness” (*“suneidesin”*) “of sin, if once for all” (*“hapax”*) “purified” (*“kekatharismenous”*—from *“katharidzo”*—to make clean, make pure). They would realize complete fellowship and communion with their Creator, without a barrier of sin.

10:3 — BUT IN — “But in them” (in the sacrifices) “is a reminder” (a recollection, a calling to mind) “of sins, year by year.” When sins are continually called to mind (Lev. 16:16) the conscience is not clear from them. This is proof that the sacrifices were not effectual, did not accomplish full, complete, cleansing; though they did give a measurable sense of peace, because all had been done which was then possible.

10:4 — (See also Z. '98-375; R.2409)

FOR IT IS — “For it is impossible that the blood of bullocks and goats should take away sin” (Take away—*“aphairein”*—not from *“pheroo”*—to carry; but from *“apo”* and *“haireomai”*—take for oneself, take possession of. Probably akin to *“hairo”*—to raise). These have no corresponding merit, they were not a just equivalent.

10:5 — (See also Z. '09-139; Z. '09-202; Z. '09-311; R.4390; R.4427; R.4495.)

WHEREFORE — (“*Dio*”—for “*doa ho*”) Seeing the animal sacrifices of the Old Covenant had no power to take away sin, and for that end a nobler sacrifice was needed—an effectual one

WHEN HE COMETH — “Coming into the world” (“*kosmos*”—this arrangement or order of things on the earth) “He saith sacrifice and offerings thou wouldst not” (“*ethelesas*”—didst not desire; from “*A*”—not, and “*thelo*”—to determine, choose, prefer, wish, delight in.)

BUT A BODY — “But a body hast thou” (Jehovah) “Prepared for me” (prepared—“*katertisoo*”—from “*kata*”—down, and “*artidzoo*”—from “*artios*,” a derivative of “*hairoo*”—to lift, through the idea of suspension, and means just now, this day; then “*artios*”—fresh, complete, perfect; hence complete thoroughly, prepare. The word has the thought of something fresh and new. The quotation is from Psa. 40:6. The Father prepared this body, by seeing that the mother chosen was clean and loyal of heart and mind, obedient and full of faith. Then the transfer of a vigorous, unimpaired, and untainted, spark of life from the heavenly realms to the earthly, resulted in the perfect human being.

10:6 — WHOLE BURNT OFFERINGS — From “*holokautoomata*”—from “*holos*”—whole, complete, and “*kaioo*”—to burn, set on fire, consume, kindle; a wholly consumed sacrifice

AND SACRIFICES FOR SIN — “And sacrifices for sin thou didst not approve” (“*eudokesas*”—did not think well of).

10:7 — THEN SAID I — “Then I said” (“*eipon*”—I said, future is “*ero*”) “in the volume of the book it is written of me” (volume—“*kephalis*”—is a roll or volume. It appears to have obtained this meaning from signifying the heads or knobs which terminated the cylinder on which the manuscript was rolled.

TO DO THY WILL — This phrase is very emphatic, the infinitive is used as a noun—the to do, the O God, the will of thee; showing that the coming was for the one purpose only, to do God’s will.

10:8 — The writer now proceeds to expound the prophecy, and in so doing cites it again in a freer form, and to show the propriety of his explanation.

ABOVE WHEN — “Above saying” (that is, the statement made in the prophecy just quoted) “that sacrifices and offerings and whole burnt offerings for sin thou didst not desire, neither hadst pleasure therein.” Notice that the distinct clauses of the previous citation are now combined for the sake of throwing into greater contrast the rejection of the Old Covenant sacrifices and the acceptable self sacrifice of the Son of God.

Note also how God arranged for the continual keeping in memory by the Jews their need of redemption and atonement, yet plainly telling the observant ones that these were not the real desires, not the real sacrifices; and how when the proper time came, the due time, these shadows were not put aside and the real sacrifice made, the corresponding price. “Of such sort as” (“*haitines*” does not, like the simple relative “*hai*,” merely identify, but classified the antecedent) “are” (habitually, continually) “offered according to the Law.”

10:9 — THEN SAID HE — “Then hath he said” (“*eireken*”) “behold” (“*idou*”) “I come” (“*echoo*”—present subjunctive of “*hecho*”—come, be come) “to do thy will” (again the emphatic form—the to do the will of thee).

HE TAKES AWAY — “He takes away” (“*anairei*”—from “*anaireoo*”—take up, adopt, take away, abolish) “the first in order that” (“*hina*”) “He may set up or establish the second.” Note the reasoning of the author, and how he proves from the Scriptures that the Lord had planned to abolish the Law sacrifices when the true offering should arrive, and why.

10:10 — IN WHICH WILL — The will and purpose of God toward Christ; in the course of the carrying out, the accomplishment of that will.

WE HAVE BEEN SANCTIFIED — The word “*agiadzoo*” in both the old and new testaments signified the selecting out and adopting for God’s service, and everywhere where illusion is made to Christ’s work on His people, involves that transforming and consecrating and regenerating process of which his Spirit is the agent. Believers ordinarily are not called “*hegiasmenoi*” (perfect passive participle)—have been sanctified or set apart; but rather are called “*hagiadzomenoi*”—are being set apart—present participle passive. When their present state is spoken of the participle is the present. Where God’s purpose respecting them and Christ’s finished work—the perfect is used. Here the perfect participle is used (“*hegiasmenoi*”) as it is the finished work of Christ in its potentiality, not the process of it in us, which is spoken of.

BY THE OFFERING OF THE BODY OF JESUS CHRIST ONCE FOR ALL — “*Hhephapax*”—more emphatic than “*hapax*.” The body means the humanity, the human life rights of Jesus. “He became flesh.” It is not that we are sanctified once for all, but our sanctification is taking place by means of a final efficacious sacrifice, complete, full and sufficient, and therefore does not, as the old Covenant sacrifices did, need repeating. This human life, as shown in the book of Romans, chapter 5, is the complete and perfect counterpart of Adam and the race of mankind in him, and so is the full redemption price.

10:11 — AND EVERY PRIEST — “And” (“*kai*” introduces a new particular of contrast—“and besides”) “every high priest stood” (no priest or other person might sit in the inner court of the temple, but the king. There is perhaps more than a simple contrast in the use of “*ekathisen*” below)

DAILY MINISTERING — “Day by day ministering, and often offering the same sacrifices which” (“*haitines*”—of a sort which, such as) “never” (“*oudepote*”—not even at any time) “are able to take away sin” (“*perielei*”—literally strip off all around, so of a ring, or of clothes from the body. Such a word is peculiarly fitting to describe such a removal. The sacrifices might bring a partial sense of forgiveness, but they could never completely remove from the offerer the sense of sin—strip off and take away his guilt, and bring perfect peace.)

10:12 — BUT THIS MAN — “But He” (this one—“*autos de mian*”) “having offered one sacrifice for sins forever, sat down on the right hand of God.” The very highest honor, and proof of completeness and full satisfaction in the finished work. He sat down, unlike the former priests, and also he became a king. Thus he was exalted to the very highest possible place and honor, showing the Father’s approval and reward for the excellency of the service. On the right hand of the one and only Almighty.

10:13 — FROM HENCEFORTH EXPECTING — “Henceforth” (“*to loipon*”—the remaining, for the future, henceforth; from “*leipo*”—leave) “expecting” (“*ekdechomenos*”—receiving what is offered from the hands of the giver) “until” (“*heoos*”). Jesus was not only willing to wait, but delighted to have all the intervening things accomplished. He was not impatient—“his enemies be made his footstool.” (Footstool for him.)

10:14 — (See also Z. '09-342; R.4510)

FOR BY ONE OFFERING — “For by one offering” (dative of instrument) (“*mia gar prosphera*”) “he hath perfected” (brought to perfection by a more or less detailed training) “forever” (“*eis to dienikes*”) “them that are sanctified.” That is, he has established a guaranteed means and way for the complete perfecting of every member of his bride (“*agiadzomenous*”—made or declared holy). Sanctification is the imputed and implanted purification from sin, with the Holy Spirit working in us to cleanse every thought, word and deed, and develop and fix habits of righteousness and truth in each of us, till all is cleansed and pure.

10:15 — The prophetic word testifies the same, making absolute and final deliverance from sin and imperfection a characteristic of the New Covenant arrangements. The Holy Spirit is this Word testified to us. It is the spirit of prophecy. (Heb. 9:8; 1 Pet. 1:11)

FOR AFTER HAVING SAID — “*Meta gar to proeirekenai*”—literally—“after the to have said before.”

10:16 — THIS IS THE COVENANT — “This is the covenant which I will make” (“*aute he diatheke hen diathesomai*”) “with them after those days” (“*ekeinos*”—those days there) “saith the Lord. Giving my laws upon the hearts of them, and in the minds of them” (“*epi toon dianoioon*”) “will I write them.” This writing of God’s laws in the minds of the people, would mean that they appreciated the opportunity and learned these laws, and practiced them as best they could, in spite of occasional stumblings and wayward steps, until the Lord’s ways became their habits of thought and action, second nature to them.

10:17 — AND THEIR SINS — “And” (the Scripture adds) “their sins” (“*hamartioon*”—miss the mark and so not share in the prize offered. From “*meros*”—a division or share) “and iniquities” (“*anomioon*”—illegal doings, lawlessness, disobedience to law) “will I remember no more.” He will not any more call them to mind, because not only forgiven in Christ, but completely rooted out of their natures, and supplanted by righteous habits of thought and action.

10:18 — NOW WHERE REMISSION — “Now” (“*de*”) “where” (“*hopou*”) “there is remission” (“*aphesis*,” from “*aphiemi*”—to send forth, literally, from “*apo*” and “*hiemi*”—to send, an intensified form of “*eimi*”—to go. It means primarily freedom, pardon, and so deliverance, forgiveness, liberty, remission) “of these, there is no longer” (“*ouketi*”) “offering for sin,” because of the complete wiping out, not only from the records but from the very nature and mind and life of the individual, a complete restoration.

Here ends the finale of the great three part arrangement (Heb. 7:1-25; 7:26-9:12; 9:13-10:18) of the middle portion of the epistle. “Christ a high priest forever after the order of Melchisedek”—this was the great theme, now brought to a conclusion. That the priesthood is so high above the Levitical as God’s heaven is high above the earth. That Christ was his one own high priestly self-sacrifice, has accomplished that which the Levitical priesthood, with its oft repeated sacrifices was unable to accomplish; that henceforth both our present possession of salvation privileges, and our future completion of it, is as certain to us as He is with God; ruling as a priest and reigning as a king; once more to appear, no more as the bearer of our sins, but in glory as a Judge. These are the great fundamental thoughts now brought to their full development. What it is to be a high priest after the order of Melchisedek and not of Aaron is set forth in Chapter 7:1-25; that Christ moreover as high priest is the antitype of Aaron, ruling in the true holy place by virtue of his self-sacrifice here on earth, and the Mediator of a better covenant, whose essential character the old covenant only shadowed forth and typified, we learn in chapter 7:26-9:12. And the self-sacrifice of

Christ, offered through the eternal spirit, is of everlasting as contrasted with the unavailing cycle of the Law offerings, is established in the third part chapter 9:13-10:18; the second half of the portion chapter 10:1-18 being devoted to a reiterated and conclusive treatment of the main points of the whole—the high priesthood of Christ, appointed by the Father and called by Him, his offering of himself, the kingly character of his priesthood, and its complete accomplishment of the intended purpose. (Psa. 40:90; Jer. 31)

10:19 — This is the third great division of the Epistle, beginning here through 13:25. And herein is exhortation to enter boldly into the Holy Place, vss. 19-22; to hold fast our profession vs. 23; to stir up one another vs. 24; in consideration of the fearful punishment of the loss of all which awaits the rejectors of Christ in this high calling, vss. 26-31; in remembrance of their previous sufferings when first converted, vss. 32-34; finally exhortation not to cast away their confidence, for the time until his coming is very short, and during this time faith is the life of the Christian. There has been no exhortation since chapter 7:1 during the great doctrinal argument of the epistle. Before that, argument and exhortation were rapidly alternated. But so exquisite is the skill of arrangement and development, that the very exhortation with which he closed the former portion of the epistle, where first he began to prepare the way for his great argument, is now resumed, deepened indeed and expanded by the intervening demonstration, but in spirit and substance the same.

HAVING THEREFORE — “Having” (*“echontes”* is first, as carrying the emphasis,—we do now have, we possess) “confidence” (*“parrhesian”*—all-out-spokenness, hence frank, open boldness) “therefore, brethren” (*“oun”*—therefore, collects the thought, and infers that it has been proved). He uses the word brethren, calling attention to the fact that we are bound together, as a company, by the bonds of love, all striving together for a similar goal, and all under one Master. This is not a right to enter in, but supreme confidence in the efficiency of the blood of Jesus. “Concerning the entrance” (our entrance, not Jesus’) “into the Holies.” Notice the word for entrance (*“eisodon”*—a road into). The way trodden by the Master, we follow in his steps. The next verse enters into a deeper discussion of it.

10:20 — BY A NEW AND — “Which” (entrance, or road into) “he first opened for us” (*“enekainisen”*—inaugurate, dedicate; from *“en”*—in, and *“kainidzo,”* from *“kainos”*—new). The thought of newness is here twice mentioned, first in this word *“egkainisen,”* and then in the word translated “new” (*“prosphton,”* from *“pro”*—before, and *“spadzo”*—or *“sphatto”*—slain, meaning recently slain or killed). This brings forward the fact that a death was endured to obtain this way for us, that it cost a great price, therefore we should appreciate it. According to usage this word means fresh, recent, in contrast to *“palaios”*—old or antiquated; and is used not only of recently slain meat, or a fresh corpse, but also of fish, blood;

“*poma*”—a beverage, “*staphule*”—cluster of grapes, and many other things. None before Jesus trod this way, no believer under the Old Covenant could or dared, though under a dispensation of preparatory grace, approach God so freely and openly, so fearlessly and joyously, so closely and intimately, as we now, who come to the Father by the blood of His Son.

A NEW WAY AND LIVING — “A new way and living” (“*dzosan*”—living, is usually interpreted as meaning producing or leading to life, as contrasted with the mere dead ceremony of entrance into the earthly holy place. This entrance is real, living, working way, and not a dead shadow. This life begins in us when we are spirit begotten, and grows in richness and vitality as we near its end.

THROUGH THE VAIL — (“*Dia tou katapetasmetos*”—the name of the second vail in the Temple or Tabernacle).

THAT IS TO SAY, HIS FLESH — This statement tells us plainly that the second vail represents the death of the fleshly human body, or flesh and blood cannot inherit the kingdom of heaven. That death Jesus must pass through, before he could enter heaven itself for us. What a price was paid that we, and later the human race in general might return to God and everlasting life. How much of tragedy and victory is compressed into this one verse!

10:21 — AND HAVING — The second thing to encourage us, first was the confidence based on the work of Christ, and now we have living High Priest.

A GREAT PRIEST — The word for high priest “*archiereus*,” is not used here for the thought of the priesthood and its greatness, its exalted state, is emphasized.

OVER THE HOUSE OF GOD — (The preposition of motion “*epi*” is here used, instead of the preposition of rest “*huper*.”) How glad we should be as we think that our high priest, though he died to secure our deliverance, yet conquered death and is living forevermore.

10:22 — (See also Z. '14-89-90; R.5424)

LET US DRAW NEAR — “*Proserchometha*”—approach. This word is associated with worship, and the clauses which follow show the proper heart condition for the worshipper

WITH A TRUE — “*Alethines*”—the ideal. not merely true, but having the Spirit of the Lord filling it.

HEART IN FULL ASSURANCE — unwavering confidence in the promises of God, and the effectiveness of the sacrifice of Jesus, not merely that God is able to forgive, but is willing; and He is greater than our heart; his love is deeper than ours, and he longs for our development and perfection more even than we do. He will fill our arms with all the blessings which our faith will let us take. Notice how, in chapter 4:16 the Apostle urges us to come with confidence (*“parrhesias”*—all-outspokenness, literally uttering all) to the throne of grace. Now he uses a much stronger word *“plerophoria”*—full to overflowing from *“pleres”*—repleat or covered over; which comes from *“pleo”* or *“pletho”*—fill and *“phoreo”*—bear or wear, as constant clothing, or accompaniment; from *“phoros”*—a load, as something borne; a tax or toll or assessment. Hence filled with unwavering Faith). Remember our Master said: (Mark 11:24) All things whatever you pray for, believe that you receive them (not shall receive, but do now receive, that is they are now granted and will be ready for you when you need them) and you shall receive them. This statement means a certainty that our Father hears us and provides all things needful. Full to overflowing with faith and confidence in our Heavenly Father’s love and provision, is the right condition.

HAVING THE HEARTS SPRINKLED FROM AN EVIL CONSCIENCE — Or consciousness of evil.

AND THE BODY WASHED WITH PURE WATER — These both refer to the Levitical purification of the priests, which took place by means of blood and water. At their first dedication Aaron and his sons were sprinkled with blood, their bodies and garments. (Ex. 29:21; Lev. 8:30) As under priests we have been sprinkled with Jesus’ blood, not outwardly as with the ram of consecration, but inwardly by our belief and acceptance of the blood of the Lamb of God. The first could produce only a sprinkling of the body, but the second produces a thorough cleansing to pureness of heart and conscience in the sight of God. The washing with water—pure truth, not denominational traditions—also (Ex. 29:4) was to be part of the cleansing of Aaron and his sons; and as often as they entered the Holy or approached the Altar, they were to wash their hands and feet, and so the High Priest on the Day of Atonement. (Lev. 16:4) This is thought by many to refer to baptism, not as a mere external rite, but as a symbol of our consecration. “As underpriests we are sprinkled, as underpriests we are bathed” so that our hearts and minds are freed from an evil conscience, and as sons of God we have a standing in his sight of perfection in His Son Jesus.

10:23 — LET US HOLD FAST — Hold down, as if firmly, by putting our whole strength into it

THE PROFESSION — The open confession before others

OF OUR FAITH — “Of the hope”—the general hope of the church—that we shall be presented spotless in His presence as spirit beings with the divine nature, in our heavenly home

WITHOUT WAVERING — Without slant toward something else, hence without uncertainty or doubt.

FOR HE IS FAITHFUL THAT HAS PROMISED — The one that has promised will perform the thing promised.

10:24 — AND — Meanwhile.

LET US CONSIDER — Think down, or deeply, study—“katanoomen”—bear in mind, not just a passing thought

ONE ANOTHER TO PROVOKE UNTO LOVE AND GOOD WORKS

— Let us think what we can do to encourage each other in the good way, and in this struggle, manifesting our own love and calling forth their love to do and act and speak the things that are good, helpful and encouraging. How beautifully does this chain of exhortations by our writer fall into accord with a triple division of the Christian life, according to St. Paul. (1 Cor. 13; 13; 1 Thess. 1:3; 5:8; Col. 1:4) Next to an exhortation to approach God in full assurance of faith, follows one to hold fast the profession of our hope, and now comes one to emulate one another in love. (*Delitzsch*.)

10:25 — NOT FORSAKING THE — “Not deserting” (leaving down, deserting) “the assembling” (“*episunagoge*,” like its verb “*episunagein*” belongs to late Greek—lead together upon, that is, meeting together for a common purpose) “of themselves, as the manner of some is”—This wording plainly shows that not formal apostasies, but habits of neglect, are in the writer’s view. But these lead gradually to an open break, and the following warnings are given to keep us alert.

BUT EXHORTING — “*Parakalountes*”—call men together as if for a heart to heart talk, or friendly comfort

AND SO MUCH THE MORE — that is meeting together so much the more. The Greek is more intensified “*tosouto mallon, hoson*”—literally—by how much the more

AS BY SO MUCH (THE MORE) YE SEE THE DAY

APPROACHING — “*Blepete*”—ye see, means to look, turn the eyes, face, point, and is in the second person plural, present indicative active, and appeals at once to the watchfulness and discernment of Christians as regards the signs of the times). These Hebrews lived in the days very close to one of the great types or forecasts of the great time of trouble, the destruction of

Jerusalem, the Holy City, and now the great Day approaches, the Day of days, the ending time of the present evil world, the day when the light of the moon shall be as the light of the sun, and the light of the sun as the light of seven days; when all the blind eyes shall be opened, and all the deaf ears unstopped. The day when the deaf shall hear the words of the book and the eyes of the blind shall see out of obscurity and out of darkness; when they that murmured shall learn doctrine, and they that erred in spirit shall come to understanding. When the Lord shall lead the blind by a way which they knew not and in paths that they have not known will he guide them, he will make the crooked places straight and the rough places plain, and not forsake them. That we may be found worthy to inherit that day, the following warning is given.

10:26 — FOR IF WE — “For it we sin wilfully” (that is, willingly, enjoying the sin) (Sin here is “hamartanonton” signifying to miss the mark, fall short). Neglect of assembling together, and loss of mutual exhortation and stimulus, would naturally result in slipping back into the former condition. “After receiving the knowledge” (“*epignosin*”) “of the truth.” It is usually said that “*gnosis*” is the weaker word, “*epignosis*” the stronger; the former the more general, the latter the more specific; the former the more quiescent the latter the more active; The truth in all this is that when “*epignosis*” is used there is the assumption of the actual direction of the mind or spirit to a definite object, and of a real grasping of the same, so that we may speak of a false “*gnosis*,” but not of a false “*epignosis*.” The writer, by the use of this word gives us to understand that he means not merely a historic notion about the Truth, but a living, believing knowledge of it, which has laid hold of a man and fused him into union with itself. (*Delitzch*)

THERE REMAINETH — “There is no longer left remaining a sacrifice for sins.” There is but one true sacrifice for sin. If a man, having availed himself of that one, then deliberately casts it behind him, there is no second sacrifice left for him. He has in fact shut the door of repentance behind him, by the very fact of his being in an abiding state of willing or wilful sin. The scene of action is transferred to the day of the Lord’s presence and he is found in that filthy state. “He that is filthy, let him be filthy still.” (Rev. 22:11)

10:27 — See also *Z. ’96-1`23; R.1985.*

BUT A CERTAIN FEARFUL — “But” (there is left remaining) “a certain fearful” (awful, frightful) “expectation” (“*ekdoke*”—thinking out) “of judgment” (“*kriseos*”) “and of fervor of fire” (“*puros dzelos*”—of fire of ardor or zeal or indignation) “which shall” (“*mellontos*”—intending, determined) “devour” (“*esthien*,” from “*esthio*”—devour, destroy) “the enemies” (“*hupenantious, hupo en anti*”—ones opposite, or in front of, before or opposed to one, an adversary or enemy).

10:28 — HE THAT DESPISED — “Anyone” (“*tis*”) “having despised” (“*athetesas*,” from “*atithemi*”—set aside, put away, the verb is “*atheteo*”) “Moses’ Law died” (“*apothneskei*”—died off) “without” (“*choris*”) “mercy” (“*oiktirmon*,”] a plural Alexandrian word, and is generally in the plural in the New Testament) “upon two or three witnesses.”

10:29 — (See also Z. '09-218; R.4436)

OF HOW MUCH — “Of how much” (“*poso*”) “worse” (“*keironos*,” genitive of “*cheiron*”—worse the comparative of “*karos*”—bad) “punishment” (“*timorias*,” from “*timoreo*”—avenge or punish, and so establish the honor—“*time*”—of the righteous) “Think you” (“*dokete*,” forms an appeal to the judgment of the reader) “shall he be thought worthy” (“*axioo*”—think or judge fit or worthy) “who hath trampled under foot” (“*katapatesas*,” the word or noun does not occur elsewhere in the New Testament, though the verb does. It means to trample down, to reject disdainfully) “the son of God” (the higher title is used to emphasize the enormity of the crime) “and accounted” (“*hegesamenos*,” from “*hegeomai*”—think, believe, consider, or go before, lead, command, conduct, from “*ago*”) “common” (“*koinon*”) “the blood of the covenant” (the New Covenant. The writer is talking about or contrasting the Old law covenant with the new Law Covenant) “in which he was sanctified” (by being sprinkled by it, and thus made acceptable to God, justified and holy—“*hegiasthen*”) “a common thing” (accounted it as merely the blood of the common man, and so deserving to die as a blasphemer. We need not use the meaning “unclean” of “*koinos*,” as there is reason enough without it.) (This one advanced so far in the spiritual life that this blood had really been applied to his heart by faith and its hallowing and purifying influence visible in his daily life) “and has insulted” (“*enubrisas*,” from “*enubridzo*”—do despite unto, from “*en*” and “*ubridzo*”—abuse, exercise violence) “the spirit of grace” (despised the favor, and thus insulted the giver, the holy spirit of God. The comments in the Helps are very good at this point. Those so despising the grace of God would probably either deny the precious blood as here stated, or as stated in Hebrews 6, go back into gross immoralities, and are typified by any of the first born among the Jews on the night of the passover, who did not remain under the blood. The punishment referred to is second death, a death without a resurrection. This shows that universal salvation is contrary to the Scriptures. The atonement for Adam’s sin will not cover wilful sin against light and knowledge; there is a sin unto death, beyond the reach of prayer. (1 John 5:16) This dying without mercy was illustrated by the death of Nadab and Abihu. Such despise God by ignoring his only arrangement for atonement. See the statement of Peter in 2 Peter 2:10-22). His is strong as language can make it.

10:30 — FOR WE KNOW — “For we know him who said to me belongeth vengeance” (the quotation is from Deut. 32:35) “I will recompense, saith the

Lord. And the Lord will judge his people.” No two things can be more opposite than “*charis*” and “*hubris*,” favor and scorning. St. Paul quotes the passage in Deuteronomy in Rom. 12:19, and quotes it in the same way.

10:31 — IT IS A FEARFUL THING TO FALL INTO THE HANDS OF THE LIVING GOD — Without the covering of the merit of Christ, for the Creator could demand nothing less than perfection, and none could produce that. (Fall into— “*empesei*,” from “*empipto*”—fall upon, occur to) Living (“*dzon*”) is a characteristic of the nature of God, and brings out vividly the zeal with which he will consume his enemies. For life will be taken away from all but those who learn to love righteousness.

10:32 — BUT CALL TO REMEMBRANCE — “*Anamimneskesthe*”—present imperative middle of “*anamimnesko*”—remember, remind oneself. Call over in your minds, one by one

THE FORMER DAYS — The days of your early consecration, and your zeal for Him then

IN WHICH, AFTER YE — “In which, after ye were enlightened” (by the Holy Spirit, “arise and Christ shall give thee light.” Here again is stated the illuminating influence of the Holy Spirit. When the Truth took hold of you and made a new man out of you.) “ye underwent” (“*hupemeinate*,” from “*hupo*” and “*mano*”—remain under, or endure) “much contest” (“*athlesin*,” nominative “*athlesis*”—a contest, from “*athios*,” “*athleo*”—struggle or contest) “of sufferings” (“*pathematon*”—may mean that your contest consisted of sufferings, or that it was waged with suffering as the foe contested. The nature of these sufferings is now specified.

10:33 — PARTLY BEING MADE — “Partly being made a spectacle” (“*theatrid—zomenoi*”—being made a public spectacle in the theater, the theater being the place where conspicuous punishments were inflicted on account of the multitudes there assembling. This word may be literally taken as the epistle was written from Rome after the persecutions by Nero).

BOTH BY REPROACHES AND — “Both in reproaches” (“*oneidismois*”—reproaches, from “*oneididzo*”—rail at, taunt, revile; from “*oneidos*”—disgrace; from “*onoma*”—a name) (Dative of manner) “and by tribulations” (“*thlipsesin*,” from “*thlibo*”—to crowd; which is from “*tribo*”—to rub. “*thlipsis*”—pressure affliction, persecution) “and partly by having become” (“*genethentes*,” this passive has the sense of something of purpose, having made yourselves, a fine record on Christian love and sympathy) “partakers” (“*koinonoi*”—sharers with) “with those who were thus overturned” (“*anastrephomenon*,” from “*ana*”—up, and “*strepho*”—turn or twist). It took a great deal of courage and faith to be associated with those under the ban of the Law, such as during the first

World War. Thus the body of Christ was the more firmly knit together, by mutual help and comfort and love.

10:34 — FOR YOU BOTH — “For you both sympathized with” (*“sunepathesate”*—suffered with) “those in bonds” (*“demiois,”* substituted for *“desmois mou,”* and means captives, as bound prisoners, from *“desmos”*—a band, or bond, a shackle)

AND YE TOOK — “and ye took with joy” (*“charas”*) “the plunderings of your goods” (*“prosedexasthe,”* from *“prosdexomai”*—received.) Even took with expectation such plundering) “knowing that ye have for yourselves a better possession” (*“huparxin,”* a word used in Luke) “and enduring” (lasting, not temporary, as are all the possessions we now have).

10:35 — (See also Z. '14-376; R.5594)

CAST NOT AWAY — “Do not throw away therefore your confidence” (*“parhresian”*—all out-spokenness, from *“pas”*—all, and *“ero,”* *“eipon”*—say, speak) “the which” (*“hetis,”* relative pronoun, stronger than *“he,”* and could be rendered “being of such sort as) “hath” (note the present tense, the reward is future, but the certainty is present, even now), “great recompense of reward” (See chapter 2:12), great beyond anything we can imagine now.

10:36 — (See also Z. '11-409; R.4910)

FOR YE HAVE NEED OF — “For” (justification of the foregoing) “ye have need of patient endurance” (*“hupomones”*—remaining under, as of willingly continuing under very uncomfortable conditions, because of the great hope set before us) “that having done the will of God you may receive the Promise” (not the word of promise, but the things promised, itself) (receive—*“komisesthe,”* from *“komidzo”*—carry away, gather a reward as after a contest). Do not let go, or give up till the difficulty is overcome, and the reward secured. The prize is almost ours, let us endure, till we see our Lord face to face.

10:37 — FOR YET A LITTLE WHILE — “For yet a little while” (literally—for yet a little while, how little, how little!) “the coming one” (*“erchomenos”*) “will come” (*“echei”*) “and will not delay” (*“chroniei,”* from *“chronidzo”*—take time, delay). This is encouragement to the enduring ones. “He that shall endure unto the end shall be saved.”

10:38 — NOW THE JUST — “But my just one shall live by faith, and if he draw back” (*“huposteiletai,”* the middle or passive has usually the sense of the object of fear, but sometime it is absolute as here) “my soul” (God’s

whole being) “does not delight in him.” God has no delight in those who cannot trust Him.

10:39 — BUT WE ARE NOT OF — “But we are not for shrinking back into destruction.” That is the result of losing faith in our Creator. Our God does not treat us as if we are going to fail, but with trust in us to succeed. He makes it personal, we, you and I, are going to carry this through to victory. Notice that the drawing back is not into eternal torment. “but men of faith unto, preservation of the soul, everlasting life.” (“*peripoiesin psuches*”—making complete the soul).

(See also Z. '10-244; R.4654)

How great a blessing has been the study of this chapter, thinking with God, our Father, about the good things of the present and the future. Surely it strengthens us to renew our determination to endure with him till our course is completed.

11: — (See also Z. '97-163; Z. '09-135; Z. '10-132, 141; R.2162; R.4386; R.4598; R.4601)

A deeper study of this chapter enables one to get a better appreciation of the horrible persecutions and tortures through which these heroes of faith passed, and to what terrible depths of degradation human minds and natures descend, below even that of the beasts, when through habitual wickedness they come under the influence of demons. Truly a glittering testimony of faithfulness has shown down through the ages, and what a ghastly exhibit selfishness and greed have made of themselves! Only by the permission of evil could such an everlasting record be made of the detestable nature of every other way than God's way, and of the utter ruin of every life that persists in disobedience. And by contrast the peace and blessing and eternal happiness, the glorious liberty of the Sons of God.

11:1 — Faith gives reality to things not yet seen, so that they are treated as though truly present.

NOW FAITH IS THE CONFIDENCE OF THINGS HOPED FOR —

In chap. 3:14 “*hupostasis*” clearly means confidence, so here. Thus only does this word answer to what we might expect by the use of “*elpidzomenon*” instead of some other word, like “*anupostaton*.”

THE EVIDENCE — “A demonstration” “*elengchos*”—conviction. “*elengchein*” means convict or convince when used of persons, prove or demonstrate when used of things). It is faith, an act of the mind, which is this demonstration. It is therefore necessarily subjective in its effect.

OF THINGS NOT SEEN — “*Blepomenon*”—the present passive participle of “*blepo*”—turn the eyes toward). Faith is not here stated as identical with hope, but faith is the conviction of things hoped for. Hope exists independently of faith, but derives its reality and is deepened into confidence by means of faith. One can have hope with very little faith, but faith gives a certainty to hope. This is the deepest definition of faith. Jesus said “When ye ask believe that ye do receive and ye shall have.” (Mark 11:24) Our knowledge of God creates in us a certainty which makes God’s promises as sure of realization as that the sun shall rise tomorrow. Why cannot we learn to trust God as much for the unseen things as for the material things?

11:2 — FOR BY IT — “For” (“*gar*” does not bring in any proof of the foregoing definition, but shows that faith is noble enough to be dignified with the offices just mentioned.) “in” (not by, merely but elemental—in the domain of, in the region or matter of, or condition of) “this” (not “*aute*”—it, but more graphic—in this it was, that) “the elders” (not merely those who lived before, but those ancients whom we dignify with the name of Elders) “were testified to,” that is testimony was given concerning them. It is of course implied that the testimony or report was a good one. Luke uses the word (“*martureo*”) in this sense in Acts 6:3; 10:22; 16:2; 22:12.

11:3 — THROUGH FAITH WE UNDERSTAND — “In faith” (“*pistei*”—instrumental dative, nearly “*dia pisteos*” as in verse 33) “we perceive” (“*nooumen*,” from “*noieo*”—to exercise the mind, comprehend, observe, heed. From “*nous*”—the intellect or mind; from the base of “*gignosko*”—know). In Romans 1:20 “*ta aorata*” (the unseen things) of God are “*ta nooumena*”—the perceived things. The world itself and the things therein are “*kathoratai*” (perceived) by us, that is are seen, or recognized by the senses, but the fact of its creation by God “*noeitai*” (are understood by the mind). “the ages” (“*tous aionas*”—the time periods, not “*ta panta*”—all things, the universe, but mainly the time periods) “to have been framed” (“*kathertisthai*”—perfect passive infinitive meaning to have been formed or furnished forth)

BY THE WORD OF GOD — “*Hrema*” differs from “*logos*” in that it is the spoken word, the command, as used in the *Septuagint* throughout Genesis 1; whereas “*logos*” may be the inward shaping of the thing willed, as well as its outward manifestation. “*Hrema*” must not be taken from the personal word, such as in chapter 1:1,2, where a different Greek word is used “*laleo*.” The command, “*hrema*,” may be issued through any agency.

SO THAT THINGS WHICH ARE SEEN — “So that” (“*eis to*,” as in Luke 5:17, with the infinitive of the verb “*gegonenai*”) “not out of things apparent” (“*me phainomenon*”) “has that which is seen” (“*ta blepomena*”—the seen things) “been made.” The “*me phainomenon*” can

be understood (a) as things unseen in contrast to seen things; or (b) things non-existent; the first meaning that God created the world out of previously non-apparent chaos, the second referring to the creation out of the idea in the divine mind. In all recreation the seen is made out of the visible (*“to blepomenon ek phainomenon”*), the seed becomes the plant, the grub becomes the moth. But faith, which is above sight, reasons that this was not so in the first place—that the visible world was not made out of apparent material. So we can interpret *“phainomena”* with its natural meaning—things apparent.

11:4 — BY FAITH ABEL — “In faith Abel offered to God a more excellent” (acceptable) “sacrifice than Cain.” How “more acceptable”—*“pleiona thusian.”* The adjective must be taken of quality, not quantity. Both were of the fruit of the labor of each, the best they had. But God had some lessons of instruction to give both these lads, and said to Cain—“If thou doest well shalt thou not be acceptable.” God warned him to master the impulse of envy, and not let it develop into hate and murder. “Sin croacheth at the door, and thou shalt rule over him.” Not let the suggestions of Satan be received. But somehow, as Jude shows (vs. 11) and (1 John 3:12), there was something else than ignorance. Evidently Abel had a more thoughtful and finer character and perhaps remembered the animal slain to provide a covering and perhaps remembered the animal slain to provide a covering for Adam and Eve, and meditated upon it. Cain was the product of their first passion, and the subsequent sorrow may have birth-marked him. Abel was a product of later thought and moderation, and had a nobler and better character. Evidently all acceptable sacrifice must in some way point to the death of the redeemer as a redemption sacrifice. Cain could have found what would be acceptable, and have purchased it of Abel and made an acceptable sacrifice, as David did. (2 Sam. 24:24)

BY WHICH HE OBTAINED — “By means of which” (which faith, not sacrifice) “he was testified to be righteous, God bearing testimony upon his gift” (probably by the fire of the altar consuming the sacrifice) “and by means of it” (his faith) “He being dead” (*“apothanon”*) “yet speaketh” (by the record of his faith and his blood) (Heb. 12:24)

11:5 — (See also Z. '10-132; R.4598)

BY FAITH ENOCH — “In faith Enoch was translated” (*“metatethe”*—changed from one place or condition to another) “not to see death” (*“tou me idein thrnaton”*—of the not to see death, genitive with infinitive—that he should not see death. Does this mean not to experience death, or not to experience the pains incident to dying. The word translated would seem to indicate that he was changed from one condition to another, and leave room for the supposition that he did not die. Verse 13 does not prove that Enoch died for the statement is about Abraham and his kindred,

as shown in verse 15. Enoch did not come out from any land to which he could have returned.)

AND WAS NOT FOUND — “And was not found”

(“*eurisketo*”—was not being found imperfect indicative passive of “*eurisko*”), “for” (because) “God translated Him. For before the translation he obtained testimony” (was testified to) “to have been pleasing to God.”

11:6 — BUT WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE GOD —

Literally—impossible to have pleased at any time. The aorist with a negative in a sentence gives the exclusive thought of “at any time,” “at all.” This is a general statement.

FOR HE THAT COMETH — Approacheth to worship—“*proserchomenon*.”

TO GOD MUST — “To God must” (ought to, should, literally “he needs,” “*dei*”) “to believe that he exists, and gives rewards to those who seek him out” (“*ekdzseteo*”—means more than “*dzeteo*,” which means seek, ask for. The addition of the proposition “*ek*” means an energetic, determined search). The word for believe—“*pisteusai*”—is the aorist infinitive, not the present infinitive, not the state of mind in which he is when coming, but the state of mind which originated his coming, of which the coming is the fruit or result. Thus his faith is also to him “*elpidzomenon upostasis*”—a confidence of hopings. God’s existence is made real to him by it, and by it his future reward is assured.

11:7 — IN FAITH NOAH, HAVING BEEN WARNED —

“*Chrematisthesis*”—aorist passive participle of “*chrematidzo*”—utter an oracle, be admonished of God, divinely intimated

OF GOD OF THINGS — “Concerning the things not even yet seen”

(“*medepo blepomenon*”), “taking careful thought” (“*eulabetheis*”) “prepared an ark unto the salvation” (deliverance) “of his house.”

(“*kibotos*,” as a word had been appropriated for the Ark, and should be so translated here.)

BY THE WHICH — “By means of which” (“*kiboton*”) “by reason of which he condemned the world” (“*kosmos*”) (through his faith and action). “And became a legal heir to the righteousness which is by faith.” Noah is the first one in Scripture to be called righteous (“*dikaios*”).

11:8 — IN FAITH ABRAHAM — “In faith Abraham, being called, obeyed to go out” (the infinitive is used to show wherein he obeyed) “to a place”

(“*topon*”—place, region, country) “which he would afterwards”

(“*emellen*”—was about to) “receive as an inheritance, and he went out, not

knowing whither” (“*pou*”) “he went” (“*erchetai*”—present indicative active of “*erchomai*”).

11:9 — IN FAITH HE — “In faith he sojourned” (“*paroikeo*, *parokesen*”—dwelleth in the neighborhood of) “in the land” (“*gen*”) “of the promise, as if an alien” (“*allotrian*”—a stranger as if it did not belong to him, but to another); “dwelling in tents with Isaac and Jacob, the heirs” (or inheritors) “with him of the same promise” (the Abrahamic Covenant) (Luke 2:8 is the only other place where this same wording occurs.)

11:10 — FOR HE WAITED FOR — The preposition is “*ekdekomai*,” as in “*ekdzeteo*,” verse 6, intensified the expectation—he confidently waited for —

THE CITY, THE ONE HAVING FOUNDATIONS —
“*Themelious*”—something put down as a foundation.

WHOSE BUILDER — “Whose architect” (“*technites*”—master builder, or craftsman) from “*techne*”—trade, or craft; from “*tithemi*”—do, make, place, put) “and maker” (“*demiourgos*”—a worker for the people, a mechanic, a builder; from “*demos*”—people, and “*ergon*”—work) “is the God.”

11:11 — IN FAITH ALSO SARAH — “In faith also Sarah herself received power for the deposition of seed” (to fructify seed deposited) “and that contrary to the law of time” (beyond the time) (“*kairon*”—set or proper time) “of maturity” (“*helikias*”—from “*helikos*”—as big as, or how much, or how great; from “*helix*”—comrade, one of same age; hence “*helikia*”—age or stature) “since” (“*epei*”—seeing that) “she believed” (“*hegesato*”—aorist of “*hegeomai*”—go before; from “*ago*”—lead, conduct, command; hence think, believe, consider) “faithful the one having promised” (“*epangeilomenon*”—announce upon, promise; is the perfect middle participle of “*epaggello*”)

11:12 — THEREFORE SPRANG THERE — “Wherefore” (“*dio kai*”; infrequent in St. Luke and St. Paul, occurs again in chapter 13:12) “also from one there sprang” (were generate) “from one” (“*aph henos, apo henos*”), “and that deadened” (“*nenekromenou*”; perfect passive participle of “*nekroo*”—be dead) (past that vital power which nature requires)

SO MANY AS THE STARS — “So many as the stars of heaven for multitude” (this phrase is the subject of the verb “*egenethesan*”), “and as the sand” (“*ammos*”—sand; from “*hama*”—at same time, freely used as a preposition or adverb denoting close association; here, sand as heaped upon the beach) “which is by the shore” (“*cheilos*”—lip, as a pouring point, margin of water from the same root as “*chasma*”—chasm or vacance;

from an obsolete primitive root “*chao*”—gape) “of the sea, the innumerable” (“*anarithmetos*”).

11:13 — Before the writer gives other examples of faith he looks back over the patriarchal age and gathers in one of the attributes of their faith.

THESE ALL DIED IN FAITH — The promises began with Abraham and the references in these verses are solely to the patriarchs as shown in the end of this verse and in verse 15. In faith would mean in the condition of faith, in the course of, or according to (“*kata pistin*”)

NOT HAVING RECEIVED THE PROMISES — The things promised. They had the word of promise, but not the fulfillment. The participial clause conditions and substantiates the “*kata pistin*”—“*apethanon*,” so “*mea*” is used and not “*ou*.”) Here the “*epaggelia*” (promises) include “*to epaggelmenon*,” the thing promised.

BUT HAVING SEEN THEM FROM AFAR — (“*Porrothen*”—from afar; from “*porro*”—afar, and an ending indicating the source; from afar off), “and embraced” (or saluted, or welcomed) (“*aspasamenoi*,” aorist middle participial nominative plural—enfold in the arms, salute, welcome. The verb “*aspadzomai*” is from “*a*,” as a particle of union, and a presumed form of “*sparganow*,” from “*sparganon*”—a strip, and so means to wrap with strips, as waddling cloth on an infant). From afar they saw the promises in the reality of their fulfillment, from afar they greeted them as a wanderer greets his longed for home, even when he only comes in sight of it from a distance, drawing to himself as it were magnetically, and embracing it with inward love that which is yet afar off. See Genesis 49:18 as an example.

AND CONFESSED — Or acknowledged—“*homologesantes*”—aorist participle, from “*homos*”—like, and “*logo*”—speak, hence speak alike, agree, confess, acknowledge.

THAT THEY WERE STRANGERS — “*Parepidemos*”—a stranger along side a resident foreigner (from “*epidemoo*”—make self at home)

AND SOJOURNERS UPON THE EARTH — So Abraham confessed before the children of Heth. (Gen. 23:4)

11:14 — FOR — Justification of the statement that it was in faith “*kata pistin*” that they ran and finished their course, by the inferences from their own confession.

THEY WHO SAY SUCH THINGS MAKE MANIFEST — Exhibit, disclose— “*emphanidzousin*”—make apparent to all, from the adjective “*emphanes*”—apparent to all.

THAT THEY SEEK AFTER — “*Epidzetousi*,” from “*epi*”—upon, and “*dzeteo*”—seek, ask for. The preposition “*epi*” implies the direction of the wish or yearning.

A COUNTRY — “A Fatherland” (a nation, town or city “*patris*,” or a home). So Abraham was longing for the Kingdom of God upon earth.

11:15 — AND IF INDEED THEY WERE MINDFUL — Were thinking of, remembering. “*emnemoneuon*,” from “*mnemomeuo*”—exercise the memory, recollect. “*mneme*”—remembrance, “*mnema*”—a memorial, that is a monument, burial place, grave, tomb; “*mnemeion*”—a remembrance, a cenotaph (place of interment), grave; “*mneia*”—a recollection, a recital, remembrance; “*mnamai*”—fix in the mind grasp mentally, recollect, bear in mind, the middle of the verb; “*mnemosuon*”—a reminder, a memorial.

OF THAT FROM WHICH THEY CAME OUT — “*Exebasan*,” aorist of “*ekbaino*,” walk or go out.

THEY WOULD CONTINUALLY BE HAVING OPPORTUNITY — “*Kairon*”—appropriate time.

TO RETURN — “*Anakampsai*,” from “*anakampto*”—turn back, from “*ana*”—up, and in composition back, again; with “*kapmto*”—bend the presence here of two imperfects “*emnemoneun*” and “*eikon*” indicates that they are not used so much in their temporal senses, as in the sense of habitual action which both members of the sentence are meant to convey “if they were through their lives mindful, they would have during their lives opportunity,” i.e. they would continually be having opportunity to return.

11:16 — BUT NOW THEY DESIRE — “*Aregontai*,” middle of an obsolete verb—to stretch oneself, reach out after, long for.

A BETTER COUNTRY (home), THAT IS AN HEAVENLY ONE, WHEREFORE GOD IS NOT ASHAMED OF THEM — “*Epaischunetai*”—feel shame; from “*epi*”—upon, and “*aischunomai*”—be ashamed, from “*aischos*”—disfigurement, disgrace

TO BE CALLED — “*Epikaleisthai*”—be called by a name, or title, from “*epikaleo*”

THEIR GOD, FOR HE HATH PREPARED — “*Ettoimasen*,” from “*etiomadzo*”—make ready, prepare; from “*etoimos*”—ready; from an old noun “*eteos*”—fitness; hence, adjusted or made ready

FOR THEM A CITY — Permanent and eternal in contrast to the tents in which they wandered. God is not ashamed of them, nor to be called their God; and we find proof of this, not only in his thus naming himself, but in his preparing for them a city, the home for which they had yearned. He did not deceive their hopes, but acted as their God by verifying their hopes. Thus does “*etoimasen*” keep its proper emphasis, and the aorist its proper time. They looked for a city and God refused not to be called their God for he prepared for them that city, verified their hopes. If we ask for the interpretation of “*etoimasen*” the answer is in the preparation of the way of Christ and the Church, to bring everlasting salvation by him, through his kingdom, of which salvation they were partakers by faith.

11:17 — IN FAITH ABRAHAM — “In faith Abraham hath offered” (not “was offering” as is commonly taken, nor “was in purpose to offer,” which would be the imperfect but the perfect tense “*prosenenochen*,” as if the work and its praise were yet enduring) “Isaac, when tested” (“*peiradzomenos*”—being tested, disciplined, scrutinized; from “*peira*”—a test; from “*peiro*”—pierce; from “*paran*”—through; “*peras*”—an extremity, end, outermost part;) “and” (brings to a climax) “was in the act of offering his only begotten, he who entertained the promises.” He had, as it were, with open arms accepted and taken to himself each and all of the promises, the possession of Canaan, the multiplication of his seed, the blessing of all nations. (“*anadexamenos*,” from “*anadechomai*”—entertain as a guest).

11:18 — HE TO WHOM IT WAS SAID — Not of whom, this refers not to Isaac, as many commentators, and our A.V. render it. This was spoken by God to Abraham, the immediate antecedent in the text, and the immediately resumed subject, after the relative clause.

THAT IN ISAAC SHALL THY SEED BE CALLED — (“*Klethesetai*”). Only Isaac’s descendents shall be known as Abraham’s seed. (The “*hoti*” is used as a recitative particle—that).

11:19 — (See also Z. ’07-10; R.3916)

ACCOUNTING — “Reckoning” “*logisamenos*”—thinking, believing

THAT GOD IS ABLE TO RAISE — “*Egeirein*,” present infinitive of “*egeiro*”—awaken, arouse; probably from “*agora*”—market place; from “*ageiro*”—gather, has the thought of gathering one’s faculties

EVEN FROM THE DEAD — “*Ek nekron*”—out from the dead. This means not merely God’s power to raise Isaac, but God’s power generally to raise from the dead. This which is so plain from the form of the sentence, is made plainer still by the use of the present infinitive “*egeirein*,” not the aorist “*egeirai*,” which would be probably used, if a single case had been in view.

WHENCE ALSO HE RECEIVED HIM BACK — “*Ekomisato*,” from “*komidzo*”—properly to provide, by implication to carry off, as if from harm, bring, generally obtain; from a primitive “*komeo*”—tend, take care of. Matthew commonly uses “*egeirein apo ton nekron*”; St. Luke, John and Paul “*ek nekron*.”

IN A FIGURE — “*Parabole*”—a similitude, fictitious narrative.

11:20 — IN FAITH ISAAC BLESSED (“*eulogesen*”) **JACOB AND ESAU CONCERNING THINGS FUTURE** — “*Perimellonton*”—the planned things. The “*kai*” belongs not to “*pistei*” but to “*peri mellonton*”—and **that** concerning future things.

11:21 — BY FAITH JACOB, WHEN — “In faith Jacob when dying” (“*apothneskon*”) “blessed each of the sons of Joseph, and he worshipped” (“*prosekunesen*,” aorist of “*proskuneo*”—bow down, worship, literally to kiss, as a dog kisses his master’s hand; from “*kuon*”—a dog)

UPON THE TOP — “*Akron*”—pointed, at the point, highest, top most; “*to akron*”—the height, summit; “*ta akra*”—the heights

OF HIS STAFF — (“*Hrabdos*”—stick, wand). This worshipping is not connected with the blessing, but was on another occasion when Jacob made Joseph swear that he would bury him with his fathers, and not in Egypt. (Gen. 47:31) Perhaps the writer reverses the order of the two to bring the two acts of blessing together, that of Isaac and that of Jacob. This act of worship was one of faith, in as much as it was connected with a command, the point of which was God’s promise respecting the land of Canaan. And the faith was shown by the turning of the aged and dying body in a position of thankful adoration. An incalculable amount of idolatrous nonsense has been written on these words by Roman Catholic writers trying to derive therefrom an argument for the worship of images. In the Hebrews the same word indicates a staff or a bed, according as it is pointed, and as there are no points in the ancient Hebrew text, it is an open question. The A.V. renders the passage “And Israel bowed himself upon the bed’s head.” Though some argue that eastern beds have no posts, but are just a mat, carpet or rug spread upon the ground. At least Jacob turned himself upon the bed so as to lay his face to the pillow. The *Septuagint* has taken the Hebrew to mean “staff.” (“*hrabdos*”)

11:22 — IN FAITH JOSEPH, WHEN DYING — “*Teleuton*,” from “*teleutao*”—come to the end, die.

MADE MENTION — “*Emnemoneusen*.” Everywhere else in the New Testament, this word, as in the classics, means “remember” and is found with a genitive or an accusative, but not with “*peri*,” as in Luke 17:32; Acts 20:35; Matt. 16:9; 1 Thess. 2:9

OF THE EXODUS OF THE SONS OF ISRAEL AND COMMANDED — “*Enteilato*,” aorist active indicative of “*entellomai*.”

CONCERNING HIS BONES — Even Joseph, who had attained such eminence and power in Egypt, did not account it his country, but in faith spoke of the promise of God as certain, and commanded the removal of his own remains when it should come to pass.

11:23 — Now the writer passes on to the Exodus, and to its chief example, Moses.

IN FAITH, MOSES, WHEN BORN — (“*Gennetheis*,” aorist passive participle) “was hidden” (“*ekrube*”) “three months” (“*trimenon*”) “by his parents” (“*ton pateron*”), “because they saw the child was comely” (“*asteion*”—handsome), “and they feared not the command” (“*diatagma*”—institute, prescribe, command, arrange thoroughly, from “*diatasso*”) “of the King.” Their faith was loving trust in God who had given them so fair a child, which led them to perform, as far as in them lay, the duties of parents to it, and not the cruel part which the tyrant commanded.

11:24 — BY FAITH MOSES — “By” (or in) “faith, Moses, when full grown” (literally—having become great, “*megas genomenos*”: perfect middle) (usage so settled the meaning, the phrase being used for full growth)

REFUSED TO BE CALLED A SON OF PHARAOH’S DAUGHTER — Refused—“*ernesato*,” aorist middle indicative, of “*arneomai*”—contradict, refuse, deny) (daughter—“*thagater*”)

11:25 — CHOOSING — “*Elomenos*”—present participle of “*haireomai*”—choose, prefer. Some forms are from a cognate “*ellomai*,” which is otherwise obsolete.

RATHER — “*Mallon*”—more, rather; comparative of “*mala*”—very, much, greatly, exceedingly; the superlative “*MALLISTA*”—most, especially

TO SUFFER AFFLICTION WITH — “*Sunkakoucheisthai*,” present infinitive passive of “*sunkakoucheo*”—being maltreated together

THE PEOPLE OF GOD THAN TEMPORARILY — “*Proskairon*”—for the occasion only, for a season; from “*pros*”—for; and “*kairos*”—proper or suitable time.

THAN TO ENJOY — “To have full enjoyment” (“*apolausin*”—from “*apo*,” and “*lauo*”—enjoy; hence enjoy fully) “of sin” (“*kakoukia*”—affliction, on the one hand is opposed to “*echein apolausin hamartias*”—have enjoyment of sin, on the other the possession of affliction with God’s people, to the enjoyment of sin.

11:26 — (See also Z. ’01-359; R.2908)

ESTEEMING THE — “Esteeming” (“*hegesamenos*,” aorist middle participle of “*hegeomai*”—command, lead, figuratively deem or consider—esteeming as he did) “as greater wealth” (“*plouton*,” abundance, wealth; from base of “*pletho*”—or “*pleo*,” or the reduplicated form “*pimplemi*”—fill, imbue, influence, supply) “than the treasures” (“*thesauron*”—a deposit, wealth, treasure; from “*tithemi*”—place, put; “*thesauridzo*”—amass, reserve, lay up treasure; “of Egypt, the reproaches” (“*suneidismos*”—reproach, contumely; from “*oneididzo*”—defame, rail at, chide, taunt; from “*oneidos*”—notoriety, a taunt, disgrace) “of Christ” (the same reproaches which Jesus and the Church had to bear. All Israel’s reproaches as the people of God, were Christ’s sufferings, typical or of like kind) “for he looked” (“*apeblepen*”—looked upon, so to look at anything as to be determined or strengthened in a course of action, by waiting for it, or by the regard for it) “unto the recompense of the reward” (“*misthapodosian*”—wages earned, pay).

11:27 — IN FAITH HE FORSOOK — “*Kataleipo*” the verb-deserted; the form here is the aorist “*katelipen*.”

EGYPT, NOT FEARING THE WRATH — “*Thumon*”—rage, fiery indignation.

OF THE KING — The general impression is that he fled because he feared that wrath. He so left Egypt as intending to return, but avoided thrusting himself into danger at the moment. It may be that the truth is that though the fact of his flight was the effect of his fear, the same flight itself and reserving himself for further action showed that fear did not possess him. The singular number “*katelipen*” cannot well be referred to an event in Israel’s history, but must refer to the personal history of Moses. He realized, after killing the Egyptian, that the people of Israel were not yet ready and the time was importune, evidently Moses had made his decision before going out to see how his brethren fared.

FOR HE ENDURED — (“*Ekarteresēn*”—be string, steadfast, endure; from “*kratos*”—strength, force, might. The verb is “*kartereo*”) “as seeing” (“*heron*”) “the invisible” (“*aoraton*”). His knowledge of God made his faith a certainty, that God’s promises were certain of fulfillment, and he risked his life upon them.

11:28 — THROUGH FAITH — “In faith he observed” (or celebrated) “the passover” (“*poiein to pascha*” is ever used for simply “to keep the passover”) “and the sprinkling” (“*proschusin*,” from “*pros*”—before, and “*cheo*”—pour, hence a shedding or pouring of blood forth) “of blood” (“*proscheein*” is the word used in the *Septuagint* for sprinkling, and is used in those cases where the blood was sprinkled round the altar. (Lev. 1:5; 6:32) “So that he (the destroying angel) who destroyed the first borns” (“*prototoka*,” neuter of “*prototokos*”—first born; “*prototokia*”—primo-geniture, birth right; from “*protos*”—first, and “*tikto*”—bear, be born, a strengthened form of “*teko*,” which is used only in certain tenses) “should not touch them” (“*thige*”—from “*thigano*”—handle, touch; from obsolete “*thigo*”—to finger).

11:29 — BY FAITH THEY PASSED — “In faith they crossed” (the verb “*diabaino*” is used of crossing water, whether in boats or swimming, or wading or on a bridge) “the red sea as through dry” (“*xeras*”—dry, shrunk; from “*xestes*”—a vessel, pot, as if from “*xeo*”—to smooth, boil, or heat) “land, of which” (“*hes*”) “the Egyptians essaying to do” (literally attempting a trial—“*peiran lambanein*,” is in the active voice here “*labontes*,” but in verse 36 “*peiran elabon*” is in the passive sense. “*hos xeran gen*”—which dry land, might be expected here, but the unusual expression “*dia xeras ges*” is apparently borrowed from the narrative in Exodus. Of which refers to the Red Sea, not to the dry land) “Were swallowed up” (“*katapoesan*,” from “*katapino*”—to drink down, gulp)

11:30 — IN FAITH THE WALLS OF JERICHO FELL — The text in *Dean Alford’s commentary* uses the plural aorist “*epesan*,” while the *Diaglott* uses the singular “*epese*”; each and every defense fell altogether. This is an example of faith by Israel generally, who obeyed the commands of Joshua all his days, which to the unbeliever would seem irrational.

HAVING BEEN COMPASSED ABOUT DURING SEVEN DAYS — “*Epi*” of time with the accusative gives the whole duration. “*kukloō*”—to encircle, encompass.

11:31 — BY FAITH THE HARLOT RAHAB — “In faith Rahab” (in her confession, Joshua 2:9-11) “did not perish with” (“*sunapoleto*,” from “*sunapollumi*,” imperfect indicative passive, was not destroyed with) “them who were disobedient” (“*apeithesas*”—disbelievers; from “*apeitheō*”—disbelieve). The inhabitants of Jericho were to the will of God, as

manifested in the signs and wonders which he had wrought for Israel.
“Having received the spies” (“*tous kataskopous*”—those who inspect insidiously. She received them into her house “*katelousan ekei*.” Josh. 2:1)

WITH PEACE — “With peace” (“*eirene*,” from a verb “*eipo*”—to join, hence “*met eirenes*” —with peace). So they had nothing hostile to fear from her.

11:32 — Here the writer breaks off, feeling that such an illustration of faith by examples would be endless, and gathers up these many which remain into one.

AND WHAT SHALL I — “And what say I yet” (further) “for the time would fail me relating” (“*diegoumenon*”—relating fully; from “*diegeomai*”). The names form two groups, the judges and the prophets. “About Gideon, Barak, Samson also and Jephthah, David also and Samuel, and the prophets.”

11:33 — **WHO THROUGH FAITH** — Note the change here, from “*pistei*”—in faith, to “*dia pisteos*”—through faith

SUBDUED — “*Katergonisanto*”—from “*kata*” and “*gonidzomai*”—struggle against, overcome, subdue.

KINGDOMS — The acts referred to may be Gideon’s victory over the Midianites (Judges 7), Barak’s over the Canaanites (Judges 4), Samson’s over the Philistines (Judges 14), Jephthah’s over the Ammonites (Judges 9), David’s over the Philistines. (2 Sam. 5:17-25; 8:1; 21:15) over the Moabites, Syrians, Edomites (2 Sam. 8:2), Ammonites (2 Sam. 10; 12:26)

WROUGHT — (“*Eirgasanto*,” from “*ergadzomai*”—toil, be engaged in as a task—is aorist middle indicative) “righteousness, obtained” (or won) (“*epituchon*”—chance upon, attain, secure, from “*epituchano*”) “promises” (such as David’s sure mercies) “stopped” (“*ephraxan*,” from “*phrasso*”—block, fence, enclose, figuratively silence) “the mouths of lions” (as did Daniel).

11:34 — **QUENCHED** — (“*Esbesan*,” from “*sbennumi*”—quench, extinguish) “the power of Fire” (as did the three Hebrews, Dan. 3)

ESCAPED THE EDGE OF THE SWORD — (“*Stomata*”—mouth; of the sword— “*machaires*”), “were made strong” (“*enedunamothesan*,” from “*endunamoo*”—empower, enable) “from weakness” (“*apo astheneias*”) “became mighty ones in battle, put to flight the armies” (“*edlinan*,” from “*klino*”—slant or slope, incline or recline, bow down, were away, put to flight) (armies— “*parambolas*”—accusative plural of

“parembole”—army, camp, castle battle array, encampment, barracks;
literally—a throwing in beside—*“para”*—beside, and *“en”*—in, and
“ballo”—throw) *“of the aliens”* (*“allotrion”*—others, strangers, foreigners)

11:35 — WOMEN RECEIVED THEIR DEAD — “Women received their dead out of a resurrection” (*“ex anastaseos”*) This does not refer to the receiving back to life the sons revived by Elijah and Elisha (1 Kings 17:17-23; 2 Kings 4:18-37), because of the use of the Greek word *“anastasis”* which means a full return to perfect life. The Apostle would have us know that the wives, mothers and daughters in Israel, whose faith in the Lord was such as led them to cooperate as well as sympathize with the men who engaged in these warfares and sacrifices, were participants with their husbands, sons and fathers in faith as well as in action, and by encouraging them to faithfulness became sharers with them in the sacrifices of faith, and by faith looked forward into the future, and realized the better resurrection that would ultimately come to the Lord’s faithful. They in faith received their dead raised to life again.

OTHERS WERE — “Others were broken on the wheel”
(*“etumpan-isthesan,”* aorist from *“tumpanidzo”*—stretch on an instrument of torture like a drum, and beaten or scourged to death. The case specially referred to may be that of Eliazer and the seven brothers. (2 Macc. 6:8; 7)

NOT ACCEPTING THE DELIVERANCE —

“Prosdexamenoi”—admitting into fellowship, or hospitality, accepting;
from *“pros”*—toward, and *“dexomai”*—receive, accept.
Deliverance—*“apolutrosin”*—ransom, deliverance, full freedom.

THAT THEY MIGHT OBTAIN A BETTER RESURRECTION —

Than the rest of the world will obtain—that of perfect human life immediately, and fellowship with God as at the beginning of creation, only more complete. (Obtain—*“tuchosin”*—hit, attain, obtain; from *“tugchano”*; intransitively—bring to pass, happen).

11:36 — AND OTHERS — “Others again” (*“heteroi de”*) “had trial” (received, experienced) “of cruel mockings” (*“empaigmon,”* the word means insult accompanied with cruelty) (Macc. 7) “and scourgings”
(*“mastigon”*—whippings, literally the Roman flagellum for criminals) “Yea moreover” (*“hoti de”*) “bonds” (*“desmon”*—bonds, shackles, chains; from *“deo”*—bind)

AND IMPRISONMENT — *“Phulakes”*—from *“phulasso”*—watch, guard, preserve, obey; *“phulakidzo”*—imprison; *“phulax”*—keeper, guard, sentry; so suffered Johnathan (1 Macc. 13:12), Hanani (2 Chron. 16:10), Micaiah (1 Kings 22:26), Jeremiah. (Jer. 32:2, 3)

11:37 — THEY WERE STONED — “*Elithasthesan*,” from “LITHADZO”—to stone. So Zechariah. (2 Chron. 24:20) There was a tradition that Jeremiah was stoned at Daphne in Egypt, by the people.

THEY WERE SAWN ASUNDER — “*Epristhesan*,” from “*pridzo*”—saw in two. This was the traditional death of Isaiah.

THEY WERE TEMPTED — or tested. The use of this mild word in the midst of words of torture would imply some mutilation such as “*eperothesan*” or “*eprothesan*.”

WERE SLAIN — “Die in the murder of the sword, they wandered about.” “*perielthon*,” from “*perierchomai*”—come all around, stroll, vacillate, veer, wander about.

IN SHEEPSKINS — “*Melotais*,” dative plural of “*melote. melon*” was the name for small kine, whether sheep or goats, and “*melote*” skin of such animals with the hair on. the *Septuagint* uses the word from Elijah’s garment, and the reference may be to him.

AND GOATSKINS — “*Aigeiois*”—belonging to a goat; from “*aix*”—goat. The use of this word “*melotais*,” which means the same, has puzzled some, but probably intensified the expression. But more probably the writer uses “*melote*” for sheepskins, and “*aigeios*” for goatskins.

WERE DESTITUTE — “*Husteroumenoi*”—from “*hustereo*”—be later, be inferior, fall short, be destitute) “afflicted” (“*ethliboumenoi*,” from “*thlibo*”—to crowd, afflict, trouble) “in misery” (“*kakouchomenoi*,” from “*kakouchao*”—maltreat, in the passive voice—be maltreated) here passive participle.

11:38 — OF WHOM THE WORLD WAS NOT WORTHY — (“*Kosmos, axios*”), “wandering” (“*planomenoi*,” from “*planao*”—to wander) “upon deserts” (“*eremiais*”—solitudes, deserts; from “*eremia*”—from “*eromos*”—lonesome, waste; “*eromoo*”—lay waste, make desolate; “*eromosis*”—despoliation) “and mountains” (“*oresin*” from “*oros*,” genitive “*orous*”), “in caves” (“*spelaiois*,” nominative “*spelaion*,” from “*speos*”—a grotto, cave, den) “and holes” (“*opais*”—holes as if for light, caverns, by analysis—springs of water) “of the earth.” The Holy land was specially calculated, by its geologic formation and its wilderness, to afford shelter to persecuted persons. So it did to one hundred of the Lord’s prophets, whom Obadiah hid in a cave by fifties (1 Kings 18:4,13); to Elijah (1 Kings 19:9,13); to Matthias and his sons who fled to the mountains (1 Macc. 2:28); to Judas Macabaeus, who fled with others “*eis ten eremon*,” and there lived “*en tois oresi*” like the wild beasts. “*tes ges*” must not be taken from “the land,” it is land in general.

11:39 — AND THESE ALL — (These, every one of them; “*autoi pantes*”; all these would be “*pantes autoi*”) (all these named in the chapter) “having been testified to” (or witnessed to— “*marture—thentes*,” from “*martureo*”—be a witness) “by their faith, received not the promise” (the thing promised). Died like Abraham without receiving a foot of the land, which was promised to him, leaving the actual giving of it to the Lord, because his time and ways are best. Their faith was such that the promises were certainties.

11:40 — (See also Z. '09-364, 376, 381, 138; Z. '10-12, 54; R.4528; 4535; 4537; 4388; 4546; 4555)

GOD HAVING PROVIDED SOME BETTER THING FOR US —
“*Peri hemon*”—concerning us.

THAT NOT WITHOUT US SHOULD THEY BE PERFECTED — The church is to receive the first resurrection, and that to the highest position, after which each of the holy ones, who have passed their trial, will come forth each in his proper place and time, as was promised to Daniel—“Thou shalt stand in they lot at the end of the days.” (Dan. 12:13) Notice in verse 39, where the whole chapter is summed up, including Enoch, that it does not say these all died, but rather these all received a good report through faith, or concerning their faith. So the case of Enoch is still left open.

12: — This chapter may well be called the CORONATION CHAPTER, for in it the author brings us to the climax of the Christian's hope. In the previous chapters the author has opened up the types and shadows, and shown by contrast the grandeur and majesty of our Saviour and Lord, Jesus Christ; he has shown us our calling to share his sufferings in the present time, that we may share his glories in the future; counselling us to be watchful and full of faith, lest we be ensnared by some of the pitfalls along the way; encouraging us by the account of the heroes of faith who trusted God in the past, and whom the Lord strengthened to gain their victory and a better resurrection. In this chapter he carries us onward in mental view beyond the end of this age to the resurrection morning, and tells us of the glories of the heavenly beings whom we shall meet beyond the veil. The Lord grants us this vision that we may fix our minds and wills unalterably to listen to the guiding voice from Heaven and follow it faithfully to the end; meet our Master in Glory.

12:1 — (See also Z. '09-343; R.4513)

WHEREFORE — The opening word is a threefold proposition “*toigaroun. toi*” calls our attention to the facts (so), “*gar*” (for) bases its arguments upon these facts and “*oun*” (consequently) calls attention to the consequences, so that the whole word amounts to an earnest “*ergo.*” The

word is an earnest and solemn inference and is found only at the beginning of a sentence. We might give the sense of this one word thus—"Noting these aforementioned truths, and because they are truths, let us consider what they mean to us."

WE ALSO — Yes, we also are a class of faith people, like the heroes of faith mentioned in chapter 11. We have staked our existence upon the promises of God, our very lives depend upon His faithfulness, and we too can be living proofs that our God is a covenant-keeping God, and that He will never abandon those who put their trust in Him.

ARE COMPASSED — "Having surrounding us" (*"perideimenon,"* from *"peri"*—around and *"keimai"*—to lie, hence lying around, or surrounding) "so great" (*"tosouton"*—so many, so much, so great) "a cloud" (*"nephos"*) "of witnesses." Not on-lookers, beholders, watchers, but those who in the past have given evidence or proof that faith in God is worth while, that it pays to trust Him, and in such a life of faith there is great reward in both the present and future life. The idea that all the persons listed in chapter 11 are in heaven looking down upon us, and watching our behavior, has been behind this idea of on-lookers. But the Scriptures show definitely that none of these went to heaven, but are still in the death condition, and so verse 1 must mean a cloud of testimonies and proofs, that God is able to and does protect these who put their trust in Him, and that faith and obedience is the only logical and sensible attitude for the children of light.

LET US LAY ASIDE — "Laying aside all superfluous weight" (*"ogkon"*—a weight or burden—as bending or bulging the support or container; from *"egko"*; from which comes *"enegkon"*—any superfluous weight or burden.) It is used here with reference to athletes, who, before running, train themselves so as to get rid of all superfluous flesh. So in running the heavenly race we need to lay aside all earthly encumbrances. "Hearken, O daughter, and incline thine ear, forget also thine own people and thy father's house. So shall the King greatly desire thy beauty, for he is thy Lord, and worship thou Him." (Psa. 45:10, 11) The weight spoken of here is more of the person than on the person.

AND THE SIN — "And the sin which lies so easily about us." The writer is speaking of our race, and exhorting us to lay aside all superfluous weight of the body, as the athletes did, he passes on to the other hindrances, such as the clothing, and exhorts us to put off sin which surrounds us on every side. (*"euperistaton"*—the well—or cunningly-placed-about-us-sin). This may include our own inner propensities to sin, which cling so tenaciously to us. Some commentators, noting the use of the definite article with sin, feel that it means to each individual the sin which most easily stumbles him, and to be on special guard against it. But a good runner pays no attention to outside influences. As Paul put it "this one thing I do."

LET US RUN — “Let us run” (the subjunctive here could be just as well rendered we should run, but the exhortation, let us run, is more personal and encouraging).

WITH PATIENCE — “Through patience” (not merely with patience, but in the spirit of patience). The word for patience (“*hupomones*”) has the thought of willingly staying under anything difficult or disagreeable.

THE RACE — (“*Agona*”—contest, struggle, race) “set before us.” (“*prokeimenon*”—lying before us.) The lessons of patience and faith given us by these heroes of faith, should encourage us to continue unto the end.

12:2 — LOOKING UNTO JESUS — Not looking to see how the world regards us, nor even what the other children of the Lord are doing, nor upon our troubles, but unto Him as our Leader and Director and pattern.

THE AUTHOR — (“*Archegon*” a ruling leader, one going before) “and perfecter” (“*teleiotes*”—one who completes, or brings to the desired end, one who brings to perfection) “of the faith”—the faith in God’s promises given to the Church, such faith as is illustrated in chapter 11.

WHO FOR — (“*Anti*”—regarding, in the view of) “the joy” (“*charas*”—something precious, valuable) “set before him” (as something to be attained through his present experiences, something to be won.)

ENDURED — (Willingly stayed under the suffering, the pain, the difficulties) “crucifixion” (the experience rather than the thing on which he died, “*stauron*,” the word literally means a post, stake, pole, cross), “despising” (“*kataphronesas*” from “*kata*”—down, and “*phroneo*”—to exercise the mind, have an opinion; hence to think down or against, despise) “the shame” (“*aischunes*”—shame, disgrace; from “*aischos*”—disfigurement, disgrace) “and is sat down” (“*kekathiken*,” perfect tense. The perfect tense states it as it now endures, having happened, the aorist would express the simple fact that it happened. So the perfect tense, used here, is more vivid to the reader.)

ON THE RIGHT HAND OF THE THRONE OF GOD — This is the highest position which could be given; that is on the throne, and at the right hand of God, the position of chief honor.

12:3 — FOR CONSIDER HIM — (“*Analogisasthe*”—the imperative of “*analogidzomai*”—to think on by way of comparison, consider, study) (“*ton*”—the one who; “*tolauten*”—such). Christ is set before them, not merely as a character from the past, but as ever present. For he, like yourselves, had much continued conflict with sin and sinners in his day.

THAT ENDURED — “Who has endured such contradiction” (*“antilogian”*—speaking against) “of sinners” (*“hupo ton hamartolon”*—by the sinner) “against himself” (*“eis heauton”*), “that ye be not weary” (*“kamete”*—present subjunctive of *“kamno”*—to toil, tire, faint, sicken) “fainting” (*“ekluomenoi”*—loosing out, “going all to pieces,” from *“ekluo”*—faint, lose consciousness or control) “in your souls” (*“psuchais”*). Considering what He passed through, would strengthen us in our struggle.

12:4 — YE HAVE NOT YET — “Not yet have ye resisted” (*“antikathestete”*—from *“antikathistemi”*—set down against) “unto blood.” That is, until the resistance brought on persecution resulting in bloodshed, such as beatings, or stonings, or torture, or until death. “Fighting against sin.” We are to resist sin as disobedience and misuse of God’s blessings and privileges, in thought, word and deed. Resist its spirit of selfishness in our minds. The writer is pointing out that Jesus resisted until it cost him life itself, and that in the most terrible form, and they had not gone as far as that.

12:5 — AND YE HAVE — “And ye have completely forgotten” (*“ekleleste”*—perfect middle of *“eklanthano”*—forget completely, escape notice of completely, out of mind) “the exhortation” (*“parakleseos”*—genitive of *“paraklesis”*—exhortation, comfort, solace, imploration) “the which” (that kind of exhortation, of which the following is a specimen) “discourses with you” (*“dialegetai”*—opening a discourse with any one, such as a heart-to-heart talk). “as with sons” (that is, members of the family, in full sympathy with the will of the father)

MY SON — The closest relationship with the Father; as if he said “Oh, son of mine.”

DESPISE NOT — (*“Oligoreo”*—from *“oligos”*—little, few, and *“ora”*—care; hence to care little, have small regard for) “the chastening” (*“paideia”*—training or correction as of a child) “of the Lord, nor faint” (*“ekluou”*—lose out, relax, collapse, be discouraged) “under the admonishing of Him” (under his discipline, or rebuke, or correction) (*“elegchomenos”*—present passive participle of *“elegcho”*—admonish, confute, convict, convince). For as a father is developing your strength, your power and usefulness; making you fit to be entrusted with great powers, privileges, and works. (Psa. 22:10)

12:6 — FOR WHOM — “It is for chastisement ye are enduring” (The reason we have entered the Lord’s household is to be trained or developed as one of the heirs.) “as with sons God is dealing with you.” (*“Prosphero”*—to bring or carry towards, lead to, treat, deal with. The form here is *“prospheretai”*—present indicative middle).

12:7 — IF YE ENDURE — “For is there a son whom the father chasteneth not” — In this verse there is some difference of opinion as to whether the first word is “*eis*” or “*ei*.” The best effect is has with “*eis*” and is used of purpose. (See *Dean Alford*)

12:8 — BUT IF YE BE WITHOUT CHASTISEMENT — (Separate from, not partakers in) “of which all” (all of God’s sons) “have been made partakers” (“*metoxoi*”—sharers)

THEN ARE YE — (“*Ara*”—the inferential particle in late and New Testament Greek, but is found at the beginning of a clause; but never in classical Greek) “bastards” (“*nothoi*”—spurious or illegitimate sons, born of whoredom or idolatry, and not of the will of God. It is opposed to “*gnesioi*”—legitimate sons) (See James 1:18) “and not sons.”

12:9 — FURTHERMORE — “Then again” (“*eita*”—brings in a fresh argument, furthermore, additionally) “we once had” (the imperfect tense, a state of former habit)

FATHERS OF OUR FLESH — “Fathers of our flesh, as chastisers” (earthly fathers, who disciplined, or trained us) “and we revered them” (“*entrepomai*”—middle or passive of “*entrepo*”—reverence, respect) “shall we not much more” (with greater reason)

BE IN SUBJECTION — (“*Hupotagesometha*”—future indicative passive of “*hupostasso*”—put in subjection, subdue, subordinate, reflexibly-obey; passive, as here, be in subjection) “to the Father of spirits” (the writer may have had in mind Num. 27:16 “The God of the spirits of all flesh”). How much more should we be subject to the Father of the New Creature, who has done so much for us and opened up such glories for us.

12:10 — FOR THEY — “For they indeed for a few days” (while we were under their control) “chastened us according to their own ideas” (opinions, standards, and too often their own caprice or temper)

BUT HE — “But he for that which is profitable” (“*epi*”—upon, the contemplated direction of the result. “*sumpheron*”—neuter present participle of “*sumphero*”—to bear together, be profitable for, be good for, to conduce). The argument is strengthened by bringing out the difference between the object and character of the two chastisements. “For a few days,” that is in our youth, while we are subject to their correction. This is contrasted with the Christian’s lifetime under the training of our Heavenly Father. Then their purpose and standards that we might become reliable men and women, and the far higher purpose of our Heavenly Father: “In order to our partaking of his holiness,” (“*metalabein*”—present infinitive of “*matalambano*”—to partake of together, or receive with, share). That the

perfect holiness, which is his characteristic, might also become our habitual, natural procedure in thought, word, and deed; that we might become copies of the likeness of his Son, who is at one with the Father.

12:11 — NOW — “Now all chastisement” (“now” exactly expresses the force of “*de*”). (The writer resumes the general argument after the particular discussion) “for the present time” (again the verb “*pareimi*”—to be present, to be beside, whence the noun “*parousia*” is derived, here it is the neuter of the present participle “*paron*”—being present) “indeed” (“*men*”) “seems not to be a joy, but of grief, but afterwards it yields” (“*apodidosi*”—gives off from, yields) “the peaceable” (“*eirenikon*”—peaceable, from “*eirene*”—peace; from “*eiro*”—to join) “fruit” (“*kardon*”—fruit; as something plucked; from “*harpadzo*”—to seize or pluck) “of righteousness.” “The word (accomplishment) of righteousness shall be peace, and the effect of righteousness shall be quietness (rest) as assurance (confidence, security) forever.” (Isa. 32:17) This righteousness is the practical kind which springs from faith, not the imputed righteousness which comes by faith; in contrast to the “*agon*” by which it is won. As *Tholuck* expresses it—“the fruit of righteousness to be enjoyed in peace after the conflict.”

UNTO THEM — “To those who have been trained by it” (“*gegumnasmenois*”—perfect passive participle of “*gumnadzo*”—to exercise or train, as an athlete or gymnast). To these who have received their difficulties with patience, and treated them as arranged by a loving Father for their growth and perfecting in His likeness, to make them trusted dispensers of His blessings God grants even now a share in the beauties of holiness, and in the resurrection complete possession in fullness of perfection in holiness, the inheritance of the Saints in light.

12:12 — WHEREFORE — (“*Dio*”—connects with the reasoning and imagery of the foregoing verses) “put straight again” (anorthosate—make straight, or straighten up; aorist imperative active of “*anorthoo*”—from “*ana*”—up, and “*orthos*”—right, so put straight again into their proper places) “the relaxed” (“*paraeimenas*”—perfect middle participle of “*pariemi*”—let by, relax; the middle having the sense literally to send oneself aside, relax) (hence here—wearied or tired) “hands” (powers, abilities), “and the enfeebled” (“*paralelumena*”—perfect passive participle of “*paraluo*”—loosen beside, relax, the perfect passive participle is used for paralyzed or enfeebled) “knees” (activities, service). That is, encourage those who have become weary in well doing. (“*paralelumenos*” is a word confined to St. Luke’s gospel elsewhere in the New Testament. The *Septuagint* uses it generally of lameness).

12:13 — AND MAKE — “And make straight tracts” (“*trochia*”—is properly the mark or rut left by the “*trochos*,” indicating a tract or road) “for your

feet” (the scholar, “*carpzo*,” seems first to have noticed that these words—“*kai-humon*,” constitute an hexameter line, and are quoted in substance from Prov. 4:26). The thought seems to be—“Let your walk (conduct) be so firm and consistently in the right direction that a plain tract and highway may thereby be established for those who accompany you or follow in your footsteps, to perceive and walk in them.

LEST THAT WHICH — “In order that the lame” (or crippled) “be not turned out of the way” (“*ertrape*”—the aorist passive of “*ektrepo*”—turned out or aside or away) “but rather be healed” (“*lathe*”—aorist passive of “*iaomai*”—to cure or heal). “*to cholon*”—the lame, refers to those in the Church who are wavering or unsteady due to weakness or newness in the Truth, answering to the “*astheneis*”—strengthless, in Romans. If the Saints by a united and consistent walk would tread a plain and beaten path these weaker ones would be able easily to keep it, and by keeping in the “*trochia orthe*” (straight path) would even acquire the habit of walking straight onward and so be healed; but if the tracts are errant and confused their erratic steps would deviate more and more, till at length they fell out of the way altogether. The making of a definite way for all is that they may not miss the way and lose the prize. Proper Christian for the weaker would indicate such a course.

12:14 — FOLLOW PEACE WITH ALL — (“*Diokete*,” imperative of “*dioko*”—to pursue or follow, from a primitive root “*dio*”—to flee). Not peace at any price, but be at peace if possible within obedience to the Lord and the Truth.

AND — “And the sanctification” (or holiness) “without which no one shall see the Lord.” “*Agiasmos*” is the purification to obtain “*agiotēs*”—holiness as a state or habit of life, and thereby becoming “*agioi*”—saints or holy ones. Only the pure shall see the Lord. Blessed are the pure in heart for they shall see God.

12:15 — LOOKING — “Looking well” (or carefully) (“*episkopeo*”—look diligently, with care, oversee, take the oversight of. “*episkeptomai*”—go to visit, inspect, select, relieve) “Lest any one” (“*metis*”) “falling back” (“*usteron*” = present part. “*ustereo*”—be later, be inferior, generally fall short, be deficient, suffer need, be in want, be worse, “*usterema*”—a deficit, poverty; “*usteresis*”—a falling short, penury, want. “*usteron*”—nut, of “*usteros*”—more lately, eventually, afterward, “*usteros*”—later—as behind.)

LEST ANY ROOT — (“*Hridza*”—root; “*hridzo*”—to take root) “of bitterness” (“*pikra*”—bitterness acidity, especially poison. Bitterness is the ingrained character and nature of the root, not its mere attribute; such as

anger, malice, hatred, jealousy, envy. We should watch ourselves sharply, and root out anything of this nature before it quickens into life.)

SPRINGING UP — “Spring up” (*phuo*—originally to blow or puff, that is, swell up, but later used only in the implied sense of germinate or grow, produce.) “And trouble you” (*enochle*—trouble or vex, from “*en*”—in, and “*ochleo*”—crowd in, mob, annoy, vex). “and through it the many be defiled,” the whole ecclesia endangered. (*mianthosin*—sully, taint, contaminate, defile; aorist subjunctive of “*miantho*”). See Deut. 29:18; the same thought.

12:16 — LEST THERE BE ANY FORNICATOR — This is to be taken first literally. Connected with the sense of “ *pornos*” is that of the punctuation, whether by a comma after it we sever it from connection with Esau or not. Most commentators join it with what follows, and explain the association partly by the gluttony of Esau, and partly because he had wedded strange women, and partly by the character of a fornicator given him later by Jewish tradition. The character of Esau, as well from Scripture as from tradition may well be designated by “*fornos*” (see Gen. 26:34, 35; 27:46; 28:3, 9; 24:3), and the balance of the sentence is better preserved by applying both to him.

OR PROFANE PERSON — (“*Bebelos*,” from “*belos*”—a threshold, accessible only by crossing, and “*basis*”—a foot). By Jewish standards a heathenish person, wicked, a profane person of low views, who has no appreciation of high or divine things.

LIKE ESAU — “Like Esau, who for one mean” (“*broseos*,” genitive of “*brosis*”—meat, food; from “*bibrosko*”—to eat; “*broma*”—meat, food, victuals; “*brosimos*”—eatable; “*anti*”—instead of, for; stresses the contrast between the things sold and what was received).

SOLD — Aorist of “*apodidomai*”—a verb in the middle voice; the active being “*apodidomai*”—give over, give up, yield; give back; the middle voice means sell, render.

HIS OWN BIRTHRIGHT — The rights of primogeniture, which would include the promise, and a double portion of the estate. The reflexive “*heautou*”—his own, serves to intensify the unworthiness of the act.

12:17 — (See also Z. '14-136; R.5452)

FOR — “For” (“*gar*” gives a reason for the caution in verse 15, from the terrible result in Esau’s case) “Ye know” (“*iste*” here is not imperative but indicative. It was a fact of which no Hebrew would be ignorant; from “*oida*”—know a perfect in form, with the sense of a present) “that

afterward” (*“metepeita”*—a preposition of succession, from *“meta”*—with, amid, among; and *“EPI”*—on, upon; and *“eita”*—then, thereupon; total “thereafter”) “when he on his part” (*“kai”* after *“oti”* brings out this thought. He dishonored his inheritance, and was in his turn rejected from the blessing) “wished” (*“thelon”*—wishing; from *“ethelo”* or *“etheleo”*—to determine, prefer; wish, be willing, volunteer; delight in; in the future tense—to be about to) “to inherit” (*“kleronomesai”*—legally inherit, as the right of the firstborn; see chapter 4:1) “the blessing, he was rejected” (*“apedokimasthe”*—aorist passive of *“apedokimadzo”*—reject, now allow, disapprove)

FOR HE FOUND — “For he found no place for repentance”—He found no way to reverse what he had done. The sin had been committed. In his selfish desire for the earthly things, and forgetting the privileges from God, he had rejected the blessing, counting it of less worth than the pottage. He might later wake up and realize his loss (weeping and gnashing of teeth) but the penalty could not be taken off, the transaction was ended, and his birthright belonged to another (see the case of Reuben in 1 Chron. 5:1-3). Meanwhile the other person had been in training. We do not mean an opportunity to repent in one's own bosom, to be sorry for what he had done, for this may happen to anyone, and probably did to Esau, but we mean a chance to repair. The blessing was given to another and could not be recalled. (See Gen. 27:33.)

THOUGH HE — “Although he earnestly sought it with tears” (*“ekdzetasas”*—aorist participle active of *“ekdzeteo”* —to seek out, search for, investigate, crave, demand. *“auten”*—it, refers back to *“metanoias”*—repentance, the great thing really sought.) What bitter tears! “He cried with a great and exceeding bitter cry.” (See Gen. 27:34; Isa. 17:11) “The harvest shall be an heap in the day of grief and desperate sorrow” (A.V.) or “The harvest shall be removed in the day of inheritance, and there shall be deadly sorrow.” (*Margin*)

12:18-29 — (See also Z. '00-297; Z. '09-13; R.2706; R.4310)

12:18 — FOR — “For” (*“gar”*—for; indicates a reason for the statement of verse 15 and its warning) “ye have not approached” (*“proseleluthate”*—to draw near, especially in service to God. Hence in your approach to God ye have not drawn near to) “that” (mountain) “which might be touched” (*“pselaphomno”*—to touch, to manipulate, to verify by contact; figuratively to search for as a blind man does; feel after, handle, touch; from *“pseilaphao”*—from *“phallo”*—to twitch, or twang, or play on a stringed instrument; from *“phao”*—to rub, or touch the surface) (*“orei”*—mountain is understood, and is expressed below with Zion; and hence comes in a gloss here.) Mount Sinai was a material mountain which would and could

be touched by the people (interfered with, or the commands or arrangements changed by man)

AND BURNED — “And was burnt with fire” (*“kekaumeno”*—perfect passive participle of *“kauo”*—to burn. *“puri”*—fire, is used here, not as a dative but as an ablative) (so the mountain was lit up, but not consumed; consumed would have used *“katakekaumeno”*—burned down) “and to blackness” (*“GNOPHO”*—gloom, as of a storm) “and to darkness” (the *Alex. MS.* uses *“skotos”*—darkness, shade; from *“skia”*—shade.) (*“dzopho”*—gloom as of a dark cloud) “and to tempest” (*“thuella”*—storm).

12:19 — AND THE SOUND — “And to blast” (*“echo”*—loud from *“salos”*—a vibration, wave; *“salpidzo”*—to sound a trumpet).

AND THE VOICE — (*“Phone”*—a tone, and address, saying or speech, voice) “of words” (*“hrematon”*—genitive plural of *“hrema”*—an utterance, individual, collective or specific; from *“hreo”*—to flow).

WHICH — “Which they who heard” (*“hes”* refers to *“phone”*) “entreated” (*“paraiteomai”*—to beg off, decline, shun, avoid, entreat; here the form is *“paratesanto,”* aorist middle indicative of the verb) “that” (more) “speech be not added to them” (*“prostithemi”*—place alongside of, add to).

12:20 — (See also *Z. '09-46, 27, 31; R.4330; 4318; 4321*)

FOR THEY COULD NOT ENDURE — (*“Epheron”*—carry) “that which was commanded” (*“diastellomenon,”* present middle participle of *“diastellomai”*) “if even” (*“kai an—k'an”*) “a wild beast” (*“therion”*—a dangerous, or ferocious wild beast; from *“ther”*—a wild animal) (much more if a man should do so) “should touch” (*“thiggano”*—to touch, handle, manipulate, have to do with; from *“thigo”*—to finger; here the present subjunctive *“thige”*) “the mountain, it shall be stoned” (*“lithobolethesetai,”* future passive indicative of *“lithoboleo”*—to throw stones at.)

12:21 — AND — A comma. The style of this epistle is weighed and well balanced with constant care, so the clause *“houtos . . . phantadzomenon”* is a parenthesis.

SO TERRIBLE WAS THE SIGHT — *“Phantadzomenon”* thing being seen, that which was revealed, namely the vision of the glory and majesty of Jehovah. The present passive participle is here used as a noun.

MOSES SAID — “Moses said I am in great terror” (*“ekphobos”*) “and trembling” (*“entromos”*—a trembling within; from *“tremo”*—to tremble, shake, quake. This is a general statement of the whole scene; there is no such saying to be found on this occasion in the sacred narrative, but when Moses went up into the mountain after he had broken the tables. The children of Israel had just come from slavery in Egypt, and knew but little of the grandeur of their God; they were slaves, servants, and not very obedient, so God needed to impress them with due reverence and respect.

12:22 — BUT YE — As sons, members of the family, who have the spirit of their Father and can appreciate his purposes and enter into his plans with understanding and cooperation. Ye need not the fearful sights and sounds to make you respect the Father, for you already love Him; so to you is granted an entrance into a vision of the fulfillment of the pictures made back there, the realities, the complete joys.

ARE COME — “Have drawn near to Mount Zion.”—Zion in the Hebrew means bright, sunny, happy; and mountain signifies kingdom. So ye, the Church of this Gospel age, have drawn near and ever nearer to Mount Zion, not the darkness and thunder of Sinai nor the darkness which has been over all the nations, but to the sunny Kingdom, the bright and happy and joyous Kingdom, into the brightness of Jehovah’s presence; for the day is dawning, and the Day Star has arisen in our hearts. This will be the bright and sunny Kingdom, even for the world, for the Lord assures us that in this mountain he will destroy the veil of ignorance and superstition which Satan has drawn over the eyes of men. The light of that day shall be as the light of seven days, as with all the truth and knowledge of God revealed during the whole 6000 years, added to the light then to be revealed.

AND TO A CITY OF THE LIVING GOD — Yes, this will be the heavenly Jerusalem, the city of the great King, the government which God himself, the fountain of life, who has inherent life, has established. In this city God will give to mankind the principles of God’s eternal laws of righteousness and truth, and show men how to apply them and live them out in all the affairs of life, so that they too may attain eternal happiness and life, and be his people. In this city God will place his spirit, and will exhibit the things which he delights in, the joys of the Lord, that all might experience how much better, deeper and richer they are than all the poverty stricken, partial, disappointing joys of the present world; which are apples of Sodom, beautiful in appearance but filled with the dust and ashes of disappointed hopes, broken hearts, and deadened minds from sorrow. Men have longed for a kingdom which would bring them peace, rest and security for those who loved the right, but their hopes have repeatedly been shattered. This kingdom will be the desire of all nations.

TO THE HEAVENLY JERUSALEM — Jerusalem means founded in peace, or foundation of peace. Its foundation will not be a great army, nor a great navy, nor any human scheme of might or power, but this foundation will be the knowledge of God, and of his principles of righteousness and truth. It will be founded on the full satisfaction of the claims of Justice against our race, and its activities will be along the lines of love to God and to our fellow men. Its foundation is dependable, trustworthy, for it is on the same principles as God's own character. (See Isa. 32:17) (See also Z.'10-243; Z.'13-248; Z.'17-3; R.4653; 5294; 6025)

And who will meet on the approach to this glorious city?

AN INNUMERABLE — “To myriads of angels,” the whole heavenly host, among whom would be our guardian angel, who has been with us in all our journeys. What a joy it will be that his watchful labors have been rewarded with success. If from our youth upward we have loved these holy beings and wished that we could see them or hear them, how great a privilege to become personally acquainted with all of them. Each of these guardian angels has had the first call upon the attention of the Father. “Their angels do always behold the face of my Father in heaven.”

12:23, 24 — UNTO THE GENERAL ASSEMBLY — “*Panegurei*”—from “*pas*”—all, and “*agora*”—market place, a general assembly.

AND CHURCH — “*Ekklesia*”—called-out ones.

OF THE FIRSTBORNS — “*Prototochon*”—from “*protos*”—first + “*tekto*” or “*tikto*”—produce, bear (as from seed).

WHICH ARE — “Having been enrolled in heavens” (“*apographo*,” here the perfect passive participle “*apogeramenon*”—having been recorded or enrolled). “Rejoice not that the spirits are made subject unto you, but rejoice that your names are written in Heaven.” (Luke 10:20) Yes, there we will meet all faithful heroes who have trodden this same lonely way of sorrow and pain that we have trodden. We will meet Paul who suffered so much and was such a grand character; and Peter, who stumbled so many times, like most of us, and yet who gained such a glorious victory over his weaknesses; and loving John, who seemed not to need many harsh experiences to develop him; and sympathetic Mary, who anointed our Lord for gratitude; and John Huss and Martin Luther and Brother William Miller, and Brother Barton and Brother Sampson, and Brother Russell, and all the faithful. If in the present time, when in meetings and conventions we meet each other with joy and love and appreciation, what will then be our joy when the end of the way is reached and we have our full victory! What a wonderful assembly! All will have fought many hard battles, and pulled through many long and weary struggles. What a wonderful appreciation and

admiration of one another, all faithful to the core, tried and proven and everlastingly fixed in righteousness. We should now have this appreciation of one another, practice it and thus encourage one another.

These, whose names have been enrolled in heaven, have been as a class chosen in Him from the foundation of the world, and they will all have new names. They will have the name of the Father written in their foreheads, to show they are Jehovah's own, His likeness has been gradually stamped upon their minds so that every thought is in harmony with Him, the name of the New Jerusalem, and the name of the Bridegroom; and then there seems to be implied also a name characteristic of their place in the Body, and of their individual experiences. If we are faithful Jesus will confess us before his Father; but if unfaithful our names will be erased, and another will take our place and have the name which might have been ours.

These angels have been spectators of our course, sympathetic and eager. How they will welcome the visitors home with shouts of heavenly music! They have watched our struggles, sorrowed over our falls, and rejoiced over our victories. We can picture them now watching us. "See that brother over there? What a struggle he is having with that weakness! I wonder if he will win." We can imagine their joy if he wins, and how they would shield their faces if he fails. They see him fall down in the struggle; "but look, he is up again, and determined to fight the harder. Oh, I hope he will win." If there is joy in Heaven over one sinner that repenteth, surely they must with eagerness be watching our course, and when they see us as victors how they will welcome us! Will our struggles then seem to have been worth while? Ah, more than tongue can tell.

The order of meetings, as given in verses 23, 24 is evidently just a list and not intended by the author to be the actual order. For in 1 Thes. 4:16 we are told we will meet our Lord in the air before we are presented to the heavenly Father. It may be we will meet him before any other of the heavenly host, except perhaps as our guardian angel may lead us up to meet our Lord in the air. What a happy and glorious meeting that will be! Can we imagine the joy of seeing our beloved Head and Captain, the one through whom all our blessings have come and with whom of all others we have been most directly in contact, who has led us through all our trials, and has shown his sympathy with us in our sore battles, because he has trodden that way before us and all alone, and he knows its sorrows, its heart aches, its loneliness, its bitterness, its darkness and its death. With what joy and gladness we will meet him, to thank him for his love; and with that joy will he greet us who has bestowed upon us so much care, and now sees the fruit of it all. And as we see those qualities of meekness, gentleness, and love, justice, wisdom, power, and all the other graces shine out in his glorious features, our hearts will thrill with joy and satisfaction and peace, for we

shall be like him seeing him face to face, and we will drink with him that new wine in the kingdom. Then we will fully realize that the:

BLOOD OF THIS MEDIATOR — “Blood of this mediator of the New Covenant indeed speaks far better things for us than did the blood of Abel.”—Abel’s blood cried out for vengeance and justice, but the blood of Jesus speaks of Justice satisfied, and of Love and Power working together to assist us back to the lost fellowship with our heavenly Father. Oh, what thankfulness will fill our hearts to overflowing as we look back over the way and realize that through its dangers, and terrors and loneliness our head has led us all the way to such a wonderful victory. The Love that will fill our being will never, never grow less, but rather increase as the ages roll.

AND TO GOD, THE JUDGE OF ALL — (The order and sense of the Greek words in the text indicates this is the right translation, not “to the Judge, the God of all). His decision of acceptance will be the act of the supreme Judge of the Universe, and will be final. He will search with his all seeing eyes, but these will stand before him, in his presence spotless, without blemish, transparent characters, images of his own Son. And the Judge of all will declare his acceptance by crowning these with the authority and rule of the Millennial Kingdom. This will be the greatest of all our receptions, the grandest experience that is beyond the reach of our imaginations. It is written “Thine eyes shall see the King in his beauty,” not merely with our understanding, as the rest of the world will see him, but in his own abode of heaven with all his glory about him. We have seen beautiful faces of men and women, which delighted us, eyes which expressed love and tender sympathy; we have seen self control and mastery expressed in some faces; in others deep thinking and inventive powers; and other qualities likewise. These have made the face beautiful and majestic. But when we shall see all these qualities in their highest perfection and glory, shining out with brightness in the face of our heavenly Father, beaming down upon us to welcome us, we shall see inexpressible beauty and majesty and tenderness that will send such a thrill of joy and admiration through our whole being as we have never before experienced. It will fill up our cup of joy complete. All the former troubles will pass out of mind. The Father, has through all the ages waited for this moment—“For the Lord hath chosen Zion (Jesus and the Church), he hath desired it for his habitation. This shall be my resting place forever, here will I dwell, for I have desired it.” He too will rejoice. Yes there will be such rejoicing as even heaven has never known.

AND TO THE SPIRITS OF JUST ONES MADE PERFECT — The spirits of just men, the Ancient Worthies, made perfect, who have suffered for the Lord and the truth in ages past. They will know we are there in the heavens, and there will be perfect communication between heaven and these princes. How we will rejoice as we see them get their reward. These will be

majestic characters, and perhaps after the Millennium they may meet us in the heavenly phase of the Kingdom.

(See also Z. '09-343; 282; R.4513; 4476)

12:25 — SEE — Look carefully, take heed, beware (*“blepete”*—present imperative of *“blepo”*)

THAT YE REFUSE NOT — “That ye refuse not the speaker”—the one speaking. (refuse—*“paraiteomai,”* from *“para”*—around, near by, beside one; and *“aiteo”*—ask or beg; hence beg off, aside, refuse, entreat, see verse 19).

FOR IF THEY — “For if they did not escape” (*“exphugo”*—flee out or away from the punishment for not obeying) “refusing” (as they did) “the one speaking on earth” (on Mount Sinai) (speaking—*“chrematidzonta”*—present participle of *“chrematidzo”*—an admonishing or oracle from God) @SECOND PAR = **MUCH MORE** — “How much more we” (shall not escape) “who are turning away from him from (the) Heavens.” — Here we see type and antitype brought into juxtaposition or comparison; the sealing or inauguration of the New Covenant as fulfilling the type of the old. (Exod. 24) Let us be very careful that we give the utmost attention to the voice of the Creator and Father.

12:26 — WHOSE VOICE — (God’s voice in both cases) “then shook the earth; but now hath he promised” (*“epeggeltai”*—perfect middle indicative of *“epangello”*—to announce upon; middle voice—to promise)

SAYING — “Saying yet once more I will shake not the earth only but the heavens also.” Note how the writer calls attention to the fulfillment of the promise.

12:27 — AND THIS — “Now this yet one for all” (*“hapax”*) “signifies” (*“deloi”*—optative present of *“deloo”*—to show manifest, signify) “the removal” (*“metathesis”*—transference, transposition, disestablishment) “of the things being shaken, as of things that have been made, in order that the not shaken things may remain.” (*“meine”*—aorist subjunctive of *“meino”*—remain, stay). The Lord will make a clean sweeping out of every imperfect, selfish, disloyal thing, that nothing may interfere with the work of the new Kingdom.

12:28 — WHEREFORE — (*“Dio”*) “receiving a kingdom immovable” (which cannot be shaken, because built upon and made of righteous materials) “Let us have thankfulness” (*“charin echein”*—to feel grateful, have appreciation). “on account of which let us serve God well-pleasingly with reverent submission” (*“eulabeias”*) “and fear” (*“deous”*—meaning

literally fear. This word occurs nowhere else in the New Testament. Some texts have “*eulabeias kai aidous*”—where the latter means shame or awe. The thought is that of a life and mind in complete harmony with God, submission and loyalty to him.)

12:29 — FOR MOREOVER OUR GOD IS A CONSUMING FIRE — (“*Katana-kiskon*”—from “*kata*”—down; and “*analisko*”—consume, destroy, use up; hence the meaning is utterly to destroy). God’s anger continues to burn now as then against those who resist his influences and directions, and in the background lie all those gracious dealings by which the fire of God’s presence and purity, while it consumes their vanity and sin, becomes to his people the fire of purity and light and love for their enduring citizenship in the Kingdom.

13: — This chapter closes the study known as the Book of Hebrews. The book is a message not understood by the early church, but much needed by the Church in the last days, as some of the very rich food, the strong meat, reserved for the Harvest Message. It helps to furnish a shield against the wild deceptive theories of the last days, mentioned in 1 Tim. 4:1-5; 2 Tim. 3; 2 Thes. 2:9-12.

The thirteenth chapter closes the book with admonitions to hold fast that which they have, and to continue in the faith and the course laid out for the Church by the Father.

13:1 — LET BROTHERLY LOVE CONTINUE — The word for brotherly love here is “*philadelphia*,” the word used in the classics for the love of brothers and sisters for one another, hence family love. In the New Testament it is the mutual love of the Christian brethren, the household of faith. In chapter 10:32-34 we see that the persons addressed have exercised this love in the past, and in chapter 6:10 that they continued to do so. So the writer urges that this love continue and increase. We may wonder why the writer used the word “*philadelphia*,” brotherly love, instead of the word “*agape*,” the highest type of love. This “*agape*” is the love spoken of in 1 Cor. 13 as worthy of our greatest effort to attain. Why then should a family love be urged here? A study of the context through verse 3 shows the reason. The heavenly Father is preparing a new creation, a divine family, and urges us to love each member of that family “with a deep, considerate, sympathetic, understanding love,” which sees the new creature striving for the perfection marked out for us, and is intensely interested in the success of the new creature. Meanwhile this brotherly love makes allowance for the failures of imperfect humanity and strives to encourage the brother or sister to rise above the failures, to make stepping stones instead of stumbling stones out of the difficulties of life. When one goes home, he does not expect scolding and blame, but sympathy and understanding. So we should

exercise these toward every member of the Body of Christ, cover them with a mantle of sympathetic, understanding love.

13:2 — BE NOT FORGETFUL — “Forget not hospitality to strangers” (“*philoxenias*”—love the strangers) (forget—“*epilanthanesthe*”—forget upon; middle voice, present imperative; see “*eklelesthe*”—completely forget out of mind; in Chap. 12:5)

FOR THEREBY — (“*Tautes*”—on account of this) “some have unawares” (“*elathon*”—escape notice; same root verb as above but without any preposition, “*lanthano*”) “entertained” (“*xenisantes*”—entertain, be host to; aorist participle of “*xenidzo*”)

ANGELS — The reference here is to Abraham and Lot. (Gen. 18, 19) So now the Lord’s messengers are his angels, and he that doeth for them because they are the Lord’s will have a commensurate reward. (Matt. 10:40-43) The spirit of sharing, with the thought of helping another out of difficulty or sorrow or blindness, is the spirit of the Father, and often brings surprising and unexpected blessings.

13:3 — REMEMBER — “*Mimneskesthe*”—present participle of “*mimnesko*”—remind, call to mind; middle voice—remember, keep in mind; passive voice-mentioned.

THEM THAT ARE IN BONDS — Literally the captives—“*desmion*.”

AS BOUND WITH THEM — (“*Sundedemonoi*”). If any member of the body suffers all the rest suffer with him, as does also the Head. (See Acts 9:4)

AND — (Remember) “those in distress” (“*kakouchoumenon*”—being ill treated) “as also yourselves being in the body,” that is, bound up with a body with the same capacity for suffering. (the word “body” has no article with it in the Greek.

13:4 — MARRIAGE — “Let marriage” (“*gamos*” is used elsewhere in the New Testament in the sense of a wedding, but here has its ordinary Greek meaning) “be in honor” (held to be honorable) “in all” (in all cases or things, if meaning among all people it would have read “*para pasin*”)

AND THE MARRIAGE BED UNDEFILED — This statement carries an anticipation of condemnation if the bed be defiled, because God is the Judge. God himself had made this arrangement, and when observed in his spirit it is a holy and pure relationship. The test of obedience in Eden was for the very purpose of developing obedience and self-control along these very lines, and would have avoided the horrible consequences of the abuse

of this privilege, as they are now manifested among mankind in the horrible diseases of insanity so prevalent.

13:5 — LET YOUR CONVERSATION — “Let your manner of life” (“*o tropos*”—turn of mind, that is habit of thought and action, manner of conduct) “be void of avarice” (“*aphilarguros*”—not love of money; “*a*”—negative, “*phillia*”—love, affection, “*arguros*”—silver), “being contented” (“*arkoumenoi*,” present middle participle of “*arkeo*”—to ward off (properly); by implication to avail, be satisfactory, suffice). Paul usually couples this thought with filthy desire, filthy lucre, both of them incompatible with the kingdom of God. This is often hard to practice as we see other men obtaining desirable things in life; but the facts are plainer to us if we remember that we have now and in the future will possess forever the greatest riches and most wonderful and desirable privileges which earth contains, in the fellowship and companionship of our heavenly Father, and under His wise direction we are learning to be worthy of the use of the All Things which are ours, but which we are privileged to keep from grasping till our Heavenly Father in his wisdom gives them to us in the resurrection morning. “All things are yours and ye are Christ’s and Christ is God’s; whether Paul or Apollos or Cephas or the world or life or death or things present or things to come, all our yours.” (1 Cor. 3:21-23)

WITH SUCH THINGS — “With the present things” (Here again is the word “*parousin*,” here the present participle of “*paremi*,” of which we have the noun “*parousia*,” which by its very derivation means presence. See note in Roth. appendix).

FOR HE — “For himself hath said I would not leave thee, no no I would not forsake thee” (aorist subjunctive of both verbs, “*anho*” of “*anhiemi*”—let up, slacken, desist, desert, leave; and “*egkatalipo*” of “*egkataleipo*”—leave behind and in some place, desert, abandon.) (Deut. 31:6) This is a very emphatic assurance, and should leave no doubt in our minds.

13:6 — SO THAT — “So that being confident” (“*tharrountas*”—accusative plural of present participle active of “*tharreo*”—exercise courage, have confidence) “we say” (not can say or may say, both of which weaken the confidence expressed) “the Lord is to me a helper” (“*boethos*”—a one giving announcing help or aid, a rescuer; from “*boe*”—a cry or for announcing help or assistance, and “*theo*”—run; hence “*boethos*”—one who responds quickly to a cry for aid, a rescuer). “And I will not fear. What shall man do to me?” (not—I will not fear what man shall do unto me). He that is for us is more than all they that be against us. “He that toucheth you toucheth the apple of his eye.” (Zech. 2:8) God’s care over his Church is often mentioned in the Scriptures as indicating that she is of the utmost importance. In Isaiah 49:14-17 “Can a woman forget her suckling child that

she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold I have graven thee on the palms of my hands (showing that he could do nothing without being reminded first of her interests), thy walls (provision for care and protection) are continually before me."

13:7 — REMEMBER — "*Mnemoneuo*"—to exercise the mind, differing from "*mimnesco*" which means to remind another; in the middle voice remind oneself, remember; and "*mnaomai*" means to recall to mind, or bear in mind through the idea of fixing in the mind. Here the verb is "*mnemoneuo*," and the form "*mnemoneuete*," present imperative.

THEM WHICH — "Your leaders" (elders in the faith) "who" (the kind which, "*hotines*") "spoke" ("*elalesan*," aorist indicative active of "*laleo*") "to you the word of God" (the aorist indicates that the speaking was over, and numbers these leaders with those of chapter 2:3, who heard the Lord. The expression is the usual one with Luke.)

WHOSE FAITH — "Of whom surveying" ("*anatheorountes*" from "*ana*"—again (in compounds) and "*theoreo*"—examine, literally be a spectator of, discern; hence examine intently from one end to the other. Another word "*theaomai*" means to look closely at.) "the termination" (or result. "*Ekbasin*"—literally the going out, or exit; usually meaning their death; but rendered by some "the result or outcome") "of the conduct" (or behavior, "*anastrophes*" from "*anastrepho*"—overturn, or return; busy oneself; remain, live; hence here their life or conduct, conversation, behavior); "imitate" ("*mimeomai*" the verb, "*mimeisthe*," present imperative, imitate, copy) "their faith." — Note the stress upon their faith, their trust in God. the next verse sums up their faith, and expresses it in the form of a proverb or saying.

13:8 — JESUS CHRIST — "Jesus Christ, Yesterday" ("*echthes*") "and today" ("*semeron*") "the same and into the ages" ("*eis tous aionas*"). — It was Christ whom they preached, these "*hegoumenoi*" (leaders) and Christ who supported them unto the end, and with regard to you he remains still the same, be not then carried away by various strange doctrines, as mentioned in the next verse. Observe the name and title JESUS CHRIST, not common with our writer, used again in verse 21, where he wishes to give a solemn fullness to Jesus title. We sometimes fail, but He abideth faithful. Let us get this fact written into our very beings, into every thought, word and deed, into every impulse and motive, so that it is become second nature for us, our habitual feeling—that no matter what happens, Jesus and our Heavenly Father remain faithful, and will never fail us in our hour of need.

13:9 — (See also Z. '09-344; R.4514)

BE NOT CARRIED — “Be not carried away” (out of the right course, as in Eph. 4:14. Do not get too excited over some new idea presented to you, but meet it soberly and thoughtfully, and carefully; because your life depends upon keeping close to the Master, Jesus Christ) “by various” (“*poikilais*”—motley, varicolored, not pure white, clean and righteous, varying from the tone and temperament and coloring of the Truth. “My sheep know my voice.” Do we? Have we become so familiar with the Truth that we can easily detect the false? “If thou take forth the precious from the vile, then thou shalt be as my mouth” Jer. 15:19)

AND STRANGE — “*Xenais*”—not only unfamiliar but of a different brand and spirit from the Truth, foreign.

DOCTRINES — Or teachings, “*didachais*”—from “*didascho*”—teach, instruct. Such teachings have self, or ambition, or newness in the background, not the humble spirit of the Master. The danger is so great and the traps are so cleverly concealed, that we need to keep humble and very close to the Master, and wind the Truth about our minds and hearts and lives.

The reference, judging from what follows below, is to the Judaizing teachings of many, that all the regulations of the Law Covenant about meats and how and when and where they were to be eaten were binding on the Christian. In the early Church the warning of the apostles were often against the teachings of false brethren seeking to bring them back into bondage. Today all the wiles of Satan are still at work to draw our attention away from the Truth into other teachings. See Col. 2:18-23. We need the Helmet on, the knowledge of the Truth as well as the other parts of the armor. The Lord’s table is provided with abundance of Spiritual food, the full harvest message, and upon that as a foundation and basis, the Scriptures are opening more fully to our understanding. But whatever does not line up with the Harvest Message, turns out to be a snare and delusion.

FOR IT IS — “For it is good” (an excellent thing) “that the heart” (affections, the loves that we extend toward other persons or things) “be established by grace” (“*bebaiousythai*”—present passive infinitive of “*bebaioo*”—establish; from “*bebaios*”—firm, (through the idea of basality), solid, as a foundation). That is, the affections should be rooted and grounded in the Love of God, in the thing that God loves, so that not only is there perfect harmony with Him, but continual fellowship. “Because he hath SET his love upon me” (Psa. 91:14), “Set your affections on things above, where Christ sitteth on the right hand of God.” (Col. 3:1, 2) By means of this walking and living in the Spirit the affections become fixed in the ways of life and truth, crystalized in righteousness.

NOT WITH — “And not with meats” (*“bromasin”*—foods; especially the rules and regulations of the Jewish Law Covenant, concerning what might be eaten and where, Lev. 11, especially vss. 44, 45; Acts 15:29). The Christian life is more than meat, even as the care of the body is more than just the raiment. The affections, ideals, joys, and ambitions of life must not be set on these things “in which things” (*“hois”*) “they who walked” (*“peripate—santes”*—practiced the teachings, conformed their conduct with—literally to walk around, or at large) “were not benefitted” (or profited, *“ophelethesan,”* passive aorist of *“opheileo”*—be under obligation to, ought, should, must; from *“ophelos”*—profit, benefit, advantage). Because none could keep the Law perfectly no one could gain the desired end, perfect life, or the wiping out of sin, but were still left under bondage. The phrase *“didas. . . kaisparapheresthe”* must refer not merely to meats offered in sacrifice, but to doctrines in which there was perplexity, variations from the truth and its spirit, concerning clean and unclean foods. In the other passages where *“bromata”* occurs with this reference, it is used not merely in the concrete (definite, such as meats), but in the abstract or general (such as foods) in the whole department or subject of *“bromata.”* The argument seems to be that the Christian’s hope and life are not based on the regulations of the Law, but on the grace or favor of God, provided through the merit of our Redeemer’s sacrifice. But as we need to be careful with the natural foods so we need to be careful about the spiritual food for the new creature.

13:10 — WE HAVE AN ALTAR — Place of sacrifice related to Christ and his ransom sacrifice for all, the teachings of true Christianity are based on it. The Greek word for altar is *“thusiasterion”*—place of sacrifice by burning.

WHEREOF — “Of which to eat” *“phagein,”* infinitive of *“phago”* or *“esthio”*—to eat, used only in certain tenses, in the rest *“edo”* is used) “they have not privileges” (*“exousian”* has the thought of ability; from *“exesti”*—privilege, competency, mastery, delegated influence). They do not have the privilege because they have not complied with the conditions of consecration to the Lord through Christ.

WHICH — “Who serve the tabernacle,” that is the Jewish priests. They have not accepted Jesus as their Redeemer, and cannot partake. The antitype of the Brazen Altar. See Jesus’ words in John 6:47-58. This verse still is discussing the food proposition as in the previous verse.

13:11 — FOR THE BODIES — “For of those animals” (*“dzoon”*—live thing, animal, beast. The word is the neuter of a derivative of *“dzao”*—to live). “Of which the blood is brought into the (most) Holy by the high priest, of these the bodies are consumed by fire” (*“katakaietai”*—burned down, consumed) “outside” (*“exo”*) “the camp.” (*“paremboles”*—a throwing in beside, a camp, barracks, encampment). The camp refers to the wilderness

encampment, later replaced by the walls of Jerusalem; so that “*exo tes pules*” below answers to it.

Those sacrifices of which the priests did eat are: (1) The sin offering of the rulers (male kid). sin-offering of the common people (female kid or lamb), (Lev. 4:22,23) (see chapter 6 about eating or not eating the sacrifice). (2) dove of the poor man. Lev. 5:9; (3) Trespass offering. Lev. 7:7; (4) The skin of the whole burnt offering, Lev. 7:8; (5) The wave breast and heave shoulder of the peace offering. Lev. 7:34; (6) Wave offering of the feast of weeks, entire. Lev. 2:12-16. Those of which they did not partake:- (1) Sin offering of the High Priest for himself, Lev. 4:5-7; (2) Sin offering for sins of ignorance of the whole congregation, Lev. 6:16-21; compare Num. 15:24, 2; (3) Sin offering of the High Priest and people on the Day of Atonement. Lev. 16:27; Lev. 6:30. The last reference is the one referred to here probably.

13:12 — WHEREFORE — (“*Dio*”) (as being the antitype of the sin offering (bullock) on the Day of Atonement) “Jesus also, that he might sanctify” (“*agiase*”—present subjunctive of “*agaidzo*”) “the people through his own blood suffered without” (outside) “the gate” (of Jerusalem).

13:13 — (See also *Z. '10-150; R.4607*)

SO NOW — “*Toinun*,” commonly second or last in Greek sentences but in later writers, as in the *Septuagint*, is put first. As the blood of the goat was treated just like that of the bullock in the type, so in the antitype the Church follows in the footsteps of the Master.

LET US — “Let us go forth to Him outside the Gate or Camp.” (as outcasts from the Jewish people.)

BEARING HIS REPROACH — “*Oneidismōn*”—contumely, reproach, frown; from “*oneididzo*”—to defame, rail, chide, taunt). It was these two verses which threw the light on the Tabernacle types and enabled Brother Russell to write the Tabernacle Shadows. See reprints page 3824, second col. paragraphs 3,4. They made it clear that the bullock offered on the Day of Atonement for the sins of Aaron and his household, represented Jesus’ humanity; and the goat which was for the sins of the people represented the humanity of the Church, justified by the merit of Jesus, and filling up that which is behind of the afflictions of the Christ.

13:14 — FOR — (The reason why such going forth is necessary) “here we have not” (on earth) (“*here*”—“*hode*”—in this same spot, here hither; an adverb from “*hode*”—here) “an abiding city” (one we belong to, our home city or government), “but” (“*alia*”—differently, contrariwise) “we seek for”

(“*epidzetoumen*”) “that which is to come” (the coming, or intended, or expected one) (“*mellousan*”).

13:15 — BY HIM — “Through him” (placed first, as carrying the emphasis, not by means of the Jewish ritual observance) “therefore” (“*oun*,” this “*oun*” gathers its inference from the whole argument, verses 10-14) “let us offer up” (“*anapheromen*,” present subjunctive active of “*anaphero*”—to carry or bring up as an offering) “the sacrifice of praise” (“*thusian ainoseos*” is the term for a thank offering in the Law; Lev. 7:12 *Septuagint*) (“*ainesis*”—a thank offering, a praising).

CONTINUALLY — (“*Dia pantos*,” not merely at fixed days and season, as the Levitical sacrifices, but all through our lives). “To the God, that is” (“*toutestin*” contraction of “*toutos esti*,” that is) “the fruit” (“*karfpon*”—fruit, as plucked) “of lips” (“*cheileon*”—a lip, as a pouring place, a shore). In Hosea 14:3 we read “We will render the calves of our lips,” we will account our lips as calves for a sacrifice. The fruit of the lips is expressed in the next words to be a good confession to God.

GIVING THANKS — “Confessing to his name” (confessing—“*homologounton*”—to assent, covenant, acknowledge). Where the heart is full the lips must utter it and a heart full of appreciation and thanksgiving must express its praise to God.

13:16 — BUT — (The fruit of the lips is not the only sacrifice. God must be praised not only with the lips, but with the whole life) “of well doings” (“*eupoiias*”) “and communications” (“*koinonias*”—sharing in common, distributing, fellowship) “be not forgetful” (“*epilanthanesthe*”—forget not upon, present imperative middle), “for with such sacrifices God is well pleased” (“*euarestetai*,” present indicative passive of “*euaresteo*”—fully gratifies; from “*euarestos*”—fully agreeable). Practical Christianity is the proof of the sincerity of our professions. Works are necessary to prove our faith, also to gain wisdom and efficiency by practice.

13:17 — Concluding exhortations and notices.

OBEY THEM — “Be obedient” (“*peithesthe*”—obey, believe, trust, convince) “to your leaders, and be subject to them” (“*hupeikete*”—surrender, submit; from “*huper*”—beneath, under; and “*peitko*”—to yield, be weak). Obey in the regular course of your habits, guided by them, persuaded that their rule is right; submit where that rule interferes with your own will. “*peithesthai*” has more or free following, while “*hupeiko*” of dutiful yielding.

FOR THEM — (On their part) “keep watch” (“*agrupnousin*,” present indicative active of “*agrupneo*,” from “*a*”—negative, and

“*hupnos*”—sleep; perhaps from “*huper*”—under; hence to sleep not, keep awake, watch) “on behalf of” (“*huper*”—under) “your souls, as having to give account” (“*apodosontes*,” future participle of “*apodimomi*”—to give of, or away, or in return; “*logon*”—speech, report).

THAT THEY — “So that with joy” (“*charas*”) “they may do this” (“*poiosin*”—present subjunctive of “*poieo*”—to do, or make) “and not lamenting” (“*stenadzontes*,” present participle of “*stenadzo*”—make or be in straits, sigh, murmur, groan, pray audibly, (over your disobedience); “for this” (is) “unprofitable” (“*alusiteles*,” from “*a*” not, and “*luo*”—loose, or “*lusi*”—a loosening, and “*teleo*”—to end—hence does not answer the purpose, is not advantageous) “to you” (a similar expression is found in Luke 17:2). The exhortation is like Paul in its spirit, and like Luke in the expression. As the exhortations continue expressions like those of Luke and Paul mingle together. How sad such a grievous report would be—neglected opportunities, lack of appreciation of God’s loving patience and abundant provision, a blind clinging to illusive shadows. “Reprobate silver shall men call them, because the Lord hath rejected them.” (Jer. 6:30)

13:18 — PRAY FOR US — “*Proseuchesthe*”—wish well before (the throne of grace) for us, on our behalf. Present imperative, middle, of “*proseuchomai*”—to pray to God, supplicate. “*euchomai*” itself means to pray to God. The addition of “*pros*”—toward, for, in behalf of, would indicate a special supplication. The statement shows the humility of the writer, in realizing his need for the prayers of others of the Church at the Throne of Grace.

FOR WE — “For we are persuaded that we have a good conscience” (“*suneidesin*”—a seeing together, or mutual understanding, co-perception, moral conscience; noun formed from “*suneido*”—to understand or become aware of, see completely) (we are persuaded is “*perpoithamen*” (in *Diag.*, but *Dean Alford* has “*peithometha*,” which is St. Luke’s way of speaking) see Acts 26:26 “*peithomai*.” St. Paul’s is “*pepoitha*” as in Gal. 5:10. “I have confidence,” optative; and Phil. 2:24 “*pepoithos*,” the older perfect passive; and Phil. 2:24 “*pepoitha*”) “wishing” (“*thelontes*”—wishing, an active determination; while “*boulomai*,” the middle voice of a primitive verb meaning “to will” is a passive acquiescence) “in all things to behave ourselves” (“*anastrephesthai*,” present middle infinitive of “*anastrepho*”—to overturn, or return, by implication to busy oneself, behave, conduct oneself) “with seemliness.” (“*chalos*”—well, properly). How carefully the saints of the Lord should walk, seeing we represent Him before the world, and before the Church.

13:19 — BUT I BESEECH — “But the more superabundantly” (“*perissotheros*”—see chapter 6:17) “I exhort” (“*parakalo*”—call near or close, as if for a confidential talk, entreat, exhort)

TO DO THIS — (“*Poiesai*”—aorist infinitive active of “*poieo*”—to do, or make) “in order that (“*hina*”) “the sooner” (“*taxion*”—neuter singular comparative of “*taxus*”—swift, ready, soon) “I may be restored to you” (“*apokatastatho*”—literally “put down again upon,” restore, replace, reconstitute; present subjunctive of “*apokathistemi*.” (See Philemon 22) The author or writer in prison longs to get back into the service again.

13:20 — (See also Z. '09-311; R.4494)

The solemn concluding prayer.

NOW THE GOD OF PEACE — “But the God of peace”—here the writer brings in the thought of peace as a parting wish and exhortation. (See John 14:27)

WHO BROUGHT UP FROM THE DEAD — Literally the one having brought up. This is the only place in the Epistle where the author mentions the resurrection. Everywhere else he lifts his eyes out of the depths of humiliation, passing over all that is intermediate to the highest point of His exaltation.

THAT GREAT SHEPHERD — “The shepherd, the great one, of the sheep”—“*probaton*”—literally which walks forward, a sheep. Jesus is called the Chief Shepherd in 1 Pet. 5:14. He became the Great or Chief Shepherd by giving his life for the sheep and thus proved his worthiness to be entrusted with their care. The sheep here are the Church as in John 10.

THROUGH THE BLOOD — “In the blood of the everlasting covenant”— This is the New Covenant, which will be sealed by His blood when it is applied for the world of mankind. It is everlasting in that its benefits will be eternal both of life and of blessing. (“*en*” has the thought of “in accordance with the covenant,” which involved the promise to raise him again from the dead.)

EVEN OUR LORD JESUS — This certifies and completes the whole sentence or statement as regards the covenant, the blood and Jesus.

13:21 — MAKE YOU PERFECT — “*Katartidzo*,” the form here is “*katartisai*,” the aorist optative, from “*kata*”—down, and “*artios*”—fresh, complete, finished, perfect; from “*arti*”—just now, through the idea of suspension, from “*hairō*”—to raise. The *Diaglott* translates this “knit you together,” for the word has in it the thought of joining together.

IN EVERY GOOD WORK — “In every good work, towards the doing of his will”—the doing of “*poiesai*,” aorist infinitive; the expression here is in the final sense, not to the habit of doing, though that is also an aim, but to

the having done, that is the accomplishing, hence to the completion of His will concerning you.

WORKING IN YOU — “Accomplishing in you” (*“poion,”* present participle, doing) “that is well pleasing” (literally the well pleasing thing) “in his sight” (before the face of, *“enopion,”*) (in the Father’s sight) “through Jesus Christ.” This is very like Paul’s prayer in Phil. 1:9, 10; and Col. 1:9, 10. It is God that worketh in you, both to will and to do of his good pleasure. (Phil. 2:13)

TO WHOM — “To whom” (the Father) “be the Glory” (for all these wondrous favors) “into the ages of the ages. Amen.” What a complete and fully developed wish or prayer!

13:22 — AND I BESEECH — “But I beseech” (*“parakalo”*—call near, invite, invoke, implore) “you brethren, endure” (*“anechesthe”*—to hold up, bear, endure) “the word of the exhortation” (*“para—kleseos”*—comfort, cheer, strengthening beside. From what follows, this refers to the whole epistle. It is like Luke’s expression in Acts 13:15.

FOR — “For indeed also” (besides other reasons there is this one) “in a few words” (*“dia bracheon”*—through or by short) “I have written” (*“episteila”*—aorist indicative of *“epistello,”* used by writers. Paul frequently uses *“egrapha.”* Elsewhere in the New Testament *“episteila”* is peculiar to Luke, as in Acts 15:20; 21:25. It means to communicate by letter) “to you.”

13:23 — (See also Z. ’09-134; R.4386)

KNOW — (*“Ginoskete”*—imperative) “that our brother Timothy has been set at liberty” (*“apolelumenon”*—perfect middle participle of *“apolue”*—set free, liberated, dismissed. There is quite a disagreement among commentators as to whether this means from prison, or from some other hindrance. But the natural understanding would be from prison.) “with who if he come I will see you.”

13:24 — SALUTE — “Greet” (*“aspadzomai,”* the form here is the imperative *“aspasastghe”* to enfold in the arms, salute, welcome, receive to intimate relationship, from *“a”* and *“spao”*—to draw out.) “All the leading ones” (*“hegoumenous,”* present participle of *“hegeomai”*—lead, command) “and all the Holy ones. They of Italy salute you.” —Even as we now send the greetings of an ecclesia to another ecclesia.

13:25 — GRACE — “The grace” (God’s favor and loving care) “be with all of you” (*“panton humon”*—all of our individually; *“humon panton”* would be the expression meaning the whole church as a body.) “Amen.”

This is Paul's token in every Epistle he wrote, see 2 Thes. 3:17. And so is proof that Paul wrote the book of Hebrews. No epistle of other apostles so ends, except Revelation and it would be all right for John to use it after Paul was dead."

JAMES

1:1 — JAMES — See Acts 12:17.

1:2 — COUNT IT ALL JOY — Rejoice. Our joy is largely dependent on our study of the word and our knowledge of the precious promises contained therein for those who overcome. Temptations may overtake these followers of Christ into which they will fall as a snare. As for an army traps are set by the enemy so the great adversary sets traps and snares for us. He endeavours to misguide our minds and lead us away from proper conceptions of truth and righteousness. We should be very careful to avoid his snares. Yet in spite of diligence we may fall into a trap. Not that we are to rejoice when we fall into sin when tempted but we may rejoice if we find ourselves suddenly precipitated into temptation. Temptation is not sin. If we could but keep in mind that every temptation, every trial, every persecution in life permitted to come upon us who have made the covenant of sacrifice with our Lord, is intended to prove us, to test our love, to see whether or not our characters are fixed, rooted and grounded in righteousness and built up in love, it would put all these trials, difficulties and temptations in a new light before us and greatly assist us in fighting the good fight of faith and overcoming.

When we find ourselves suddenly in temptation, we should say: "If by these trials the Lord is proving my love and devotion to Him, then however trifling or important they may be, I will diligently use them as good opportunities to prove to my Lord the fullness of my love and devotion to him and his cause. I must fight a good fight against this thing." Thus viewed and met we can rejoice in every such experience, every trial will prove a blessing, for we shall first of all have an opportunity to show the Lord that we will endure, and not compromise his cause or our own position as his servants. We can rejoice also because we know that under such trials our characters will make advance toward crystalization, if we overcome. And the Lord will not let us fall into any temptation which he would not cause to work out for our blessing if we are wholly loyal. As some substances are short and brittle and some have fibre, strength and endurance. The Lord chooses for himself such characters as have the strong enduring qualities—fortitude, patience, long suffering. Some there are who walk close to the Lord, who will not be driven away from him by any of the arts

or wiles of the Adversary. They are such as are at heart fully the Lord's, not their own, they follow wherever the Lord may lead because they have no will but the Lord's. These will follow the Lord in the narrow way of trial, discipline and testing during the present life and by and by they will walk with him in white. Let us rejoice if our trials have made us humbler, stronger in character and more humble and Christlike, more aware of our blemishes and imperfections, more watchful and earnest in our endeavors to correct them so far as possible.

Even the conflicts where we have had only partial victory may have resulted in blessings to us. Even in those experiences where we have suffered absolute failure, there may be, through the humiliation and pain of defeat, a strengthening of our character, a firm determination for greater watchfulness in that direction, and a more fervent prayer for the Lord's sustaining grace, the need of which has been more deeply impressed on our hearts. Thus even failures may become stepping stones by which we rise toward God and heaven. If therefore the Lord's people find themselves involved in temptations, instead of feeling downcast they are to rejoice and say, "These are evidences that the Lord is preparing me for a place in the Kingdom."

FALL — We are to count it all joy when we fall into temptations, not when we walk into them. We are not to seek temptations. In our own fallen condition and that of those around us, with the adversary alert to harm us, we know there will be plenty of temptations that come through negligence and are not to be disesteemed. Some of our greatest lessons in carefulness have resulted from the effect of our own carelessness. These trials are intended to develop in us patience, that this quality may be deeply ingrained. We are building character for all eternity and patience could not be thus developed and maintained except by repeated difficulties, tests—by our resolving again and again to be stronger and firmer in building the character likeness of our Heavenly Father and Jesus. (Z. '14-149-150; R.5459, 5460)

1:4 — PATIENCE — "*Hupomone*" = cheerful or patient endurance, constancy. There are two Greek words for patience, this one, the stronger and another—*makrothumia* = long animity, long-spiritedness. This latter corresponds to our common thought of patience, long-suffering. But the former has fuller and deeper meaning—the enduring of evil in a cheerful hopeful manner. It represents therefore an element of character and not merely a temporary restraint; a development of heart and character which shows itself in endurance of wrong or affliction with contentment, without rebellion of will, with full acquiescence in the Divine wisdom and love, which, while permitting evils, has promised to make them all work for our good, and overthrow them in due time. "Let patient endurance perfect her work," proving not only that you have the character, love, demanded in the race, but that you have love as an element of character, fixed, immovable,

unchangeable. This grace smooths the way for every other Christian grace, because all must be acquired under the process of patient and continual self-discipline. Not a step of progress can be gained without this grace of patience, and not one of the graces more beautifully adorns the Christian character, or wins the approval of the world's conscience, or glorifies the God of all grace whose truth inspires it. It is enduring meekness, striving to stem the tide of human weakness, and endeavouring with painstaking care to attain to the divine likeness. It is slow to wrath and plenteous in mercy, quick to perceive the paths of righteousness and prompt to walk in them; mindful of its own imperfections and sympathetic with the imperfections and shortcomings of others. See also Titus 2:2; 2 Tim. 3:10; Matt. 13:21; Heb. 10:36; Luke 8:11-15; Luke 21:19; Heb. 12:1; Rev. 3:10. (*Z.'11-408, 409; R.4910*)

1:12 — BLESSED — The word blessed does not of course always suggest a happy condition as to the feelings of emotions but rather relates to the outcome. It is here used in connection with the results of trial to the Christian. The child of God who wins the crown of life will be very highly favored or blessed of God; then whatever conduces to this end is a very great blessing even though it cause much pain in the flesh. (*Z.'14-214; R.5499*)

THE MAN THAT ENDURETH — Evidently the thought is not the enduring of one temptation for one or many times. Even the world must endure trials. The reference is to retaining permanently the attitude of patient endurance and faithfulness when tempted, of remaining true to God under temptation and stress. Temptations come from a variety of sources. They may come from friends who may tempt us to live a life of more or less self indulgence, to relax in a measure our fidelity to God. The enticements of wealth or worldly society, a natural love of ease and disinclination of the flesh to endure hardness—any or all of these may prove strong—subtle temptations to the Christian.

If we love the Lord supremely, that love will become the chief impulse of our lives. Our one aim will be that we may glorify God in our minds and bodies which are His. We know that there are things which are displeasing to God, and if we love Him we will seek to keep His commandments. The child of God might fail once, or he might fail repeatedly along the same line, until in deep humiliation and anguish of soul because of his continued manifestation of the same weakness, he would be led to cry out with strong crying and tears to the Lord and his pain and distress of heart might so impress upon him his need of greater watchfulness along that line that he would become strengthened for further attacks of the same nature and thus be enabled to gain the victory over his besetment, his special weakness. (*Z.'14-214; R.5499*)

TEMPTATION — It is when these selfish desires, being unrepulsed, have gradually grown stronger and stronger that as here suggested they conceive and bring forth to fruition, where they actually have life. Then the course is longer or shorter, according to the individual and to circumstances, but the tendency of a desire that has conceived is to bring forth—to have the desire or ambition or envy reach a consummation and such is always sin. Such sin, continued in, unrepented of, cherished, would surely lead on to death, the second death. How important then it is that we keep a close watch upon the desires of our hearts, for out of the heart are the issues of life; the good sentiments conceiving and bringing forth good deeds and proper conduct, and also the bad desires, envyings and ambitions which lead us away from God. (*Z. '07-27; R.3928*)

FOR WHEN HE IS TRIED — While we never shall reach the point of perfection in the flesh, nevertheless this power to endure temptation should become more marked every day, as the New Creature remains loyal, still resisting and striving still harder to resist and be true to the Lord in thought, word and deed. Blessed is the man who shall endure—time after time, day after day—thus proving his faithfulness and obedience to God. For when that man is tried, when the trial time is over, when God has seen that he has fully demonstrated his loyalty, then when God's due time has come that tried and proven one shall receive the crown of life. (*Z. '14-214; R.5499*)

HE SHALL RECEIVE THE CROWN OF LIFE — This is another way of saying “the reward of life” and this life is on the highest plane. The Apostle speaks of this same crown as the “crown of Righteousness” (2 Tim. 4:8); “crown of glory.” (1 Pet. 5:4) The crown of life to be given to the more than conquerors is a very special kind of life—immortality, the very highest kind of life possible, the crown or pinnacle of all life.

There will be a crown of life in the next age also—perfect human life—as the result of obedience to the tests and trials of that time. These tests will differ in many respects from the trials and difficulties of the Church at the present time. They will be much less crucial; for then the temptations to sin from without will be removed, and bodily and mental uplifting and assistance granted, which will make their trial a more favorable one.

If these favored children of the Heavenly King could always keep in mind the fact that every trial and testing, every persecution and difficulty, permitted to come upon those who have made the Covenant of Sacrifice with the Lord is designed to develop them, to prove and test their love, to demonstrate whether or not their characters are fixed, rooted and grounded in righteousness, it would set all their painful experiences and temptations in a new light, and would be a great assistance to them in fighting the good fight of faith successfully. For if by these trials and tribulations the Lord is proving our love and devotion to Him, then whatever they may be, great or

small, we should diligently use them as opportunities to demonstrate to our Lord the fullness by which we may rise day by day to greater heights of spiritual attainment, being changed into the likeness of our Master. (Jas. 1:2-4; 1 Pet. 1:6-8) (*Z. '14-214; R.5499; see also Z. '15-150; R.5688*)

1:15 — BRINGETH FORTH DEATH — Here we have a suggestion of the insidious character of sin. It does not stalk about openly in its horrible aspect, rather it starts in desire. It is prompted by selfishness of some kind, either in envy as in Cain's case, or in ambition as Satan's case. Small, refined, insidious are the beginnings of such desires with no suggestion whatever of disloyalty to God or murder to our fellows. (*Z. '07-27; R.3928*) See also note on "temptation" vs. 12.

1:18 — THE WORD OF TRUTH — The begetting power is the "word." Through this word God operates in us first of all, and if we respond to the drawing we shall be brought into relations with Christ through faith. Recognizing him as the great sin bearer, as the great Advocate who is willing to appropriate a share of his merit to us and thus to justify us from Adamic sin and fleshly weaknesses which we do not approve any longer. Convinced by the Word that all unrighteousness is sin and desiring to be in accord with God and righteousness, his Word tells us that all who wish to become fully his now and who would receive the invitation to become members of the Body of Christ, may "present their bodies . . ." When we do this, our Lord Jesus, as Advocate imputes his merit to us and we are accepted of the Father. This acceptance is indicated by the impartation of the Holy Spirit and we now are begotten. (*Z. '10-165; R.4614*)

2:5 — WHICH HE HATH PROMISED TO THEM THAT LOVE HIM? —
The qualities of humility and submission to the divine will in fullest obedience are rare amongst men and different from the general idea. Hence many of the noble of this world are not acceptable among the Lord's elect, while many of the ignoble, yea some of the mean things of this world God does accept as his children and pupils in the school of Christ to be prepared for future glory, honor, and immortality.

3:1 — THE GREATER CONDEMNATION — Little men, like little ships with broad sails are in great danger of being capsized if too strong a wind of popularity blow upon them.

3:2 — IF ANY MAN OFFEND NOT IN WORD — We cannot estimate this. Whoever sees that anarchy is the most dreadful terror confronting a civilization must realize the wisdom of reasonable restraints upon his own tongue and upon the tongues of others. (*N-4-10-10*)

3:5 — AND BOASTETH GREAT THINGS — It may scatter kind words that will never die, but go on blessing the living and through them the yet

unborn. Or “full of deadly poison” it may scatter poisonous seeds of thought to embitter the lives of some and blight and crush the lives of others. (F407)

3:14 — IN YOUR HEARTS — If we have these things in our hearts, let us not deceive ourselves, and claim that we have the Holy Spirit, when really we have the spirit of Satan. But get to work and cleanse ourselves.

AND LIE NOT AGAINST THE TRUTH — Either to himself or to others. Let him not thus put light for darkness and darkness for light. (F408)
The Spirit of Satan for the Spirit of the anointed.

3:15 — THIS WISDOM — The golden rule would surely settle this disposition to gossip about others and their affairs. What slanderer wishes to be slandered? What gossip wishes to have his matters, difficulties, weaknesses, discussed publicly or confidentially. The world has little else to talk about than gossip and scandal, but the New Creation should preferably be dumb until the love and plan of God have furnished them with the theme of which the angels sang. (F407)

For shame that the weaknesses and faults of brethren or others should be exposed before the world. For shame that pity and sympathy did not at once advance to speak a word in their defense, if too late to spread over their faults a mantle of love to hide them entirely. See John 8:7. Shame! that any of the Lord’s people should so overlook the Lord’s instruction—“speak evil of no man,” and that any but the merest babes and novices in the love of love should so misunderstand his message—that any without the most indubitable proofs at the mouth of two or three witnesses, and then reluctantly, should ever believe evil against a brother or sister or neighbor, much less to repeat it—to slander him on suspicion or hearsay. (F405, 407)

3:16 — FOR WHERE ENVYING AND STRIFE IS — An unclean, only partially sanctified condition of heart. If these weeds of the old nature are permitted to grow they will not only be noxious but will gradually crowd out and kill out all the beautiful flowers and graces of the Spirit. (F409)

4:4 — THEREFORE WILL BE A FRIEND OF THE WORLD IS THE ENEMY OF GOD —The love of the world mentioned here is the love of its fellowship, which implies the partaking of its spirit, its aims, ambitions, hopes and its methods of pursuing them. We are not to love the present order and arrangement, nor the things that are part and parcel of it, identified with it. Politics, for example, is so interlaced with evil things that it would be practically impossible for him to engage in it without compromising his relationship with God. In former times no one could associate very much with the world unless he were more or less in politics; therefore it would mean being in accord with sinful practices, directly or indirectly. A man in politics forgets his conscience. Recognize the things of

the world in general as being in opposition to the things of God, and not sympathize with the chicanery and methods of Satan. (Z. '11-56; R.4765)
See 1 John 3:15; John 15:19)

4:5 — THE SPIRIT THAT DWELLETH IN US LUSTETH TO ENVY? —

Diag.: “Do you suppose that the Scripture speaks falsely? (when it warns us against the deceitfulness of the human heart, that our sin in our flesh will overthrow us if we do not fight it). Does the Spirit (God’s Holy Spirit) that dwelleth in us (the Church) strongly incline to envy? (Of course not—these are the works of the flesh and the devil, not of the Lord’s Spirit.)”

4:8 — YE DOUBLE MINDED — The battle for right, for truth will wax hotter and hotter. Those unwilling to trust the Lord and those who are self-confident might about as well surrender now as any other time. Be assured that only the faithful and the courageous overcomers will stand the testing of the evil day. But this will not discourage us if we will trust in the gracious promises of our Lord that greater is he that is for us than all they that be against us. (Z. '10-4; R.4540)

5:3 — HEAPED TREASURE TOGETHER — Referring to the present day and its wonderful heaping together of riches.

5:4 — LABOURERS — Farmers.

WHICH IS OF YOU KEPT BACK BY FRAUD — The fraud is the demonitization of silver, which compels the growers of wheat and cotton and rice, who must raise these products in competition with countries doing business on a silver basis, to sell their products at depreciated silver. Their land, implement, clothing, labor and interest on mortgages has to be paid for in enhanced gold. If they receive pay in silver and pay out the same sum in gold they lose just half when gold is double the value of silver.

HAVE REAPED AND ENTERED INTO THE EARS OF THE LORD

—The farmers’ cry that the reward of his toil is kept back by fraud. The Lord hears the prayer of the world collectively but not individually, for they are dead in his sight.

5:5 — AS IN A DAY OF SLAUGHTER — Two classes benefit by this fraud:
1) bankers, money lenders, mortgage owners. Because their gold money will buy twice as much cotton, wool, wheat, as before.

5:6 — YE . . . KILLED THE JUST — Christ.

AND HE DOTH NOT RESIST YOU — “He resisted you not.” (*Diag., Roth., Syr.*) Can it be that the Lord wished us to notice that the Jewish bankers and financiers, more than others, are prominent in this fraud of

keeping back the wages of the reapers? And is there special significance in the words—"You killed, you murdered the just one?"

5:7 — BE PATIENT THEREFORE — Not get up and raise a howl and try to overthrow the rich and dispossess them, as the socialists and anarchists are doing.

UNTO THE COMING OF THE LORD — Who will adjust matters rightly—lifting up the poor and him that hath no helper, and taking vengeance on all evil doers.

THE HUSBANDMAN — Jehovah. (John 15:1)

FRUIT OF THE EARTH — The church, the first fruits unto God and to the Lamb. (Rev. 7:4; Jas. 1:18) The Lord's jewels. (Mal. 3:17)

HATH LONG PATIENCE FOR IT — Waiting nearly 1900 years.

HE — Or "it."

THE EARLY AND LATTER RAIN — The early rain of truth, the Gospel through Jesus and the Apostles. This came moderately (Joel 2:23) or in beneficence. (*Leeser*) Then came a season of drouth (Amos 8:11, 12) during the reign of papacy. Now we are receiving the latter rain of truth. Israel's climate was so overruled as to typify the spiritual climate of the Gospel age. (Joel 2:24-27; Hos. 6:3; Zech. 10:1)

5:9 — GRUDGE NOT ONE AGAINST ANOTHER — "Add not to each other's sorrows brethren" (see margin) lest ye (also) be condemned (punished). (*D411*)

5:14 — IS ANY SICK AMONG YOU? — It is evident from vs. 16 that the sickness is recognized as being a chastisement for sins, not a slight sickness, but a serious one, making it worth while to call together the elders of the church. The thought seems to be that sin lay so close to the door that the sick sinner felt practically cut off from God, his fellowship. Under such circumstances we would expect that the sins would be confessed, and forgiveness prayed for, and so it reads. (*F638*) The Apostle here is discussing the case of one who has committed a sin that has alienated him from God, causing a cloud to come between them, a repetition of sins or something to that effect. He is spiritually sick whether physically sick or not. (It may be that he is physically ill as a punishment or chastisement for sin's partially wilful.)

ANOINTING HIM WITH OIL IN THE NAME OF THE LORD — The brother is not in a condition where he can advocate his own cause with

the Lord, and the Lord therefore arranged it that we should feel a sympathy for our brother and go to his relief and make intercession for him. Not that our intercessions would of themselves avail. It must be the intercessions of our Advocate that would avail for the wrongs and imperfections before Justice, but our Advocate may at times thus withhold himself for the good of the erring one, and for the sake of drawing out the sympathy of the brethren who have knowledge of the case, that they may seek to assist, remembering themselves lest they also should fall from their own steadfastness, and that therefore the spirit of sympathy and mutual helpfulness may be encouraged in the Church. (Oil is a symbol of the Holy Spirit, and as the brother sick has thus lost much or most of the Spirit, this would help to bring the same to mind again and bring it back to the brother—and so help to reinstate him in fellowship with God again.—*Bro. Rockwell*) (This would include the use of proper medicine.)

5:15 — PRAYER OF FAITH SHALL SAVE THE SICK — To health, the restoration being a sign of the forgiveness of sins.

THEY SHALL BE FORGIVEN HIM — Shall bring him back into the proper condition of mind and heart to make him acceptable to the Lord.

5:16 — CONFESS YOUR FAULTS ONE TO ANOTHER — That is to those who we have wronged or hurt or injured. There might be times when the confession of a fault should be made publicly to the advantage of others and if we knew that it would we should not hesitate to tell of it in a proper way. But in general our thought is that we do well to hide our imperfections and that it should be our daily endeavor to put our faults away completely.

THAT IT MAY BE HEALED — Not merely should the elders pray for one whom they see going astray, but the Lord has put a special responsibility upon every member of the church, body, to look out for all other members to the extent of ability and opportunity. But there would not be the same degree of propriety to responsibility for a younger brother (younger in truth) to correct or rebuke or exhort an elder brother. He should feel a hesitancy about approaching the matter and feel also that he would be laboring under a disadvantage and would not be as likely to accomplish good results, as if he were one of more experience. Therefore it would be wise for him to pray for the person in secret for a while, rather than be too free about giving advice. But if he finally thought it necessary it would perhaps be wiser for him to speak to some of the elders of the church and ask them their opinion, or if they thought that it would be wise that the brother be spoken to by them. This of course is only where the one is possessed of some absolute knowledge about some wrong qualities or disposition, not merely imagined.

Usually Matt. 18:15. (*Z.'10-131; '15-154; R.4598; 5690*)

OF A RIGHTEOUS MAN — A justified and consecrated child of God.

5:19 — IF ANY OF YOU — Any of you brethren. This evidently refers to one begotten of the Holy Spirit, who has come into a very low condition of spirituality through more or less willing sin. He points out there is a possibility of recovery for such not through themselves, but through the ministry of faithful ones of the Royal Priesthood. (Z. '14-137; R.5452)

AND ONE — Another of the brethren who has not erred from the truth, but is faithful. One can not err from the truth unless they know the truth, and have been walking in it for some time.

5:20 — LET HIM — The one who does the converting.

SHALL SAVE A SOUL FROM DEATH — Apparently that soul is in death's throes; but he manifests a sufficiency of faith, and will call in some true brethren and humbly confess his sin and ask for prayers, he would be favorably considered by the Lord, who might give him a further opportunity and trial.

AND SHALL HIDE A MULTITUDE OF SINS — Hide the sins of the one whom he helped, not his own sins.

I PETER

1:2 — SPRINKLING OF THE BLOOD OF JESUS CHRIST — See note Ex. 24:6. The apostle is not speaking of how we have been chosen because of the sprinkling of Jesus' blood. But he may refer here to the sprinkling of the people in the Millennial age by the church. (Bro. Barton)

1:5 — KEPT — "*Phrouroumenous*" from "*Phroureo*" = protect by military guard to protect by guarding. Used only two other times in New Testament. (Gal. 3:23; 2 Cor. 11:32; also Phil. 4:7) (*phrouros*, contraction of *prooros* from *proorao* = foresee, see before) = guarded by God's power.

1:10 — PROPHESED OF THE GRACE . . . UNTO YOU — It was the constant effort of the Apostles to show that the Gospel which they proclaimed was the very same Gospel darkly expressed by the ancient prophets, the very same Gospel brought to light by the Lord himself, that its greater amplification and all the particular details discovered for the church by them under the leading and direction of the Holy Spirit were in fulfillment of the Lord's promise to the apostles. (F233)

1:14 — AS OBEDIENT CHILDREN — We have enlisted under the banner of Jesus to fight against sin and self and Satan. God purposes to prove how thoroughly in earnest we were when we espoused his cause. He wishes us to attain to that development of character which will fit us to be associates with Jesus in his great kingdom which is to bless the world. If we are obedient children everything will work well. We shall get the proper tests, the proper chiselings and polishing, everything that will make us meet for the inheritance of the saints in light. But if we do not prove obedient this will hinder us from ever getting into the elect company, though we may get a place in that company of children who have had to be chastised and finally brought to proper obedience. The Lord chastens every one whom he receiveth. (Heb. 12:6-11) The chastisements which came to our Lord Jesus were not deserved but were experiences by which he proved his thorough loyalty and worthiness of exaltation. So our chastisements are to fit us for future members of His Body. (Z. '14-184; R. 5482) The chastisements are in the nature of punishments for sin should bring about a thoroughly loyal condition of heart in reasonable time or the one chastised will lose his place in the body. If he prove ultimately disobedient he will be counted unworthy of any of God's favors and will die the second death. The exhortation of our text is therefore to the highest attainment and to the utmost loyalty to the Father.

LUSTS — "*Epithumia*" = a longing (especially for what is forbidden) from "*epithueo*" = to set the heart upon, long for. When we become children of God we ask what is God's will in respect to what we shall eat or drink or wear, as to using tobacco, or the cut of our clothes. It is not for us now to decide whether we shall go to the theater or play cards or dance. These matters all should have been decided before we consecrated ourselves. Now in harmony with the covenant we have entered into with and through Christ we are to know strictly the Father's will. As we learn to see things from God's standpoint we change our ideas as to what we shall eat, drink, wear, do. And this change going on in our minds is the "fashioning." There is a fashioning of our minds in progress. It is not the fashioning of our will. The will is given up to begin with. But the will has to do with regulating the mind as well as the body—with the fashioning. We will that our minds shall be educated along the lines of obedience, that we may be properly exercised by all the trials which God has purposed for us. We as New Creatures should learn to think as God would have us think, to develop habits of thought which build up the New Creature. We should eat and drink according to his will, seek his guidance in all things because of the weakness of the flesh, the promptings of the adversary and our environment. The Lord has made provision and given definite instructions in the Scriptures by which we may regulate our lives in harmony with His word. We should seek more and more to know the will of God and to profit by his providences in our lives and to apply the knowledge gained so that whether we eat or drink or sleep or labor we shall do all to glory of God.

The knowledge of God's will is a matter of education. We come to see this and that to be right (as the world sets such a style for evening dress and another for morning dress). When we become Christians we have new standards and it takes some time to get everything adjusted, harmoniously therewith. In line with this is Rom. 12:2 "Be ye transformed by the renewing of your mind." Not by the renewing of the new will. We already possess the New Will. But we see that the body is regulated by the mind. Therefore the New Will says—"I must begin with the mind, I must get my mind to see things correctly, according to God's will. I will use the Bible and all the providential indications that will give me a knowledge of God's mind and I will begin to conform my mind thereto." Thus our minds become gradually fashioned—transformed into the mind of the Lord. As we come to see more and more of what is the will of God, our minds decide to do his will.

God wishes to appeal to our reason because we are thus better developed than in any other way. We are all in the school of Christ under the tutelage of our Lord—learning to do His will. Our education progress until at the end of this life those who have thoroughly learned the lessons of this school will be those who have been obedient children. These will have been transformed by the renewing of their minds and have proved what is that good and acceptable and perfect will of God. (*Z. '14-184, 185; R.5482*)

IN YOUR IGNORANCE — Our organism of flesh we receive by heredity. These bodies of ours have various weaknesses and inconsistencies—some in one direction some in another. But all are more or less perversions of the true ideals which God originally gave. Centuries of sin have left their mark upon us, on our minds and on our bodies, and this mark is seen in the theories which have come into our minds. These errors in the past had control of us. Before we saw the Lord's way we thought it was right to follow after earthly pleasures and pursuits and put self first. We saw that the prominent and great are following this course, seeking first the affairs of the present life—praise of men how finally they can be clothed and housed, how fine a carriage or automobile they can have. They seek, and to some extent secure the gratification of taste for earthly things, whether it be satisfaction of mind, as various kinds of literature or of body, as food, clothing, etc. (We were ignorant of anything better.) (*Z. '14-185; R.5482*)

1:15 — BE YE HOLY — Our will must be holy when we make our covenant with God, nothing less than a holy will is acceptable to Him. If we had an unholy will, not submissive to God we would not have been accepted. So if our will be holy we shall as far as we are able do His will. As he who has called us is Holy so we as far as our will is concerned will be holy, and we will so direct our mind so as to be holy in life so far as possible. We will apply the principles of God's holiness to all the affairs of life. We will

observe the golden rule. Whoever neglects to apply these principles of holiness to his own life is not growing in the new life, not being transformed. We should seek to have our minds fully in accord with God's mind and also our conduct in accord as far as possible. If our mind is not running in the proper groove, we must see to it that we turn it into the proper groove. We want to render obedience to our highest conception of the Lord's will, as far as we are able. Our will will be determined by God as loyal in proportion as it has been on the alert to watch the mind and body, the tongue and everything pertaining to our conduct.

CONVERSATION — Our intercourse with others, all our conduct with respect to others, our manner of life. We are to be holy in everything that pertains to our lives, in our thoughts, words and deeds. This is a very high standard and no wonder that the Lord has set a high standard. It is for us to find out this standard, and help others know what it is. This is why we spend a few years this side of the veil after we have given our hearts to Jesus. We say that we have taken up our cross to follow Jesus and the Lord wishes to prove whether this be true. He is watching our course. (Z. '14-185; R.5482)

1:17 — YOUR SOJOURNING HERE IN FEAR — Not in levity or worldly frivolities, nor sensualities, nor in land and money grabbing, nor even carelessly or slothfully, but in earnest watchfulness of every word and act, to please the Lord and copy his character and thus make our calling and election sure to a place in his kingdom when it shall be established in power and great glory. (Z. '98-112; R.2289)

1:18 — REDEEMED — “*Lutroo.*”

1:22 — PURIFIED YOUR SOUL — This purifying refers to a thorough cleansing of the heart (mind, will, motives, actuating intentions), and the effect of such purification will be manifested in the outward life. (Z. '11-57; R.4766)

OBEYING THE TRUTH THROUGH THE SPIRIT — This would imply that it is necessary to know the truth, not all truth, but the Ransom, Justification, Consecration. This shows that the text is for the consecrated only, and this purifying comes through obedience of the spirit of the truth.

UNTO UNFEIGNED LOVE OF THE BRETHREN — Having had this glorious transformation of character through the knowledge of and obedience to the truth we have learned to love the brethren with “unfeigned love”—a love that is genuine, without pretence—not merely an outward profession, a smile on the face or to give a cordial grasp of the hand, but through this spirit we have recognized that all who trust in the precious blood, and are consecrated to Christ, our dear Redeemer, and are seeking to

follow his leadings, are brethren, regardless of race or color, or education or poverty or homeliness. We have reached the point where our hearts are so full of the spirit of the master that we can truthfully say we love all the brethren, with a sincere, unfeigned love.

WITH A PURE HEART FERVENTLY — Having come thus far in the good way, the Apostle shows that there is yet an advanced step. We must not only regard them as brethren and give them unfeigned love, but recognize the principle underlying our relationship to the Lord, and theirs, we both are New Creatures in Christ, and this should give us sympathy and a desire to do everything we can to encourage and help them. This love is different from the other love-brotherly love. It is a disinterested love; so warm, so intense, that we should be willing to lay down our lives for the brethren. This love is the kind our heavenly Father has; while we were yet sinners he loved us, a love like Jesus, undertaking to do good for us for our own sakes, not from any hope of getting anything from us. We should not only have this love, but we should have it with fervency, warmth, ardor; not with a semi-indifference but with a real interest in each other's welfare. Our love should go out to these as we see any lack in them which we could supply—using always discretion, for love yearns to be wise; and to consider our motives while we try to do them good. As we think sympathetically along those lines, our sympathetic love will increase, and take heed to ourselves that this should be accomplished in our lives, in us; our own experience. Let us think of the fact that all are fallen, and degraded and thus need our sympathy. We must not neglect this growth in love. If we do we are not of the class the Father is choosing; these all must be copies of Christ, in unfeigned and fervent love. We properly esteem most highly those whose love for the Lord and for his truth are evidenced by their zeal in the study of his Word, and whose favor with God is manifested by his being guided more and more into the deep things of God. (Z. '11-57; R.4766)

2:9 — YE — The apostle here is speaking of all the consecrated and not specially differentiating between the Little Flock and the Great Company. For all are called only to be of the little flock. He refers to the ultimate aim of all, and the hope set before us all. (Z. '10-245; R.4655)

2:23 — HE WAS REVILED, REVILED NOT AGAIN — It is not for us to become bitter toward Satan or any of those who develop an ambitious and injurious spirit similar to his. In so doing we would be cultivating in ourselves that which would be injurious to us. On the contrary, all the opposition of Satan and those who have his characteristics should exercise upon us an opposite spirit. We should be ready to do them good while loathing their course. (Z. '09-299; R.4487) (Jude 9)

3:19 — PREACHED UNTO THE SPIRITS IN PRISON — This seems to imply that when the fallen spirits witnessed our Lord's death as the sin

offering and his resurrection with divine power, they realized a love and power of God on behalf of humanity that they had not previously appreciated. And the thought of God's mercy to come in due time to men gave ground to some of them for hoping also that in due time the repentant ones of their number might receive a share of the divine mercy through Christ. This we know to be a part of the divine program. (1 Cor. 6:3)

In harmony with the text we may suppose that some of the fallen angels have since repented of their wrong course and it would be none too strong a way to state the matter that any such repentant ones would surely have terrible experiences as a result. To be obliged to be in close touch with and relationship with the more evil and malignant ones and to have knowledge of all their evil designs and efforts would be a terrible experience and besides this, we may be sure the rebellious ones would not hesitate to persecute the repentant ones in every conceivable way as they would be lawless, regardless of the divine will. The repentant ones would be obliged to restrain themselves and not render evil for evil, knowing this would be contrary to the divine will, They would have a kind of purgatorial experience and the thought calls for our sympathy. These would be influenced by the preaching of Jesus. (Z. '12-192; R.5043)

3:21 — THE LIKE FIGURE — What is the figure? The flood of water which submerged the world meant the death of the world, while Noah and his family though submerged by the same water, were hidden in the ark, and thus by the ark their lives were spared. Similarly we who are baptised into Christ, who become members of his body, enter the Ark of safety. Although we are baptised into his death according to the flesh, are raised and saved and on the other side the flood (the great calamity of death upon the world, destruction of it) in the New Earth which the Scriptures describe, we shall live and be the representatives of God in establishing the New Order of things. Thus Jesus is the Father or life-giver of the everlasting world (age) to all who will then attain life eternal. (Z. '07-40; R.3935; A318)

4:11 — WHICH GOD GIVETH — Any service that we do for Him, for the brethren, is not of our own ability, but of God-given ability, so that we do not deserve any of the glory, but it all belongs to God through Christ, so let us be humble.

4:17 — THAT OBEY NOT THE GOSPEL OF GOD? — The coming of a great earthly king to any city is the signal for a general cleaning, and so the message of the coming of the king of kings should influence all who have the hearing ear to prepare. If the inspection is so searching that it must begin with the house of God, God's saints what could we expect of it when it reaches those who are merely nominal Christians and then the world in general! (To each nation it means, Set your house in order, an inspection is at hand. See that your laws are just and equitable and justly administered.

The same message comes to each self governing city or lastly and most important of all, this message comes to each individual and especially to those who have named the name of Christ. (*N-10-30-10*) We may expect just what the Bible advises will come—a time of trouble. (Dan. 12:1) The message now is Zeph. 2:3; Psa. 2:10 (q.v.)

4:18 — AND IF THE RIGHTEOUS SCARCELY BE SAVED — Peter here speaks not of any class, but of the divine arrangement. “He that doeth these things shall live” and if not then be cursed. (Gal. 3:10) One could not be more than righteous, not have 101 points, and 99 points would make him a sinner. Hence the righteous can be no more than saved under divine law, it would require every effort to comply with the standard of right.

UNGODLY — “*Aseboes*” = a = negative, and a presumed deriv. of “*oeboeai*” = to adorn or revere.

SINNER — “*Amartolos*” = a sinner (from “*amartano*” = to miss the mark, [and so not share the prize,] to err, to sin.)

APPEAR — What show has the sinner? No show. Those not justified by faith in Christ according to God’s arrangement have no show at all now. They are unjustified, without hope now. (Eph. 2:3, 12)

5:3 — BEING ENSAMPLES TO THE FLOCK — No elder has any authority by self appointment. Indeed the disposition to ignore the church, the body of Christ, and to make himself and his judgment superior to the whole, is first class evidence that such a brother is not in the proper attitude to be recognized as an elder—humility and a recognition of the oneness of the ecclesia as the Lord’s body, being prime essentials for such a service. (*F279*) If such were dictatorial the example given would be that the flock should be dictatorial, self-seeking, ambitious. But if such should be meek, gentle, patient, loving, then the examples set would be of that good quality. (See 1 Tim 5:17, 18) (*F252*) The elder who would manifest jealousy of others and a desire to hinder them from ministering should be considered unworthy of a continuance. The church must vote as they believe the Head would have them vote. (*F281*) (See Acts 20:28)

5:4 — RECEIVE A CROWN OF GLORY — It is called the crown of glory because it is the reward that brings glory, honor, and immortality. (*Z. ’14-214; R.5499*)

5:5 — AND BE CLOTHED WITH HUMILITY — The livery of the King. “The mighty ones of earth invest their servants with such raiment as they choose; intended to indicate their respective stations, powers, and honors of the master. So Jehovah, the Almighty decreed the clothing of those who voluntarily serve him. (Titus 1:1; Phil. 1:1) That vesture is partly humility.

As the servants of an earthly master could not hope to serve acceptable without their robes of office, so the servant of the King of Kings cannot render acceptable service without the garments which his Lord has prescribed for him. Three uses of clothing—1) covering, 2) protection, 3) ornament. Attire which serves the first only, without the others is inadequate and crude; and if it serves the first two without the last, it is inappropriate to the finer structure of the human frame; those which cover and adorn but not protect, are not practical. So humility hides us from our selfish and animal selves. It protects us as New Creatures from many a brunt and hurt felt by the proud or oversensitive and it serves the whole being as adornment, enhancing every other Christians grace, the ornament of a meek and quiet spirit in the sight of God of great price. The humble will not be expected so much in the way of deference to his position or ability and so is not disappointed when he does not get it. If hurt he will think the affront not intended, as if it was the offender did not realize how much it hurt.

A thing broadens the sphere of usefulness and while it may hide the person it does not hide the personality. So humility works nothing but advantage in the Christian life. The best dressed man is he whose clothing so fitting to his general self that he does not remember so much what he wore, but his general personality. Humility can be no conscious grace. Humility lies at the very root of obedience. The haughty spirit of Satan now rules in the hearts of the children of disobedience. But the followers of the Lamb are meek and lowly of heart.

5:10 — STRENGTHEN, SETTLE YOU — The thought seems to be: after ye have suffered awhile (and thus been made perfect, reached the mark of perfect love) he will strengthen, stablish, settle you. (*Z. '11-28; R.4750*)

II PETER

1:1 — SERVANT — “*Duokos*” = slave. Peter was a servant. This was the Apostle who said “Though all shall be offended because of thee, yet will not I be offended” and who afterwards so bitterly failed. This was he who began to rebuke our Lord when Jesus foretold his death and suffering and whom the Lord rebuked. (Matt. 26:33; Mark 8:32) This was the one who tried to walk on the water but whose faith failed him. This was the one who said “God made choice amongst us that the Gentiles by my mouth should hear the word of the Gospel and believe.” (Matt. 14:28-30, 31; Acts 15:7) but who afterwards was so inconsistent that he would not eat with Gentiles when Jews were present and was rebuked by Paul. (Gal. 2:11-14) Had these failures discouraged Peter? O, No! He was not of the kind that is

discouraged utterly. He had learned meekness and humility by them. So let us learn humility from our mistakes, let us not be discouraged by them, for they show us where we err in judgment, our many shortcomings and so keep us humble and content to be guided by Him. Peter had been with Jesus and learned of Him.

AND AN APOSTLE — While humble, Peter realized his privileges and ambassadorship, his choice by Jesus to be an Apostle (messenger, envoy, ambassador), and claimed his position. So let us while being humble realize the importance of dignity of our calling, and live in accordance therewith and be mindful of our privileges and opportunities.

TO THEM THAT HAVE OBTAINED — Through abandoning sin and seeking “His Face,” especially by consecration, by giving up all for it. Peter realized that but few would obtain that faith, that it was an inestimable favor, the pearl of great price and that those who had obtained it had great and wonderful privileges and opportunities to know the secrets of God, and he is exhorting them in this letter to hold it fast and progress daily in it. This letter is not addressed to the world, to sinners, for they have not the privilege of appreciating or understanding its content but it is addressed to the justified and consecrated, especially to those in the Holy.

LIKE — Like precious faith with us. The faith once delivered to the Saints. Not any faith which may be precious to someone. Many have a faith precious to them and are willing to die for it. But the only faith worth while is that given to the church through the apostles and in the Old Testament, in God’s word. A faith that is not popular. Not the faith preached by the Higher Critics. Their faith is far from precious. Their faith consists in believing in their own judgments as the criterion of truth or error, and in doubting the testimony of Moses and the Prophets, of the Lord and the Apostles. Such is not the faith here mentioned, and we should not expect of this class that either their grace or their peace will be multiplied. (Z. ’97-115; R.2137)

PRECIOUS — The true child of God prized the truth, the Gospel, the Divine plan, very highly. They value it so highly they give up all earthly rights for it, to realize its fulfillment (Psa. 119:72), willing to die for it, to contend earnestly for it. (Jude 3; Cant. 2:3) Cast not away your confidence which hath great recompense of reward! (Heb. 10:35) Willing to suffer reproach and shame for his name.

FAITH — Faith and trust are some of the most valuable things God is developing in us. Belief; the truth.

WITH US — A man might have the intention for days or months or years to purchase a piece of property which he knew was for sale, yet the

intention did not purchase it, nor did it give him any right or interest in the property. But when the desire for the property reached the point where he went to the agent and signed a contract for the purchase and made a payment on account, then he had interest in the property. Similarly God has a wonderful proposition for us. We heard about it for years and more or less believed it, yet we had neither right nor interest in it until the time came when we accepted the Lord's favor and surrendered to him our wills.
(N-5-2-09)

THROUGH THE RIGHTEOUSNESS — Through faith in Jesus' imputed righteousness. His perfection and merit is the foundation (1 Cor. 3:11, 12) of all our hope and privileges and blessing and joy. Through him favor comes to all that are obedient. As we grow we appreciate more and more his beauty and how great was the cost of this favor and they prize it more and more. They see that "all the promises of God are in him, yea and in his amen." (2 Cor. 1:20) "To them which believe he is precious yea the chiefest among ten thousand, the one altogether lovely." (Cant. 5:10, 16)

OF GOD AND OUR SAVIOR JESUS CHRIST — Margin: "of our God and Savior." Our God, head, mighty one, master and our savior, redeemer, the beginner and finisher our salvation.

1:2 — GRACE — The Christian virtues and graces, favor before God, beauty of character.

AND PEACE — As our intimate knowledge of the divine plan and character increases, so must also our grace increases; for those who do not attempt to come into harmony step by step with that which they see of the divine character, will soon lose interest in such knowledge, while those who have the interest which leads to further and further study must of necessity be growing in grace continually. And as they grow in grace, so also will they grow in peace, for peace also is progressive. We had peace when first we found the Lord, and realized the forgiveness of our sins; but those who have made progress in the knowledge of the divine plan and character have found their peace to be an ever increasing one; and those who have advanced some distance in the good way can speak of it in the language of the Apostles and realize in it their hearts as being the "peace of God which passeth all understanding." (Phil. 4:7)

BE MULTIPLIED — There is here clearly suggested that to become believers in Christ even justified and consecrated is not enough. There is to be a progress in the life just begun to continue so long as we are in this Tabernacle, and if faithful be completed in the first resurrection. The thought is not year by year revivals, with year by year backslidings, but rather a progression in the new life. The prevalent idea among many who name the name of Christ might be termed, alternate subtractions and

additions of grace and peace. They first get a blessing and then lose it, then find it again to lose it again, etc. The reason is that the majority of Christians lack a knowledge of those things necessary to preserve to them the grace and peace found through their primary faith in Christ, in Jesus as their Redeemer, and much more lack a sufficiency of knowledge to multiply these. The vast majority are in the condition of 1 Cor. 3:1; Heb. 5:12-14—after they become babes comparatively little is done to develop them in the knowledge of God, that they may grow up to the full stature of manhood in Christ. Being continually fed on milk and not used to strong meat they would be more likely to be choked by it than strengthened when they attempt to use it. (God will do the multiplying if we do the adding below). (*Z.'97-114; R.2137*) Peter longed to have them grow and develop, they were his joy, and his heart was full of love and care for them. So we should try to note growth in each other and encourage each other, and take delight in building each other up, overlooking and helping them to overcome the weaknesses of the flesh.

UNTO YOU THROUGH THE KNOWLEDGE — See note on John 17:3.

1:2, 3 — This thought is well illustrated by modern photography. In photography there is necessary first of all a sensitized plate, upon which the picture is to be reflected. Not any or every plate will serve such a purpose, but only one which has been specially prepared (preparation of our hearts through repentance and justifying faith toward God through Christ Jesus our Lord.) This first step is necessary before we can receive upon our hearts the impress of the divine character, its glory and virtue or strength. The second step is to bring the sensitized plate into good range with the features which are to be impictured upon it. This represents the proper attitude of heart—full consecration to the Lord, and a desire to have his will be our will and to have his character represented in our lives. Third step is the removal of the obscurity, all darkness, allowing the light to shine fully in upon the features to be copied. This finds its counterpart in the knowledge of God which as the light of truth scatters the darkness of error and sin and gives us clearer views of the divine character, and thus permits it to impress our prepared hearts and to stamp thereon his glorious character likeness. Fourth, the sensitized plate must then be subjected to acids to the clearer development of the likeness. This also finds its correspondence; for our hearts, after we have gotten a clear view of the Lord and been freely impressed with the glories of his character, require nevertheless the fiery trials of life, which like the acid only tend to develop the likeness more perfectly. Fifth, it is well known fact that although photographs may be taken without the use of the precious metals, gold and silver, yet only when these are used will the photograph retain its color without fading. Gold represents divine nature and silver represents truth. Only in proportion as the likeness of our Lord is fixed in our hearts upon the basis of the truth and the divine nature can a lasting likeness be hoped for. (Rom. 8:29)

Satan is particularly interested in hindering any from obtaining the light upon the Lord's character and plan necessary to impicture it upon their hearts. (2 Cor. 4:4) "The darkness hateth the light neither cometh to the light." But all who receive and rejoice in and obey the light are, "children of the light," and after the image of the Lord has been impressed upon their hearts, such become light bearers to others and so shine upon all with whom they come in contact, reflecting the light which is shining upon them from the divine source unseen and unappreciated by the world.

Only those following in the pathway which the Apostle marks out, only those who multiply their grace and peace through an ever increasing, intimate knowledge of God and Jesus,—those who are seeing more and more clearly the divine character and plan, and whose hearts are in a susceptible and impressionable attitude, and upon which is being fixed more and more distinctly the image of God's dear Son, who is the express image of the Father (Rom. 8:29)—before these, shining out as helps by the way, in letters of light, are the exceeding great and precious promises of God's word, which to other hearts are not illuminated, but dark and almost meaningless. (*Z. '97-115, 116; R.2137*)

1:3 — THROUGH THE KNOWLEDGE OF HIM — Through this knowledge of God, is imparted to us as by divine power "all things that pertain to life and Godliness." The influence of this knowledge and fellowship with God reacts upon our own hearts and has a cleansing and sanctifying effect. Thus the apostle prays for some that they might grow in knowledge so as to be able to comprehend with all saints what is the length and breadth, the height and depth of the love of Christ which passeth (human) understanding. (Eph. 3:14-19) Those beholding the divine character, even though but dimly, as through a glass, are thereby "changed from glory to glory as by the Spirit of the Lord." (2 Cor. 3:18) (*Z. '97-115; R.2137*) (John 17:3 and note)

THAT HATH CALLED US TO GLORY AND VIRTUE — Through this knowledge and the influence of these precious promises, it is God's will that we who by nature were children of wrath even as others, "might become partakers of the divine nature!" O! what a rich promise is here! How exceedingly great and precious. Who could have thought of such a thing? Our highest thought might have been perfection of human nature, the earthly image of God, or perhaps as some have sung we might want to be angels and with the angels stand. But in the riches of his grace God has far outdone the highest flight of human fancy and has promised that the overcoming church, the little flock, to whom it is his good pleasure to give the kingdom; the bride, the Lamb's wife, shall be exalted to share the divine glory and nature of her Lord, as well as to share his heavenly kingdom. Such knowledge is too wonderful for us. We cannot comprehend why our great creator should exalt to his own nature such poor helpless creatures of

the dust as we by nature are. But this and all other gracious promises exhibit to us more and more the heights and depths, the lengths and breadths, of the love of our God which surpasses human knowledge. (Z. '97-117; R.2138)

TO GLORY — Glory of divine nature and work of Millennial Age and honor, and a glorious character.

VIRTUE — Firmness, strength of character. I once thought that we would finally not sin or disobey because there would be no more temptation to sin or anything to gain (seemingly) by disobedience, the devil and all evil being destroyed. But the Bible shows differently. God does not want characters that will not sin or disobey merely because there is no temptation to do so; but he wants characters that are so strong and so firmly and everlastingly established for righteousness that they would not sin or disobey no matter how great a temptation or inducement was offered, no matter if all the immediate advantage seemed to be on the side of disobedience, when surrounded by sin and evil on every hand; which would rather die than disobey, because they love God so much. If there should be left in the universe characters which would not sin merely because there was no temptation to sin, then if sin or pride should ever come into the universe again in anyway such would be liable to be led astray by the evil, and so evil might again reign in the universe somewhere. But when the characters are firmly and fixedly established forever for righteousness it will be an absolute impossibility for sin or evil ever again to gain an entrance into the universe.

1:8 — NEITHER BE BARREN NOR UNFRUITFUL — Will not permit you to be inactive or unfruitful. (*Diag.*)

1:10 — YE SHALL NEVER FALL — This call is evidently from the position to which we have been invited and to which invitation we respond. Faithful is he that hath called us. If there be a fall in our case it will be due to a failure to do our part. If we fail to cultivate character we shall fail to gain the kingdom. Among those who fall (Psa. 91:7) some will fall more seriously than others. Those who fail to go on will receive certain tests which will determine whether they will turn back to the world or continue in the narrow way. Some will fail in that they will not manifest sufficient zeal. These will come up through great tribulations (Great Company). Again from lack of zeal in the Lord's service or from cultivating a spirit of bitterness, one may deteriorate until he becomes an enemy of the Lord, loving sin rather than righteousness. Those who fall utterly can never be recovered. Such will lose everything. They sacrificed their human hopes before they could be accepted at first, therefore their falling away from this condition of a New Creature will be a hopeless fall. The fall of such will be far worse than the fall of Adam, whose fall resulted from having only

limited knowledge and from lack of experience in the results of evil, for these have come to a clear knowledge of the truth and experienced a share in the redemption. (Z.'14-150; R.5459)

1:15 — THINGS ALWAYS IN REMEMBRANCE — This shows Peter did not expect the second Advent before his death. (F225) See 1 Cor. 7:29; 2 Thes. 2:2, 3.

1:16 — COMING — “*Parousia*”—presence, appearance.

OF OUR LORD JESUS CHRIST — The glory of Jesus in his kingdom.

BUT WERE EYEWITNESSES OF HIS MAJESTY — The transfiguration scene, proving that it was a vision of the kingdom.

1:19 — A MORE SURE — Even this vision, helpful as it was at the time, became secondary as he came to a better understanding of the prophecy which more particularly describes our Lord’s second coming and kingdom. (Z.'10-232; R.4649)

THE DAY STAR ARISE IN YOUR HEARTS — The sunburst of the new world will be preceded by the morning star, which will shine into the hearts of God’s faithful people in the early dawn to herald its approach. The sun of righteousness is not yet risen but many of God’s people are noting the clear light now shining upon the divine word, and are realizing that it comes from Him and that he is preparing them through a better understanding of the Bible to appreciate the glorious sunlight of divine mercy which will soon overspread the world and scatter the darkness of earth’s superstition, sin and death. (N-11-26-11)

1:21 — GOD SPAKE — the whole divine testimony must be in harmony, whether it be communicated by the Law, the prophets, the Lord or the apostles. Their entire harmony is the proof of their inspiration. (F233)

2:4 — SPARED NOT THE ANGELS THAT SINNED — See Gen. 6:1-4)

BUT CAST THEM DOWN TO HELL — “*Tartaros*” from verb *tartarou* from *tartaros* = the atmosphere of earth. Used only once in New Testament. Not the second death or a place of torture.

AND DELIVERED THEM INTO CHAINS OF DARKNESS — They have some liberties in this imprisoned condition, yet they are chained or restrained in one respect; they are not permitted to exercise their powers in the light, being under chains of darkness. Nor could they materialize.

TO BE RESERVED UNTO JUDGMENT — The future trial and testing and final decision of their case. (See Jude 6)

2:10 — BUT CHIEFLY THEM — These all at one time had places among the elect in the church. None of them are of the world which is not now under trial or judgment, but will be in the next age.

2:15 — WHICH HAVE FORSAKEN THE RIGHT WAY — Forsaken the narrow way of self-sacrifice, sabbath keeping. Forsake the footsteps of Jesus Christ, have not been submissive but rebellious, and take themselves out of the Lord's hands, not willing to endure the chastening, not keep under the "ego," not deny self. (Matt. 16:24)

BUT ARE GONE ASTRAY — Out of the Lord's way "every one to his own way," his heart desire.

THE WAGES OF UNRIGHTEOUSNESS — Preached for reward, see Jude 11.

2:20 — THE LATTER END IS WORSE WITH THEM THAN THE BEGINNING — The case of such is hopeless if the step was taken with full intention and deliberation, if the return to a murderous condition of heart be with full intention of heart, with its full consent. But up to a certain point, before they are thoroughly entangled, there is hope of recovery and hence he urges all of the faithful to assist these saying as in Jas. 5:20.
(N-12-5-09)

2:22 — TURNED TO HIS OWN VOMIT AGAIN — The same two classes are here mentioned as in Heb. 6 and Heb. 10. This dog returned to vomit (to things once rejected, thrown up) representing those who return to old doctrinal errors which they once rejected and ceased to believe. Heb. 6.

WASHED TO HER WALLOW IN THE MIRE — Those who after once being washed and cleansed in Jesus' blood, sin wilfully and turn again to wallow in the mire of immorality, sin.

3:4 — COMING — "*Parousias*" = presence.

3:5 — EARTH — "*Ge*" = land.

HEAVENS — "*Ouranoi*" = skies.

3:6 — WORLD — "*Kosmos*" = arrangement, ornamentation, note vs. 7.

3:7 — HEAVENS — "*Curanoi*" = skies.

EARTH — “Ge” = land.

Four different Greek words have our translators rendered world — (1) *ge* = earth proper, the ground, this material orb which we inhabit. (2) *kosmos* = ornamentation, beauty, existing order of things, but not the substance of the earth as a terraqueous globe. (3) *oikouene* = the habitable, inhabited earth. (4) *aion*, = which is used more than 100 times in the New Testament but always with reference to time, duration, eras, dispensations—a stage or state marking any particular period, long or short, present, past or future—the course of things in any given instance, rather than the earth—on which it is realized. It may be earth or heaven, time or eternity—it is all the same as to the meaning of the word “*aion*,” which simply denoted the time measure and the characteristics of that particular period or state to which it is applied. This is the word used in all those passages which speak of the “end of the world.” It is not the end of the earth, but the end of a particular time, age, or order of things, with the underlying thought of other orders of things, and perpetual continuity in other ages. “*aions*.” end, times change—but there is no instance in all the word of God which assigns and absolute termination to the existence of the earth, as one of the planets, or any other of the great sisterhood of material orbs. It will not be another earth, but the same earth under other conditions. *Rev. Jos. A. Seiss, D.D. (Z. '06-262; R.3840)*

AND PERDITION OF UNGODLY MEN — See note Rev. 21:5.

3:9 — PERISH — Calvinists say that God was willing that 95% of men should perish, and hence contrary to God’s statement here.

3:10 — HEAVENS — “*Ouranoi*” = skies.

ELEMENTS — Labor, capitalistic, political, religious, social, shall melt with the fervency of the heat and passion and discord of that time.
(*Z. '07-40; R.3935*) “*Stoicheion*” = elements, rudiments.

EARTH — “Ge,” present social structure, financial, political, social.

3:12 — HEAVENS — “*Ouranoi*” = skies.

ELEMENTS — See note verse 10 on elements.

EARTH — “Ge” = present social structure, financial, political, social.

I JOHN

1:1 — THAT — These things—concerning the word of life.

WHICH WAS FROM THE BEGINNING — The beginning of the Gospel Age.

WHICH WE HAVE HEARD — The apostles all heard Jesus' voice actually, for they were to be witnesses. (Acts 22:14, 15; 1 Cor. 15:16)

SEEN — The Apostles were eyewitnesses of these things. (2 Peter 1:16; Luke 24:48; John 1:14; 14:9)

LOOKED UPON — Studied completely, examined.

OUR HANDS HAVE HANDLED — The closest personal contact.

OF THE WORD OF LIFE — Jesus, the Father's mouthpiece. (John 14:6; Isa. 9:6; Matt. 17:5) The personal contact with Jesus was a strong influence for the character building of the Apostles. At the Tabernacle the uplifting and blessing by contact with such a personality is great, it is a great privilege to be there. How much greater must have been the personal influence of Jesus! So deeply impressed upon John was the character of Christ, he who spake as never man spake, without sin, hated without a cause, his touch strengthened the character of the Apostles. (See tradition.) So the Holy Spirit given to us, his followers, opened the eyes and ears of our understanding, and Jesus' touch of love impresses his character upon us, so we reflect it.

1:2 — FOR THE LIFE — This verse is parenthetical. "In him was life, the light of men," Jesus was manifested as the way, the truth, and the life. His perfect life, was to be our ransom and through him we have life; was manifested before men. It was made manifest by his perfect obedience that he was to be the life (or only way to obtain life), the new life for the race. (1 John 5:11; Col. 3:4; John 11:25)

THAT ETERNAL LIFE — Show you how Jesus was of the Father unto us, and John was speaking from accurate knowledge, not from guesswork.

WHICH WAS WITH THE FATHER — With Him for a time alone, Jesus' pre-existence with the Father, and hence knew the Father as none others knew him.

AND WAS MANIFESTED UNTO US — During the 3-1/2 years of his ministry. Manifested by word, teaching and action, manifested in his perfect obedience unto death. Nothing is greater than life, it is the gift of God. Prisoners desire their liberty most of anything so we (the dead) hope for life in Jesus. That life enlightens man as to how he may obtain life. (John 4:9; 1:4)

1:3 — WHICH WE HAVE SEEN AND HEARD DECLARE WE UNTO YOU — Explain, preach, proclaim. There are various ways of proclaiming the truth: 1) Of vanity (Phil. 1:15-17; Mark 9:35) and envy and covetousness, because such want to be counted as very wise and great and as having five talents. Such pollute and defile the truth, for their hearts are unholy. We should think of ourselves least of all. If we take honor it will be to our own loss and the loss of others. The Gospel should be given meekly. 2) Of strife, for arguments sake. (Eph. 6:15; Isa. 52:7; 1 Peter 3:15; 2 Tim. 2:24-26; 1 Cor. 3:3, 4) This class use the Bible as a club, a sledge hammer, as a thing to contend over and combativeness is very highly developed in these. They sting their adversaries by blows. The Gospel should be preached of peace; we must have our feet shod with the preparation of the Gospel (good tidings) of peace. This strife class add to the offensiveness of the natural man their own offensiveness and invite persecution. We should speak as the messengers of the prince of peace, and in such as do so this strife class makes the heart ache. These messengers now are “the feet of him.” “Thy watchman shall sing together” (in harmony, and peace of spirit, in a meek, humble, quiet way). So we should preach. 3) Of vainglory. The idea meant in the Gospel is to show him forth, and the Bible gives us a mental picture of God so we may understand his attributes and plan. It is given to cause Him to be loved and admired and appreciated, and that is the effect from whatever standpoint of his plan we behold him. (Jer. 9:23, 24; 1 Cor. 1:29, 31; 2 Cor. 10:17, 18; Isa. 42:8) It is a horrible sin to say—Look at me; how brilliant I am and how well I explain! Such are hungry for compliments, they feed on them, and if these are restrained they go out of service. Don’t praise God’s messengers. Whoever takes the glory to themselves is simply putting themselves in front of God. It is idolatry of the worst order, and he who does it is the worst of sinners. Such will be scourged out of the truth by the Father. Let us examine our heart and root out this spirit. He is a little, impudent, impostor, who tries to throw his shadow over God.

THAT YE ALSO MAY HAVE FELLOWSHIP WITH US — Not for strife, envy or vainglory, but in order “that ye may have fellowship with us.” Not to outshine others, but to bless others; from a heart energized by love and growing stronger in it. We preach to uplift and bless others. Such hearts are constantly being ennobled and strengthened, and grow great, while the other class grows worse. We preach, declare these things, because we love others and want to help them. If love guide us we will use wisdom

in our talk, avoid stumbling others. Such try to win the winable, and to present the Gospel so as to encounter the least resistance, lose sight of ourselves, develop tact. We will have to endure with the world for 1000 years and will need all the possible patience and gentleness and tact to lift up the race little by little. The word stirs up love. These earnest hearers are our brothers, to be future kings and priests unto God. This is our motive, our charge—that they might have fellowship, partnership with us. Not everybody wants everybody else in partnership. As a rule, the natural man hides the truth from others, but God's spirit wants all the partners possible. The natural man's tendency is shown in the finding of gold-mines—the finder keeps the secret to himself, tells very few or none, and is never seen going there, gets what he wants and goes away. The spiritual man rejoices to have as many partners as possible, as many as God has arranged for.

AND WITH HIS SON JESUS CHRIST — This is a business partnership; the firm "Jehovah and Son," and Jehovah offers his sons partnership with him in: 1) Spirit begetting, wisdom, knowledge, understanding, counsel and might. 2) In his thoughts. He wants his partners to have the same spirit as himself. The senior partner tells his plans to the junior; so God tells Jesus and through him tells us of his thoughts. He does not tell them to everyone, but he takes some aside. So God tells not everyone, but he takes some aside, only those in partnership with him; he does not trust everybody with his confidence. 3) In the work. To proclaim the coming kingdom, and the presence of the King. We are given opportunities in proportion to what we invest, to carry on the work. 4) Advice in time of need. His care, his watchfulness is over everything. Do things go wrong and our work seems a failure? Let us seek his counsel. (1 Pet. 5:7; Psa. 73:24; Jas. 1:5) There is more later on in this partnership:- a) Jehovah's nature, to share with Christ. b) In his home and c) in greater creative work. The firm is organized to develop the universe. U.S. Steel has boasted to develop the earth, but this the universe, and it will be successful. d) In Jesus throne and rule over the world. But there are certain conditions, only those who have certain qualities are favored:- an exceeding desire to know God's ways and plans, and are honest and appreciative. These are offered the partnership, but only as they invest all they have. Each partner has his all in this firm. If they hold back anything they cannot share anything; if they divert anything they are cut off from their portion. He deals with us as his wisdom directs. If we take back anything we violate the conditions of the partnership and are cut off. These are given great dividends even now and here, one hundred fold even one thousand percent and there is no waiting till the end of the year, we get it daily, constantly. Surely this is a rich profit, and there is no possibility of wreck. Our president too well understands all, and he controls the market and all goes into his coffers—We share with Christ in his thoughts, spirit works, suffering, nature, honor, office, triumph.

1:4 — THAT YOUR JOY MAY BE FULL — Our hearts long for the end of our testing. Now we are in toil, in the work of the partnership. It is not yet on a secure footing, not yet proved a success. Now there is sorrow, suffering, perplexity, self-denial. Sometimes we forget the blessings of our partnership, when we are sad and almost crushed. Let us at such times comfort one another, and think of our partnership, and declare these things to each other and receive a blessing. It will work our fill of joy now as much as we are capable of; later on fullness of joy in success and full realization of our hopes, with sorrows past. Tell them about the partnership if their feet lag and trip and they are sorrowful; tell it with gladness of heart, then their joy will be full. Let us tell it to our own hearts in our secret battles with the flesh, world, Satan; count over all our precious things.

1:5 — AND IN HIM IS NO DARKNESS AT ALL — God is perfect along every line. This passage is a Bible in itself, its unfolding is the unfolding of this statement. Perfect in his attributes. He has given us his revelation and if he were different his revelation would be different. He and his revelation are in perfect harmony. The Bible is the message of what God is; his picture, image, model is cast in his plan of salvation. We can test all doctrines by this text. If they blend God's attributes perfectly they are truth, if not they are untruth, error. The Bible contains a revelation in harmony with itself, and blends every passage. The doctrine of the ransom is the philosopher's stone, to show the truth or error of every doctrine. There are four axioms: 1) Plan in harmony with itself; 2) God's character harmonious; 3) Ransom; 4) Papacy. The last is a negative one, papacy is darkness; it contains a complete counterfeit of the truth. Papacy being the antichrist, its doctrines are counterfeit. But the true church ought to teach doctrines like it, as a true coin is like a counterfeit. None but the truth and papacy teach that the church has any part in the sin-offering, atonement. Therefore it must be true. God is no darkness at all, no imperfection, but the full blaze of clear light. His is a transparent character. (Phil. 1:9, 10)

1:8 — AND THE TRUTH IS NOT IN US — Applies to fleshly body.
(Z. '14-117; R.5439)

1:9 — AND TO CLEANSE US FROM ALL UNRIGHTEOUSNESS — We should not presume upon the mercy of God, by becoming measurably careless as to our words and thoughts and deeds. If the Lord sees any of this spirit he will not readily forgive us and restore us to favor. He will withhold the assurance of his forgiveness; and we may come to him again and again before we realize the sense of his forgiveness, and of his love and blessing. This will make us more careful not to be thus derelict another time.
(Z. '16-212; R.5923)

2:1 — THAT YE SIN NOT — The thoughts of the wonderful fellowship given in the previous chapter would lead all the true hearted away from sin and

evil. “He that hath this hope in him purifieth himself even as he (Jehovah) is pure.”

AND IF ANY MAN — Any man in the church.

SIN — Through weakness or force of habit.

WE HAVE AN ADVOCATE — As sinners we had no relationship to God. When we believed and turned from sin we had no relationship to God. When we believed and turned from sin we had a justification by faith tentatively imputed to us, permitting us to draw nigh to God and hear his message through Christ—speaking peace to us and informing us of the high calling and assuring us that now is the acceptable time, that during this Gospel age he is willing to accept us as living sacrifices through the merit of Jesus and to beget us of the holy spirit to the divine nature. The moment we accepted those terms our Redeemer became our advocate and immediately the entire contract was closed and we were begotten of the holy Spirit. We were no longer in the flesh, but in the Spirit. No longer in the Court but in the Holy. He is not the advocate of the old nature, for that is dead, but of the New Creature. But the New Creature cannot claim that the merit of Jesus has cancelled these imperfections of the flesh in advance (given us an indulgence). He can merely claim in the Apostles words “The forgiveness of sins that are past, through the forbearance of God.” (Rom. 3:25) (See Heb. 4:16.) What then must he do with respect to these daily deflections—trespasses of omission or commission due to the imperfections of his flesh? “If any man sin—we have an advocate” with the Father—Jesus Christ the righteousness. So we should approach the throne of grace in full assurance of faith. If as new creatures our Lord and advocate sees that we are cultivating his spirit of mercy towards others, he will at once advocate our plea and secure for us divine cancellation of our sins, errors of our flesh to which we as new creatures were not a party and did not consent. (Z. '10-104, 105; R.4585) Jesus has appeared for us, not yet for the world. It would not have been proper to advocate the cause of aliens, strangers and foreigners. But he could and did appear for us who have fled away from sin, and desire full harmony with the Father and who delight to know and do his will. Through his sacrifice we who long for righteousness and delight to do his will are brought into accord with him. The Father's acceptance of the sacrifice was shown by the sending of the holy spirit at Pentecost. (Z. '07-11; R.3917)

The word makes a great distinction between the Church and the world. He is our Advocate now, and by and by he will be the world's mediator. (1 Tim. 2:5, 6)

2:15 — LOVE NOT THE WORLD — See note James 4:4. The proper love for the world, as the Father loves, is grand and ennobling love, which, without

having the least fellowship with the impure, pities the fallen race and longs for the time when they may be received from their fallen condition.
(Z. '11-56; R.4766)

2:16 — AND THE PRIDE OF LIFE — These are the three channels of the church's temptation, as also of Jesus', and of Eve's. As now extant human taste along these lines is depraved and must not be yielded to, for it is of the world, the adversary. Man's right cravings can be satisfied along these lines only as shown in Psa. 19:10, 11. See Gen. 3:6; Matt. 4.

2:19 — THAT THEY WERE NOT ALL OF US — Former majority never were true Christians, or had ceased to be such.

2:20 — UNCTION — "*Chrisma*" = smearing, smoothness, oiliness, lubrication. From custom the word carried with it the thought of fragrance, perfume. This beautifully represents the effect of God's influence toward goodness, gentleness, patience, brotherly kindness—love! What a sweet, pure perfume does this anointing of the holy spirit of love bring with all who receive it. However ungainly or coarse or rude or ignorant the outer man, "the earthen vessel" how speedily it partakes of the sweetening and purifying influence of the treasure of the new heart—the new will within. (E282) An influence from God, an invisible power of God exercised through his precepts, his promises, or otherwise as may seem good to the Omnipotent one. (E282)

THE HOLY ONE — The Father, not the holy spirit.

AND YE KNOW ALL THINGS — *Siniatic* and *Vat.* (#1209) "Ye all know." *Vat.* omits "all things." (*Tisch.*) "Ye all know it." (*Diag.*) All the true children of God know very well the difference between the natural mind or heart or will, and the new mind, controlled by love and righteousness. This anointing was typified by the Holy Anointing oil poured on the High Priest. So whoever is of the Body of Christ, and wherever the spirit of the Lord is, it is unctuous, smooth, lubricative. Its tendency is to follow peace with all men, as far as fidelity to righteousness will permit. It is opposed to friction, anger, malice, hatred, strife. Those under its influence are glad to be taught of the Lord, and so far from quarrelling with his plan and revelation, they readily fall into harmony with them and have correspondingly the lubrications—the unction, smoothness, peace, joy, holiness of mind. (E261)

How we know our begetting?

(1) If we are justified and consecrated and suffering for His sake.

- (2) "He that is begotten of God sinneth not." We will not sin willingly, rather would we die than sin so.
- (3) Separation from the world and unto Him. The world hateth us.
- (4) We count it a privilege to testify for the Lord, a delight.
- (5) We are overcoming the world by faith.
- (6) We learn of things to come, we understand the mystery of the church and the presence of Christ.
- (7) Love for the brethren to the extent of laying down our lives for them.

ANOINTING AND BEGETTING — No one can be a member of the New Creation before being anointed of the Holy Spirit or begotten of the Holy Spirit. The purport of the Scriptures is that a double work is necessary, one applying to the New Creature and the other to the flesh. That which is sacrificed is not the New Creature, and that which is anointed is not the old creature. It is the New Creature that is anointed and the old creature that is sacrificed.

The anointing and begetting of the Holy Spirit are practically the same thing and quickly follow justification. It is as just men that we are baptized into death, and it is as members of the New Creation that we are constituted members of the ecclesia, the body of Christ. It is the Father's acceptance of us that is the basis of our begetting of the Holy Spirit, our anointing. While the two terms begetting and anointing are used to represent what is to us practically the same thing, they are two different figures. The begetting thought is one that pertains to the New Life (state of), the state of the new nature. The anointing thought pertains to the office. God is calling out a people to become joint heirs with Christ in the Kingdom. The anointing is the divine recognition of them as Kings and Priests. So far as we are concerned the matter is represented by both expressions. Our coming into the body is our coming under the anointing. One is a member of the anointed the instant he is begotten. In thinking of the begetting and the anointing we are merely viewing the matter from two different angles. We of today were not anointed, 1800 years ago although the anointing came then upon the church. The anointed office may be forfeited without the Spirit begotten life being forfeited, as in the case of the Great Company. But the instant we are individually inducted into that body, that instant we come under the anointing. "The anointing which you have received of Him abideth in you." Our share of it is just as much a personal matter as was the begetting. Let us repeat the statement, Our begetting is individual—our baptism or anointing is collective. But the one is as personal as the other. The anointing that came upon the church at Pentecost and that ran down

upon all Jewish members subsequently, was the same anointing that Jesus received at Jordan, the same anointing that was later poured out upon the Gentiles (Cornelius and his friends). It is the same anointing that has come down to us throughout the age upon all the members of the body; all the one anointing. But while it is the same anointing or baptism, yet Cornelius had no share in the anointing or baptism at Pentecost, nor had the disciples any share in the anointing at Jordan, for it did not become a personal matter for any member until he was individually begotten, and thus inducted into the body. To our understanding the one thought appertains to both of these different features, as illustrating different parts of the process. The grand outcome, the fixity of the matter is in the future. All those who come to the Lord come through consecration and are for the time being counted in as members of the anointed class. And the anointing will abide with them as long as they continue in this condition of obedience.

The expression—begetting of the Spirit—then is used in the Scriptures to describe that personal experiences by which God accepts the individual as a new creature and starts the new nature. This new nature subsequently prospers, develops, and if faithful will be born of the Spirit. The terms begetting and birth are used to represent (symbolically) the beginning and the completion of the new creature.

The baptism or anointing of the Holy Spirit of course relates to the same Holy Spirit, and in some measure to the same experiences as the begetting, but from a different angle. The baptism of the Holy Spirit (or anointing) is not a thing that comes to us individually, but collectively. The baptism of the Holy Spirit came upon the church at Pentecost and was not repeated day by day, nor ever, except in the case of Cornelius, the first Gentile convert and his “kinsmen and near friends,” whom he had called together in his house to hear the words of the Apostle Peter. At that time a similar baptism to that at Pentecost was granted—“The Holy Spirit fell on all them which heard the word.” (Acts 10:24-44) indicating that the Gentiles also were to have an opportunity to become members of the Anointed one. (*Z. '14-37,38; R.5393*)

2:22 — THAT DENIETH THE FATHER AND THE SON — Though it might have been possible, before the Son was manifested, to believe on the Father, without believing on the Son, yet now—whosoever denies the Son denies the Father, and no one can confess the Son of God without at the same time confessing the Father and the Father’s plan, of which he is the center and executor. (*F266*) Whatever contradicts this spirit of love is an unholy Spirit, a false teaching.

2:23 — WHOSOEVER DENIETH THE SON — By declaring that the prophecies of a Messiah were figurative and never to the fulfilled through mankind. John declares this to be a complete denial of the Gospel

statements that the Son of God became flesh, was anointed at his baptism by the holy spirit as Messiah and that he redeemed us.

2:26 — YOU CONCERNING THEM THAT SEDUCE YOU — Many things in Christianity commended it to the Greek philosophers of that time, who sought to combine with it and become Christian philosophers, or Philosophic Christians—still holding their philosophies, “falsely so called.” They were quite willing to acknowledge Jesus as a good man and a wise teacher, but not as the Son of God, who left the Spirit nature, “a form of God,” and became flesh, to thereby become man’s redeemer and the author of eternal life to all who obey him. They were however teaching a future life and were glad to find Christians teaching same; the difference being—the philosophy taught eternal life was not inherent in man, but a gift of God through Christ, intended only for those who accept him. (Rom. 2:7; 5:15, 21; 6:23; 1 Cor. 9:15) (E285) They practically said to the Christians—We are glad to meet so respectable and sensible and free a people. Your great teacher Jesus surely did make you free many of the customs and superstitions of the Jews accordingly, and we congratulate you accordingly. But you are still in a measure of bondage; when you have investigated our philosophies you will have still more liberty and will find that much you still hold in common with the Jews—their hopes of a Messianic kingdom, their peculiar ideas of one God, and your peculiar ideas that your teacher, Jesus, was his only son, etc.—these things you will soon outgrow, with the aid of our philosophy. (2 Pet. 2:19; Jude 6) (E285)

2:27 — YE NEED NOT THAT ANY MAN TEACH YOU — This text has brought discouragement to many humble souls by reason of their honesty of thought, and they would feel greatly cast down, did they not see that the very best of their acquaintance among the saints has needed teachers, because such realize their need of teaching and that they know very little which has not come directly or indirectly through human agents. But some of the less honest, less candid, less saintly, endeavor to deceive themselves and others by claiming that they have learned nothing of men, but have been taught all they know by direct inspiration of the holy spirit. They do not see that they are thus claiming infallibility for their thoughts and words in the most absolute sense. Also that their errors of thought, word and deed, claimed to be under full inspiration of the holy spirit, reflect against God’s holy Spirit, as the author of their errors and follies. (E283) Any who have become Christians at all, and understood the divine plan to any extent, must have before them first the fact that all were sinners, in need of a redeemer, and secondly the fact that Jesus, the Anointed One, had redeemed them by the sacrifice of his own life, and they have no need that any man teach them this basic truth. The opposers would not be Christians at all and yet be ignorant of this fundamental truth. (F260) Whoever has the anointing needs not that any man shall waste time in discussing further the fundamental question as to whether Jesus was or was not the Son of God, and our

Redeemer, and the anointed Messiah. The same anointing we have received, if it abides in us will assure us of all these things, their truth. (*F261*)

AND EVEN AS IT HATH TAUGHT YOU, YE SHALL — That ye must (abide in him) if we would attain our reward.

3:2 — IT DOTH NOT YET APPEAR WHAT WE SHALL BE — It is impossible to describe heaven and its charms and beauties. The Bible makes no attempt to describe heaven itself, nor its inhabitants, but merely tells us they are spiritual or uses symbols that we can understand like, Ezek. 1 and 10, John 3:8; Rev. 1. (*Z. '10-281; R.4675*)

3:6-9 — The New Will: The human mind with its various qualities is very much like a legislative body. The vote or decision of that body is its will. Once, when we knew no better the vote was for sin, but when light came in we voted out the mind of the flesh and voted in the mind of Christ and agreed with ourselves, individually that we would be New Creatures, dominated by the new mind. When we turn again to the “beggarly elements” of the world, the old will is being revived. What revives it? Minding the things of the flesh, we do this when we permit the fleshly desires which we have given up and gotten free from, to have again the controlling influence in our minds. When we mind the things of the flesh we are killing the new will and reviving the old will. Our new creature has now merely the fleshly body in which to exercise itself. This body is not at first fully under the control of the new will, it is the duty of the new will to rule the body and bring it completely into subjection, even unto death. After gaining this victory, the New Creature receives the new body God intended for it. By its opposition to sin the new creature demonstrated its loyalty to God, its harmony with righteousness. God judges the new creature, not according to the flesh but according to the will. If the flesh should gain the victory over the new will and there should be a fall, it would not mean that the new will had ceased, but that it had not been on the alert. (See Prov. 25:28)

Since the new mind, the new will, has its residence in the old body and since this body, the new creature's only instrument of operation has still its old tendencies toward sin, its weaknesses, its depravities, therefore there is a continual struggle between the new creature, and the old. It is a daily warfare and either the one or the other must perish. If the new creature be not on the alert, thoroughly active, thoroughly loyal to God, the weaknesses of the flesh will gradually assert themselves and the new creature be in danger of death. If the new creature remain loyal to God the old creature will perish. It is a fight to the finish. This conflict is a test of the new creature, not of the old. The new creature has been called to glory, honor, and immortality. In order to attain this state it must prove unquestionably its loyalty to God. In ratio as the new mind controls and we love right, and hate iniquity, in the same ratio shall we have strength in battling with the forces

outside, present conditions, and the greater success in battling with our own flesh. In this warfare there may be sometimes more and sometimes less success. But not till the victory is won will the Lord grant the reward. (*Z. '14-118; R.5440*)

There may come a time when the new will temporarily becomes drowsy, dormant. This is a cause for serious concern, for then the new creature is in grave danger. There must be a determined will for God, a positive decision which will keenly regret any temporary deflection, otherwise there is no new creature. As the battling goes on between the new will and the old body, the new creature becomes stronger and stronger, if it is properly awake to the situation. Yet God may permit the flesh to have more and more severe temptations. He allows the world and the Adversary to bring pressure to bear upon the flesh so that he may test, prove, the loyalty of the new creature. It was because our Lord was found faithful unto death, even the death of the cross, that he was counted worthy of the divine nature. So it is to be with His footstep followers. The Father knows just how much we can stand and will never suffer us to be tempted beyond what we are able to bear, but with every temptation will provide a way of escape. (1 Cor. 10:13) (*Z. '14-118; R.5440*)

In the case of those not overcoming fully, they yield more or less to the besetments of the Adversary and strive to avoid being too peculiar, to avoid giving any offense to their friends; thus they become more or less overcharged with cares and the deceit of riches. (*Z. '14-118; R.5440*)

Who commits the sin unto death? That which is begotten of God. The new mind, the new will, and the person having that new will desiring to be in harmony with God, he cannot sin with willfulness and desire, cannot sin the sin unto death as long as he has the mind, the will of God. He cannot be in harmony with sin. The new mind cannot consent to sin. If there be a consent to sin it is an evidence that the old mind has taken control. The new creature came into control of our mortal bodies by a vote of the faculties of the mind. Then if the will should again change, and advocate as before, the things of the flesh, the New Creature is changed again into the old creature. It is not the new creature which is wallowing in sin, however. The will has committed the sin unto death. The new creature is dead. (*Z. '14-136; R.5451*)

We have reason to believe that on account of our inherited weaknesses and unholy environment, nearly all sins committed by God's people may be classed as mixed sins—only partly wilful. (*Z. '15-153; R.5690*)

3:6 — WHOSOEVER ABIDETH IN HIM SINNETH NOT — Does not practice sin, does not willingly sin.

WHOSOEVER SINNETH — Willingly, deliberately, with full consent of mind and will. If one begotten, a new creature sinned thus it would manifest a complete loss of the Spirit, and would be of the second death class. (Z. '10-165; R.4614)

NEITHER KNOWN HIM — If as new creatures we gave partial consent to the wrong course, we would be liable in that proportion to some kind of stripes or punishment. If any sin wilfully—heartily assented to sin knowingly, intentionally and without protest—it would prove that such a one was no longer a new creature, but twice dead, plucked up by the roots. (Jude 12) (Z. '10-105; R.4585)

3:8 — HE THAT COMMITTETH SIN — Practice sin. (*Diag.*)

3:9 — BORN — From “*gennao*” = “begotten” or “born,” which meaning to be used is indicated by the context. Here should be “begotten” because the new creature is at this time but an embryo; it has not a new body, it has merely a new mind, new will, new disposition, engendered by the spirit of the truth and accepted by the Father as a begetting to the spirit nature. Everything connected with this new will is sinless. It has none of the Adamic condemnation or imperfection and never had. It cannot agree to sin because it is out of harmony with sin.

The desire for sin might still lurk in the fallen flesh and would be called “the notions of sin in the flesh or struggles of the flesh.” (Rom. 7:5) The flesh is reckoned dead but is not actually so. This new creature is not the flesh, not the gray matter of the brain, it is the will which controls the brain and seeks to regulate the thoughts and intentions of the heart and so far as possible the actions of the daily life. The new will is the new creature in the most emphatic sense. If then the will has ceased to be in harmony with God, and should ever knowingly, intentionally approve of sin and connive at it, this would prove that the spirit of the Lord, the new mind, or will, is gone, the will has perished as a new will and is merely the old will revived. So the seed of truth, the seed of this power of God has died in the individual. Yet because the will is very particularly identified with the body, with the human brain, the new will might be entrapped, become thoughtless respecting its obligations and propriety of course in life and so be overtaken in a fault. (Z. '10-165; R.4615) Also see comments vss. 6-9.

OF GOD DOTH NOT COMMIT SIN — “Does not practice sin.” (*Diag.*)

BECAUSE HE IS BORN OF GOD — This passage applies to the New Creature itself; while 1 John 1:8-10 applies to the fleshly body. (Z. '14-117; R.5439) See note 1 John 2:1. See 1 John 1:8, 10; 5:18.

The New Creation being without sin needs no mediator to come between it and God. But it needs an advocate, even though it is in full relationship with the Father, and even though as a new creature it has no sin. (The sins cancelled at Calvary were those of the old creature only (Adamic sin). Why? Because he has the treasure of the new mind in an earthen vessel that is very imperfect through the fall. The sins of the mortal body were all cancelled through the imputation of the Advocate's merit (when he consecrated) and at that moment the old nature died and ceased its responsibility. "He that is dead hath ceased from sin." (Rom. 6:7; 1 Pet. 4:1) The new creature which at that moment was begotten and as the new mind or will took possession of the mortal body reckoned dead, is held responsible for its conduct in exactly the same manner as the owner of a dog is responsible for him. Whatever violence the dog may do, the owner is responsible, for he should have chained him up. So we as new creatures are responsible for our hands, feet, eyes, tongue, etc. in what they may do. If the tongue slander another through weakness, force of habit, etc., the New Creature is responsible and must give an account. If other wrong doings be committed there is a similar responsibility in every case.

4:1 — TRY THE SPIRIT, WHETHER THEY ARE OF GOD — Thus proving does not imply a lack of confidence in those recognized as divinely directed channels of the truth; but it does imply a faithfulness to the Lord and to the truth as superior to all human teachers and their utterances. It implies that they as true sheep are not listening for the voice of man, but for the voice of the chief shepherd—that they feast upon his words and love them. (Cant. 2:3) Such members of the body grow stronger and more rapidly in the Lord and in the power of his might than do others, because more attentive to the Lord's leading and instruction. (*F274*) (Heb. 5:14; Acts 17:11, 12)

4:18 — PERFECT IN LOVE — Fear here is not "reverence" but doubt, lack of faith and trust fear lest God should not keep his promise to protect and help us. (Also see appendix on Love)

4:20 — HOW CAN HE LOVE GOD WHOM HE HATH NOT SEEN — While we must hate all sin we cannot hate the sinner and yet have the love of God perfected in our hearts. We see that this means not only that we must not retaliate and revile our foes, but that we must not even wish to do so. The evil wish must be conquered and the selfish conditions which gave it birth must be utterly destroyed and replaced with love—the Spirit of Christ. (*Z.'12-68; R.4978*)

5:7, 8 — IN HEAVEN, THE FATHER, THE WORD . . . AND THERE ARE THREE THAT BEAR WITNESS IN EARTH — This spurious passage, first appeared in the third Edition of the Greek New Testament in 1522. The Greek New Testament was first printed in the "*Complutensian*"

Polygott" (1514). In subsequent editions as great many changes were made, and in the third Edition this spurious interpolation appeared for the first time. (*Encyc. Brit.* Page 168, "Bible.") (See *Diag.* note)

- 5:16 — LIFE FOR THEM THAT SIN NOT UNTO DEATH** — See notes James 5:19, 20. A brother who becomes sin sick to such an extent that he would not have access to the throne of grace himself. Because of careless of living, neglect of duties and privileges, disregard of their covenant obligations, a cloud between them and the Father comes thick and dark. They are unable to penetrate this cloud. Their prayers seem not to reach the Father. He is hiding His face from them. Theirs is an extreme case. (Z. '15-154; R.5692)

JUDE

- 3 — YE SHOULD EARNESTLY CONTEND** — It is possible for one to be contentious in religious matter, and earnestly contend, and yet not be contending for the faith once delivered to the Saints. He might be contentious for some theory of his own, rather than for those principles of righteousness which the Bible inculcates. (Z. '12-215; R.5058)

FOR THE FAITH WHICH WAS ONCE DELIVERED UNTO THE SAINTS — Sometimes it might seem like contention for the faith, etc., for one person to argue with another on Scriptural subjects, and yet his real motive for doing so might be pride. Pride is a part of selfishness, and contending for ones own ideas one might be cultivating pride. The contention which God approves is that earnest desire to have whatever God's Word teaches. (Z. '12-215; R.5058)

- 6 — ANGELS** — These fell, from being known as angels of light and Sons of God to be henceforth known as angels of darkness, demons, wicked Spirits. (N-5-22-10)

KEPT NOT THEIR FIRST ESTATE — The first estate or condition of all the angels was one of harmony with God as spirit beings.

BUT LEFT THEIR OWN HABITATION — Seeing sin working in humanity, they preferred sin and sensuality. Privileged to materialize and mingle with humans, they preferred that condition to the Angelic because they desired to revel in sensuality. They were seduced by sin.

HE HATH RESERVED IN EVERLASTING — Age lasting, until the end of this Gospel Age, the Judgment day.

CHAINS UNDER DARKNESS — Not permitted to operate in the light.

UNTO THE JUDGMENT OF THE GREAT DAY — The intimation would seem to be that then they would be permitted in some manner to free themselves from those chains and to come out more into the open, and to operate more in the light. (*Sermon*, 1-17-09)

11 — WAY OF CAIN — Thus is brought to our minds the fact that those who are of this class fail along any or some of three lines. 1) lust of the flesh. (Cain hated his brother.)

FOR REWARD — 2) Lust of the eye (desire for wealth and fine attire).

PERISHED IN THE GAINSAING OF CORE — 3) Pride of life (presumed to usurp Moses' place).

12 — CLOUDS THEY ARE WITHOUT WATER — Clouds are supposed to be all water. Hence a class who have an empty form of Godliness utterly without its power and spirit of love. May also refer to rain clouds, clouds that look as though they would give the blessing of rain and yet yield nothing, but disappointment.

14 — AND ENOCH ALSO, THE SEVENTH FROM ADAM — Possibly this may picture the restored human race as completed in the seventh 1000-year day from Adam.

PROPHESED — There exists a book of Enoch, which seems to be spurious for the reason that in Enoch's time books were not written, and further, were not needed, as men then lived 800 or 900 years and events were handed down by word of mouth. He may have been the builder of the great pyramid, Melchizedek.

18 — WHO SHOULD WALK AFTER THEIR OWN UNGODLY LUSTS — It surely is a fact that those who once enjoyed the light of present truth and who have left it, seem thereafter more deficient of decency, reasonableness, honesty, manhood and womanhood than do worldly people, or those who have never seen the Truth. This shows that they have taken off the robe, for their sins no longer are covered, but are made plain and visible. One might know how to calculate on what the worldly foe might do or say or insinuate, for they all have limits beyond which they would not think of going, but as for these false brethren, there is no calculating what they may do or say. But let us not be disconcerted but "trust in the Lord and do good." (*Z. '10-4; R.4540*)

REVELATION

1:1 — THE REVELATION OF JESUS CHRIST — Note the simplicity of the introduction of this most wonderful book. The Apostle did not write the title as it appears here “Revelation of St. John the Divine.” He claims no credit for the revelation. He distinctly explains that it was not his but from the Lord Jesus and to him from God the Father. Nor was it to John in any special sense, but to God’s servants (vs. 1) sent through the servant John. This simplicity, common to all the Apostles marks them as being in the ministry not for gratification or vanity or earthly rewards of any kind, but simply as the servants of God who delighted to do His will and tell the good tidings, utterly ignoring themselves except in so far as mention of their affairs might be necessary. (*Z. ’16-343; R.5991*)

WHICH GOD GAVE UNTO HIM — Showing that Jehovah was the author of it all and also that Jesus had opened the book sealed with seven seals, or had obtained authority to open it. Jesus at this time evidently knew the time of his second advent. (See message to Laodicea.)

TO SHEW UNTO HIS SERVANTS — The little flock, the church; his true servants.

HE — Jesus.

SENT AND SIGNIFIED — Told it by signs and symbols.

BY HIS ANGEL — Messenger. C. T. Russell.

UNTO HIS SERVANT JOHN — The John class, the feet members of the body of Christ.

1:3 — BLESSED IS HE THAT READETH — Understandeth, studies, Bro. Russell and the members of the body of Christ.

WHICH ARE WRITTEN THEREIN — During the Christian age some of the saints sought to understand the church’s future by examining this symbolic book, and doubtless all who read and understood even a part of its teachings were blessed in Christ as promised (vs. 3). The book kept opening up to such, and in the days of the reformation was an important aid to Luther in deciding that the Papacy, of which he was a conscientious minister was indeed the Antichrist, mentioned by the Apostle and the history of which fills so large a part of that prophecy. (*A28*)

1:4 — GRACE BE UNTO YOU AND PEACE, FROM HIM — The Heavenly Father.

AND FROM THE SEVEN SPIRITS — The Holy Spirit of God in its complete phases.

1:5 — WHO IS THE FAITHFUL WITNESS — The one of all others who faithfully testified both by word and testimony of action about God's true character. (Rev. 3:14) The loyal ambassador who told the truth about the Father, and who would not misrepresent for any reward or gain, but would die for this truth about God, and whose actions truly showed forth the Spirit of God cast no reproach upon him. "He that hath seen me hath seen the Father."

AND THE FIRST BEGOTTEN OF THE DEAD — Firstborn. So *A.R.V.* and *Diag.*, Gr. *prototokos*. This teaching is contradictory to the creeds and teachings of Christendom. Jesus was the first to experience a resurrection in the full sense of the word—to perfection of nature. Although some before him were temporarily awakened they relapsed again into death, for they were only partial illustrations of resurrection—to assure men of the Divine Power to accomplish it fully in due time appointed of God. (*Z.'16-343; R.5991*)

1:7 — BEHOLD, HE COMETH WITH CLOUDS — At the time of the Lord's second advent the world will be far from converted to God. Christ comes before the conversion of the world and for the very purpose of converting the world, all mankind. (*Z.'16-343; R.5992*) Our Lord's presence will be manifested to the world by exhibitions of power and great glory. He will not be visible to the natural sight but to the eyes of understanding as these shall open to an appreciation of the great changes which earth's new Ruler shall effect. His presence and his righteous authority will be recognized in both the punishments and blessings which will flow to mankind from his reign. (*Z.'16-343; R.5992*) Some will discern the New Ruler sooner than others but ultimately "every eye shall see [Gr. *hora*, discern] him." While the clouds of trouble hang heavy and dark, when the mountains (kingdoms) are trembling and falling, when the earth (organized society) is being shaken and disintegrated, some will begin to realize that Jehovah's anointed is taking to himself his great power and is beginning his work of laying justice to the line and righteousness to the plummet, for he must reign till he hath put down all authority and laws on earth contrary to those controlling in Heaven. (*Z.'16-344; R.5992*)

1:9 — AND FOR THE TESTIMONY OF JESUS CHRIST — Representing the John class, exiled from the world and cast out for the word of God and the testimony of Jesus, for their faithfulness to it, in declaring it. It may also foreshadow for the John class a complete isolation and imprisonment—the

cause for which John suffered was his faithfulness as the Lord's mouthpiece. At the time he was probably ninety years old, supposing that none of our Lord's disciples were younger than himself at the beginning of his ministry. (See note John 21:20-23)

1:10 — THE LORD'S DAY — Symbolizing here "the John class" in the Harvest, on the Millennial day. (Matt. 24:20)

AND HEARD BEHIND ME — Showing that the presence of Christ and the seventh trumpet will begin before (in time) "a short time back" of the moment when his presence will be made known to Bro. Russell and the John class.

LORD'S DAY — The Apostle may have had this vision on the first day of the week, now generally called Sunday. To Christians it is peculiarly the Lord's day—the day on which the Lord rose from the dead and on which all the promises of God's word received life and our hopes through Christ were quickened. We may see in the expression also to the Millennial age, called often the Day of the Lord. According to our understanding of chronology we are now living in the early dawn of this day of Christ, and it is here, properly enough that we begin to see the wonderful things of the divine character and plan. But to see and understand we must be "in the spirit." Only those who have become New Creatures in Christ can be expected to appreciate spiritual things; and this is the class the Apostle John represented. Is the seventh day ever called the Lord's day? (See marg. references.) (Z.'05-168; R3568-9)

BEHIND ME — The fact that its location is mentioned implies that it has a symbolic meaning. It signified that the beginning of the message was not in John's day, but the things revealed were already commenced and already to some extent in the past. As some features of the Revelation show the voice from behind went back to the time of our Lord's earthly ministry. (Z.'05-168; R.3569)

A GREAT VOICE, AS OF A TRUMPET — The seventh trumpet. Trump of God.

1:11 — ASIA — Means muddy or boggy. Origin of word Asia is unknown. (*Century Encl.*) One doomed to a long journey though a wild bog, would, we think, have a fairly correct idea of the pathway of the church during the past 1800 years, especially if the greater part was travelled in comparative darkness. What with pit-falls and treacherous ground, will-o-the-whisps and fog, it would prove a hard journey. True the church has always had a pole-star by the mists of the Babylonian Mystery have almost hidden it. (Z.'82-2; R.336)

EPHESUS — Covers the period during the lives of the Apostles.

SMYRNA — During the time of the Pagan persecutions, reaching about 325 A.D. when Constantine became sole emperor of Rome and declared in favor of Christianity.

PERGAMOS — The transition period when Papacy had its rise.

THYATIRA — The time during which the true Church was in the wilderness and the “Mother of Harlots” sat as a queen cohabiting with the kings of the earth.

SARDIS — Short period just before Reformation.

PHILADELPHIA — From Reformation to recent times. (*Z. '82-2; R.336*)

1:12 — I TURNED TO SEE THE VOICE THAT SPAKE WITH ME — Remember who it is that speaks.

1:13 — SEVEN GOLDEN CANDLESTICKS — In the Tabernacle and later in Solomon’s Temple the Golden Candlestick was placed by the Lord’s direction, not seven, but one with seven branches, representing the whole Church during the Gospel age. In the Revelation the same candlestick or lampstand is brought to our attention, but the parts are separated (Rev. 2:5), the union or relationship between them being supplied by our Lord Jesus, the antitypical High priest. The lampstand symbolized the Lord’s nominal people of this Gospel age, including the members of His mystical body. It holds forth the light of life, which shines in the darkness that men might see our good works and glorify our Father in Heaven. (Matt. 5:16) Alas, the Master found but a few good works (See Rev. 3:2 A.R.V.) found but little glorifying light shining out from his earthly representatives in many of the seven epochs of the history of the Church. This fact is shown by his chidings, encouragements, etc., given to each of these epoch churches, represented by the different lampstands or candlesticks. The candlestick or lampstand represents the nominal church of Christ; rather than the true Church, shown by the fact that in addressing each of these churches the Lord finds fault with the many and approves the few faithful, especially in the last, the Laodicean Church of our day. (*Z. '05-169; R.3569*)

ONE LIKE A SON OF MAN — Like a man, like a priest (as implied by the clothes described.) Walking (Rev. 2:1) caring for them, trimming the wicks, seeing to the supply of oil, etc. Thus our Lord Jesus, our glorified Master, though absent from us has protected the interests of his cause through the past 18 centuries and has directed respecting his people’s affairs, especially inspecting and caring for the Church as a light bearer, a candlestick. Alas how poor the wicks (our natural bodies) have sometimes

been; How feeble the light that has sometimes shone out into the darkness of this world. How much trimming has been necessary and how much more may yet be required. (Z. '05-168; R.3569)

GIRT ABOUT THE PAPS — As were priests and kings, a symbol of power, strength, and free activity.

GOLDEN GIRDLE — Symbol of service on the divine plane.

1:14 — HEAD AND HAIR WHITE — Tells us of His wisdom, splendor and glory. (Z. '05-169; R.3569)

EYES LIKE A FLAME — All seeing, omniscient. He is not deceived by outward appearance, forms and ceremonies, but he can and does receive every thought and intent of the heart. (Psa. 139) The contemplations of his glance should of itself purge and purify our hearts to the extent of our ability to put far from us everything that would have his disapproval.

GARMENT REACHING TO FEET — This may possibly represent the fact that the glory of Christ was manifested in his own person, in his own ministry, and in that of his twelve Apostles, his representatives, St. Paul taking the place of Judas, and that with their deeds the body of Truth was almost veiled in the eighteen centuries intervening until now, in the end of the age the feet members of the Body of Christ will be illuminated by the truth and will shine forth, not like the head but as polished brass (copper).

1:15 — HIS FEET — When we think of the great advantage which we of the present day possess, we are inclined to say—What manner of persons ought to be in all holiness of living and God-likeness. We have shining upon us with almost burning brightness the focused rays of divine inspiration and revelation for 6000 years. How it should consume in us all the dross of selfishness! How it should purify us. How humble it should make us! Even in our flesh we should be polished, luminous, bright representatives of our glorious Head. (Z. '05-169; R.3569)

A FURNACE — Of trial and affliction.

VOICE OF MANY WATERS — Representing that the Lord would speak to his Church through the many languages of the various peoples, nations, and tongues whom he would use as his messengers. (Z. '01-188; R.2826)

1:16 — SEVEN STARS — The one whom we thus know as the instructor, caretaker of the candlesticks, we are also to recognize as having in right hand seven stars (in his favor as well as his power)—the angels, messengers of the seven churches. Apparently the stars represent special ministers or servants of the Church, special light bearers in the church in each of its

seven stages (vs. 20). That they are in his right hand seems to teach us that these should be considered under the Master's guidance in some special sense, under his protection and care in the interests of the churches which they represented. The messages to the various churches are addressed to these stars or messengers, angels, as though our Lord would have us understand that the appropriate message, for each appropriate epoch in the Church's experiences would be sent by the Lord through a particular star or messenger, whom He would especially commission as His representative. Our Lord himself is represented by the great light of the sun, and his special messengers throughout the entire age are consistently represented as stars. The difference between the symbol of the star and the candlestick is manifest. The star's light is the heavenly light, the spiritual enlightenment or instruction. The lamp's light is the earthly light representing good works, obedience, etc. of those nominally constituting the Lord's Church in the world, and who are exhorted not to put their light under a bushel, but upon a candlestick and to let it so shine that it will glorify their Father in heaven.

TWO EDGED SWORD — Our Lord's words are not one-sided, not directed merely against sin in one class, but that His Word is sharp, cutting in every direction; the sin is reprov'd by him as much when found in his most earnest followers as when found elsewhere. It assures us that none need attempt to pluck out the mote from his brother's eye without first getting rid of the beam in his own eye. How heart-searching is God's Word when we understand it! Not merely a compendium of rules and regulations, but when we catch the spirit of it. (*Z.'05-169; R.3570*)

AS THE SUN SHINETH IN HIS STRENGTH — Some features of this description seem to fit peculiarly to each church, and is quoted in the message to it, as if to say—"Remember who it is that speaks." (*Z.'82-2; R.336*)

1:17 — FELL AS DEAD AT HIS FEET — So it is symbolically with the Christian when once he gets a glimpse of the glories of the divine character. When once we get a true view of him, as the great heart-searcher and caretaker of the church we fall before Him, humbled to the dust, realizing that we are imperfect, that we cannot stand before our Master, that we are unworthy of his favor and blessing. (*Z.'01-188; R.2827*)

LAI'D HIS RIGHT HAND UPON ME — As our Lord touched St. John gently, raising him up, so He has spoken to us comfort, peace and love, assuring us that we have a high priest that can be touched with a feeling of our infirmities; one who is able to sympathize and mercifully to assist; one who has bought us with his own precious blood, who has accepted us and will number us as his body members as long as we abide in Him, seeking in our hearts to know and do His will.

FEAR NOT — This is one of the first lessons we must learn. We cannot come into close sympathy with our Lord and be taught of him about other features of his plan until we learn to fear not, learn to have confidence in him as the one “who loved us and bought us with his own precious blood, and whose purposes toward us continually are for our welfare, and if we submit ourselves to his guidance, will bring us off more than conquerors.

FIRST AND LAST — We must recognize that our Lord was the beginning of the creation of God, and the end of it, the one by whom are all things; who is next to the Father, his very representative in all things pertaining to the universe. (Col. 1:15; Rev. 3:14; John 1:1-3; 1 Cor. 8:6)

1:18 — WHO WAS DEAD — Who really died for our sins, but who was as really raised out of death by the Father.

AND AM ALIVE FOREVERMORE — Death has no more dominion over him (it once had). That the work is finished, that neither sacrifice of the mass nor death in any sense or form will evermore be needed. His work is perfected. As he cried—“It is finished.”

AND HAVE KEYS OF HELL AND DEATH — The authority, power over the tomb, to deliver from it all who are imprisoned therein; and power over death in order that those whom he liberated from the prison-house of death, like those who have not yet gone into the tomb but who are under the death sentence may all be ultimately delivered, set free from the dominion of sin and death, to the full liberty of the Sons of God. (Rom. 8:21)

1:20 — THE SEVEN CHURCHES — The Lord seems to have had a special servant in each stage of the church, through whom the message of the hour was given. These were strongly upheld by Jesus’ power. These arose in the ecclesiastical heavens, and brought a special testing light. Starlight is a heavenly light, a reflection from the sun.

2:1 — EPHESUS — First, or desirable.

HE THAT HOLDETH THE SEVEN STARS — In this period our Lord holdeth the seven stars, messengers of the churches, in his right hand. These messengers (Paul, Peter, John etc.) were so powerfully held and kept in the grasp (control, power) of Jesus, at that time, that we accept their teachings as we do His, believing that their words were really His. Those who were to be the messengers to the seven churches were so held in the grasp of the Lord that they could not deviate or waver. We accept another fact—that only the spirit of Him who has walked with his church all the way down can make clear the messages in His Word. Moreover we believe it is because he is personally again present in His church that such an abundance of light is

now given—such as the church never had during his absence. (Z. '02-2; R.336; Z. '83-2; R.490)

WHO WALKETH IN THE MIDST OF THE SEVEN GOLDEN CANDLESTICKS — Representative of the seven churches (complete number). Candlesticks represent givers forth of light, those who held forth the Word of God and let its light shine among the consecrated. Golden were messengers of divine truth.

2:2 — I KNOW THY WORKS — This church was commended because of its faithful, patient labor; and its discernment of truth and teachers (Acts 20:28; 1 Cor. 14:21) It was characteristic of this period that they forsook all and followed Him; they took joyfully the spoiling of their goods; they sold what they had and gave to those in want.

AND HAST FOUND THEM LIARS — To the first church and to her only was given the supernatural power of discerning spirits. The cases of Ananias and Sapphira and of Simon and of Elymas the sorcerers, reveal this power.

2:3 — AND HAST NOT FAINTED — Though often deprived of much of this life they note only had the living bread but the promise of the tree of life which is in the midst of the Paradise of God—immortality. All the trees of Eden were trees of life, but the one in the midst of the garden was then a forbidden tree, the disobedient eating of which brought death upon Adam and all his race. The tree in the midst of Paradise was called the “Tree of knowledge of good and evil.” And our Lord’s promise is that the overcomers of the Gospel age shall have full liberty to partake of that tree under most blessed and satisfactory conditions, when the knowledge will be of benefit to them and will not then bring a curse. (Z. '16-346; R.5992)

2:4 — THY FIRST LOVE — The church nominal had gotten lukewarm somewhat and lost some of the zeal and energy and love she had when the apostles were alive, the “great falling away” was beginning. (See Heb. 3:6, 14)

2:5 — AND DO THE FIRST WORKS — Return to her early zeal and spirit of sacrifice.

2:6 — NICOLAITANES — Those who desired to “lord it over God’s heritage.” (Nicholas means a lord.) God hates that spirit. It was the old contention as to who should be greatest in the Kingdom.

2:7 — HE THAT HATH AN EAR — See note on Matt. 11:15; Acts 2:39.

I GIVE TO EAT OF THE TREE OF LIFE — Immortality. Paradise of God represents the universe with the restored and perfected earth. The Church with Christ will be in the midst of this universe, as life givers and blessers, used by God as his dwelling. (Psa. 132:13, 14)

PARADISE OF GOD — Though often deprived of the bread of this life, they not only had the living bread, but the promise of the tree of life which is in the midst of the Paradise of God. These will have what Eve sought to get before the due time, and more. See also notes on verse 3.

2:8 — SMYRNA — Bitter herbs, myrrh.

WHICH WAS DEAD, AND IS ALIVE — This statement seems a comfort in itself to those suffering martyrs. It was as if he said: "Fear not, my faithful ones. I was before all these persecutors; I shall be when they are forgotten. I shall take care of you. I too was put to death by the same power. Fear not to follow in my steps. See, I have risen in glory, in power, in immortality, follow me. You too shall rise." (John 14:19)

2:10 — FEAR NONE — This was the period of the most severe persecution, A.D. 303-313. Some of the most sublime pictures of Christian endurance the world has ever seen were enacted during this period under the Roman Emperors from Nero to Diocletian.

DEVIL — Pagan Rome, his instrument.

TEN DAYS — The call was for faithfulness unto death.

BE THOU FAITHFUL UNTO DEATH, AND I WILL GIVE THEE A CROWN OF LIFE — The highest form of life, immortality. Not "Be thou faithful unto life, hang onto your life rights and enjoy them," but "Be thou faithful unto death."

2:11 — NOT BE HURT OF THE SECOND DEATH — He will have passed his testing and been proved faithful and will have immortality which is impossible to die.

2:12 — PERGAMOS — Earthly elevation. Pergamos was the name given to the citadel of Troy. The Pergamos of John's day was a celebrated city of the Roman province of Asia. Here parchment was first made or perfected. It had a library of 200,000 volumes, also a famous temple of Aesculapius, the mythological deity who presided over medicine. The Pergamos period dates from the time Constantine embraced Christianity, which being thus popularized became the nominal religion of the people. The church of the period was exceedingly exalted, but only from an earthly standpoint. Persecution having ceased, the policy of the emperor became the policy of

both priest and people. Mosheim tells us that while the great zeal of many good men, the purity of their lives, the many translations and expositions of the Scriptures made at this time, and the intrinsic value and beauty of Christianity contrasted with Paganism must have had their influence, yet it is evident that the desire to please the great Emperor and his successors and to be on the popular side, were the chief reasons for the sudden and great increase of the nominal church. Many Pagan philosophers finding that it would be policy to join the ranks of the rising religion set about paving an easy way to it by trying to discover correspondencies between Christianity and Paganism, and so to blend the two together. They succeeded only too well. Many sought to form to themselves a middle kind of religion between the ancient theology and the new doctrine, and they persuaded themselves that the same truths which Christ taught had been for a long time concealed by the priests of the gods under the vail of ceremonies, fables, and allegories. (*Mosheim*)

As the old theology had a number of chief gods with many demi-gods of both sexes, these pogo-Christians (if we may coin a word) set themselves to reconstruct the list of the New Theology. At this time, therefore, the doctrine of the three gods was invented, also the goddess Mary. To make the list as respectable in numbers as the long list of the pagan deities, they canonized the dead Apostles and an unlimited number of martyrs, angels, etc., real and imaginary. *Mosheim* says of this period—the public processions and supplications by which the pagans endeavored to please their gods, were now adopted into the Christian worship and celebrated with great pomp and magnificence—the virtues which had formerly been ascribed to the heathen temples, to their lustrations (ceremonial washings), to the statues of their gods and heroes, were now attributed to Christian churches, to water consecrated by certain forms of prayer, and to the images of holy men.

The propensity of rude and uneducated converts from paganism to cling to the festal rights of their fathers proved to be invincible so that it seemed necessary to adapt old usages to the new worship rather than to abolish them altogether. (*Enc. Brit.*) We feel safe to say that all the vile doctrines which have saturated the Papal churches and which still permeates Protestantism, had at least their origin in this period. The philosophy of Plato was engrafted upon the Scriptural stock; this vile fungus, planted by Satan in Eden (Gen. 3:4, 5), watered by the Egyptians and brought to an increase by pseudo-Christianity has borne an abundant harvest of errors, and exalted an influence more deadly than the Upas tree.

THESE THINGS SAITH HE — The speaker is he who has the sharp two-edged (Greek means two-mouthed) sword, the Word of God. (Eph. 6) The speaker is Christ Jesus himself. It seems as if the little company of the faithful ones beset on every side by the enemy were earnestly looking for

the leader amid all the noise and strife, when suddenly the great captain appears at their side and waving his hand on high shouts "Attention Company." The two edged sword is the Word of God. (Eph. 6:17; Heb. 4:12) This weapon is formed for both offensive and defensive warfare. It is sharp and while one edge is presented toward the enemy, there is another toward him who wields it. Christ has given it to the Church to be used in his service; woe to him who handles it unskillfully. Our Lord's words are a warning to those of that age who were exercising this spiritual weapon.

2:13 — I KNOW THY WORKS — During this period when the nominal church was growing popular, the true Christians were tested by the introduction and development of Pagan and Papal ideas. They were many. The faithful of this period were very zealous and hard workers against much opposition.

AND WHERE THOU DWELLEST, WHERE SATAN'S SEAT IS — "Where the throne of the Adversary is." (*Diag.*) The home and stronghold of Paganism, which in course of time and with a change of little else than name, was re-christened Papacy. "Thou holdest fast my name and hast not denied my faith." At this time there were many teachers and more controversy than ever before. Light was darkened by words and truth by sophistry,

ANTIPAS — (Greek: *anti* meaning against, and *Pater*, contracted to *pas* meaning father); an antipapist, one who opposed, or protested against the pope or father, those who fought against and denounced the corruption creeping into the church.

2:14 — DOCTRINE OF BALAAM — The pagan priests were unwilling to lose their positions of honor, power and influence among the people, and sought to bend their theories to fit the new religion. While nominally professing Christianity, they brought many of their ideas with them, which were eventually ingrafted upon the stock,. Thus the church was led into error, evil practice and away from God. This is what is alluded to in the references to Balaam and Balac. Balak tempted Israel to sin and so brought about by strategy what he could not accomplish by his own power.

The blasphemous doctrine of eternal torture; the endless existence of sin and sinners; the fiction of the short line from the death bed to heaven, and kindred fancies have always been stumbling-blocks to the church. The homage given to pagan rites, ceremonies, festivals, etc., Christianized such as prayers for the dead, sacred places, days and persons, union with earthly powers and with those who do such things would in our opinion, be Balaam service. [Teaching error for profit.]

AND TO COMMIT FORNICATION — So the priests tempted the church to indulge in spiritual fornication and thus brought upon her the withering blight of God's wrath.

2:15 — DOCTRINE OF THE NICOLAITANES — The doctrine of the Nicolaitanes seems to be that of lordship and leadership in the church. (Nicholas means a lord.) The strife as to who should be greatest existed among many of the fathers of the churches in prominence. At their councils there was a bitter strife for supremacy; the tendency was toward an earthly head, and of course many wanted the honor. The patriarchs of Jerusalem, Antioch, Bysantium (afterwards Constantinople) and Rome were among the most prominent. The first two dropped out, but the strife between the last two continued for several centuries, and was settled only by a division of the church. The eastern, or Greek church acknowledged the patriarch of Bysantium as head of the church; the Western or Papal church acknowledged the bishop (pope, father) of Rome. Many of the true in the church denounced this attempt to disobey the direct commands of the Savior (Matt. 23:7) and of course received the persecution foretold. (2 Thes. 1:12), these are the "Antipas" class.

This noticed in the Ephesus message found its development in this period, and has been a burden to the church ever since. In the church of Rome the laity or people are much the subjects of the pope, both in spiritual and temporal things, as any of earth's conquerors ever dreamed of demanding, and this in the face of Christ's plain statement that there is but one Lord, one faith, one baptism, one master, one Father, and all ye are brethren.

2:16 — UNTO THEE QUICKLY AND RIGHT AGAINST THEM — Notice thee and them. Used as in 1 Thes. 5:1-4. The Lord speaks directly to his Church as thou and you, and of the world as they and them. He came to his own and in a sense delivered them out of Babylon, bearing them up on eagles wings (Rev. 12:14) and carrying them into the wilderness "into her place where she is nourished," from the face of the serpent, Satan. To them he came with the sword and cut them asunder.

2:17 — HIDDEN MANNA — It was a surprise in the face of desolation and death of a life hidden from the power of persecution, with Christ in God.

A WHITE STONE — This evidently refers to a signet or seal. To present anyone with a signet ring was to invest him with all the power of the owner of the ring. This, then, is one of the exceeding great and precious promises of joint-heirship with Christ Jesus given only to overcomers.

A NEW NAME WRITTEN, WHICH NO MAN KNOWETH SAVING HE THAT RECEIVETH IT — In ancient times the Greeks and Romans had a custom of noting a perpetuating friendship by means of a white stone.

This was divided into halves and each person wrote his name on the flat surface, after which the parts of the stone were exchanged. The production of either half was sufficient to insure friendly aid, even from the descendant of those who first divided the stone. A similar custom was sometimes observed by a King, giving one part to a special ambassador. That part could be sent to the king at any time and insure aid. Thus the divided stone became a mark of identification.

Rev. 2:17 seems to refer to this custom. The new name suggests the Bridegrooms' name. The statement indicates a special acquaintance with the Great King of Kings, secret between Himself and the individual. The overcomers as not to be recognized merely as a class, the Bride class, but each will have the personal favor of the King. Of this no one will know save the person himself and the King. There is an individual and personal relationship between the Lord and the overcomers who may be said to receive the mark of identification (white stone) now in this present life.

This mark is the sealing of the Holy Spirit by which the Lord identifies the overcomers. (Holy Spirit is white stone.) While this is said to be a part of the final reward, yet from the beginning of our experience we have this personal acquaintance with the Lord. The full seal will be given (for good) in the resurrection when we receive the new body. Then we shall have the complete knowledge of the name by which we shall be known to the Lord and He to us forever. (*Z. '12-315; R. 5113*)

2:18 — UNTO THE ANGEL OF THE CHURCH IN THYATIRA — Sweet savor of labor, a perfume of sacrifice. This was the period of Papal persecution. The antichrist had seated himself in the temple of God, announcing himself through his minions as "Our Lord God the Pope." (2 Thes. 2:4) Ruling the nations and the church with a rod of iron, and dashing them in pieces as a potters vessel, those who would not acknowledge his authority. The virgin Church was enduring the hardships of the wilderness, while the harlot, revelling in her lewdness, sat on the throne of her royal paramour.

Thyatira would thus cover a period during which the true church purified by persecution, relieved of its ordinary load of dead-heads, and untrammelled by the class who always choose the popular side, was fully harnessed and faithfully laboring in the Lord's work.

THE SON OF GOD — This is a more emphatic declaration of who the speaker is than in any previous message. It was necessary. An usurper had arisen to speak as the mouthpiece of God. Our Lord here announces himself as speaking through his written word, His only authorized spokesman. See Gal. 1:9.

LIKE UNTO A FLAME OF FIRE — The message is sent by one who has [great wisdom (bright, glowing eyes) that can look beneath and discern the true heart condition and knows who are his saints] to watch over his faithful ones as they wander through the dark valley. (Psa. 34:6)

FEET ARE LIKE FINE BRASS — Copper. It would seem to say to them, “Fear not, in all your terrible journey of thirteen centuries, in the wilderness, lo I am with you, and we shall walk together and I will be your companion and guide.”

POLISHED COPPER — This metal was perhaps the most useful and enduring known to the ancient world. Test of hard brass to walk by their side as they scaled the rugged mountains, or wandered footsore and weary, seeking place to plant the seeds of truth. (Z’16-346; R.5992; Z.’82-1; R.388; Z.’83-3, 4; R.491)

2:19 — AND THY PATIENCE — Patient endurance. (*Diag.*)

THY WORKS; AND THE LAST TO BE MORE THAN THE FIRST — Last works. This shows the Lord’s appreciation of the faithful labors of the true church. The language is quite like that used to the first church, with the apparent recognition that the works of Thyratira were even more abundant than those of Ephesus.

2:20 — JEZEBEL — Papacy, see Elijah, Ahab and Jezebel. Jezebel, the protector of the priests of Baal is the type of Papacy. The Bible is a wonderful book. We find in it a faithful record of human history, and many curious events, sometimes so strange as to be almost or quite disbelieved by the natural man. Various attempts have been to prove the Bible unhistorical, that while it taught spiritual truths, it was not intended to teach history, science, etc., and was in those directions unreliable. The light of modern research and criticism is fast scattering such infidelity, and proving daily the antiquity and reliability of the Book of books. Not only is it historic and scientific truthfulness shining out clearly, but there also appears a stranger, deeper view of truth which seals its supernatural origin in revealing the fact (astonishing) that the history was a living, speaking, prophetic pantomime, a prophecy acted out in type in living characters, even their faults and misdeeds faithfully noted (to the disgust of some over particular people) being apparently necessary to fill up the type. The history of Ahab and Jezebel is one of these prophetic pictures, seen not in a vision but in real characters.

WHICH CALLETH HERSELF A PROPHETESS — A teacher, a mouthpiece of the Lord, the claim of Papacy.

TO COMMIT FORNICATION — Ahab, Jezebel's husband, was king of Israel and represents the kings or kingdoms of Europe who committed spiritual fornication with the mother church. Elijah represents the true church, and we see thus the flight of the true church into the wilderness from the face of the false church, during 1260 days, while the harlot reigned as queen and lived deliciously with the kings of the earth, was clearly foretold in Elijah's flight from the face of Jezebel, and the 3-1/2 years was evidently a type of the time, times, and half or 1260 years of spiritual famine—not for bread or water but for the hearing of the word of the Lord. (1 Kings 17:5—9; 18:4, 40-46; 19:1-4; 21:5-10, 25; Rev. 12:6; Amos 8:11)

The union of the church with earthly rulers that one must join these daughters of Babylon. So successful have been these seductions that Protestants generally would rather associate with an immoral member of an orthodox church, or a member of the body of Antichrist, than with a consistent Christian who has thrown off the fetters of sectarianism.

AND TO EAT THINGS SACRIFICED UNTO IDOLS — Pagan ideas taught by Papacy and clung to by Protestants; immortality of all men, first taught by the most beastly of all idolators, the Egyptians; and most of all, God's character so degraded that no heathen doctrine ever invented by pagan priestcraft could compare with it—the hideous doctrine of eternal torture, instead of a loving Father, a vindictive giant. How better could this be described than as in this verse?

2:21 — SPACE — 1160 to 1520 A.D.

TO REPENT OF HER FORNICATION — She wills not to reform.

2:22 — THEIR DEEDS — Her deed. (*Diag.*)

2:23 — I WILL KILL HER CHILDREN WITH DEATH — Spiritual dying is what ails the churches of today. The physician has given them up, and spiritual gangrene (mortification of living flesh) is surely doing its work.

Rome in the days of Thyatira endeavored to kill Thyatira's children with death, literal, and the Lord cheers them with the assurance that the reverse will finally take place and while these who imbibed the persecuting spirit of Jezebel would be stricken with spiritual death (the antitype of the 450 priests of Baal whom Jezebel fed and whom Elijah destroyed, she [all having the spirit of Thyatira]) would receive the glorious reward according to her works. This changed condition of things will also reveal to all the churches who it is that is doing the sifting work, for all the churches shall know that I am he that searcheth the hearts.

2:24 — UNTO YOU I SAY — Although knowing that Antichrist has loaded our Father's name with infamy, they still persist in asserting that it is not our business to attempt to clear him; that He will do so on the day of judgment, when according to their theology it will be too late to do anyone any good. We who see the Plan of the Ages might be content to wait, but we have a right to expect that those who believe the world is now on probation should do all in their power to place God's character in a proper light before the world. We would be ashamed to treat an earthly friend so, how much more the friend above all others.

AS THEY SPEAK — (See A.R.V.) "To you I say, as they are wont to say." "I cast on you no other burden, etc."

I WILL PUT UPON YOU NONE OTHER BURDEN — To the true children it is a burden to hear our Father's character loaded with infamy, and when we attempt to clear him before those who profess to be God's people, we are at once told that we cannot fathom God's purposes and that our reasonings are mere speculations; the whole matter belonging to the deep things of God.

2:26, 27 — The characteristic of the Thyatira period was the reign of the false church, so the promise to the overcomers is particularly appropriate. Rome, the false church was at this time at the height of her glory, claiming to be the Kingdom of God and that she alone was infallible, and alone had the right to interpret the Scriptures; that Christ's reign had begun through his vicegerent, the Pope; and claiming of course the promises given to those who reign with Christ, she literally did rule the nations with a rod of iron, dashing in pieces whom she would. The iron rule and the great power of the Kingdom was thus signified (shown by signs) (Rev. 1:1) before their eyes so that even their terrible persecution was a reminder of the glory and power they were called upon to inherit.

2:28 — GIVE HIM THE MORNING STAR — Advance light. Those who would continue to walk in harmony with God's plan, which they could do only by walking in the light of the present truth, are promised not only increased light but advanced light.

3:1 — SARDIS — That which remains, as it were perhaps a remnant, almost dead, in which the life or virtue had nearly all gone. (Vs. 2)

SEVEN SPIRITS — God's complete Spirit, his character.

SEVEN STARS — See note on chapter 2:1.

A NAME THAT THOU LIVEST, AND ART DEAD — They had the appearance of being what they were not, having a form of godliness without

the power. Persecution has always developed the life and vigor of the church. Ease brings the reverse.

3:1-6 — They had the appearance of being what they were not, having a form of godliness without the power. Hypocritical, perhaps without knowing it. A kind of Cornelian Sardian Stone is found near Sardis, from which it received its name. It is of a blood color sometimes covered with a thin layer of white. Thus it may look like purity but a closer examination will reveal the flesh color (deep red) below the surface; to outward appearance and by profession, spiritual; but in heart fleshly, carnal. Sardis was the remnant of the truth Church which had been driven into the wilderness, but when persecution began to abate, her zeal subsided. Thyatira was specially commended for her works; Sardis for the opposite.

3:2 — FOUND THY WORKS — Thyatira was specially commended for her works. Sardis reproved for the opposite—“I have found no work of thine fulfilled before my God. (*R.V.*) Their love and understanding of Scripture had evidently decreased. Strengthen what little life and truth remains.

3:3 — HOLD FAST, AND REPENT — They are warned here to repent. God’s Word is spiritual food. He who continually feasts upon it will grow vigorous, healthy, powerful. He who neglects to eat or fails to digest this living bread must be weak and sickly, remaining at best, only a spiritual dwarf, powerless to discern the signs of the times, ignorant of what the Lord is doing, or what his plans are.

IF THOU SHALT NOT WATCH — Seven times our Lord’s coming is described as thief-like, stealthy. Only to those watching is the approach of a thief known. Those who are asleep will be awakened only after he has taken full possession and after his work of destruction has progressed. Although they may then arouse themselves, it will be too late. They have been overtaken. Thus our Lord will be present, invisible and unknown except to the watchers, for some years after his arrival and his presence will be recognized by the sleepers only as the noise of spoiling the strong man’s house, gradually increases. Then slowly they will realize what it is and what the outcome will be. The reason why many professed Christians cannot recognize our Lord’s “*parousia*” (presence) is that they are looking for a fleshly Christ, visible to the fleshly and making an imposing demonstration which they cannot mistake. Failing to realize the fact that spiritual bodies cannot be seen by human eyes without a miracle, they cannot see how he can be present, while all things continue as they were since the beginning of creation. (2 Peter 3:3, 4) Thus they are unable to understand the signs of the times which reveal his presence. (*Z. ’16-247; R.5993*)

AND THOU SHALT NOT KNOW WHAT HOUR — Many today have the Sardis characteristics. To such there is a fatal warning in this declaration “I will have come as a thief and in no wise shalt thou get to know during what sort of hour I will have come upon thee.” (*Roth.*) They do not expect him to come as a thief (stealthily, quietly). To only those who are watching is the thief’s presence known, so it is with Christ’s presence.

3:4 — HAVE NOT DEFILED THEIR GARMENTS — Here are a Little Flock which are pure all the way through. These are entitled to wear a covering of spotless white, for they are what they appear to be.

3:5 — BE CLOTHED IN WHITE RAIMENT — After resurrection and glorification. It is the robe of his own righteousness then, perfect, spotless. Not as now the imputed robe of Christ’s righteousness.

NOT BLOT OUT HIS NAME — Lamb’s book, the Bride class. The recording has been going on throughout this present age. This means that those whose names are therein are not only members of the family of God, but also members of the bride class. In order to maintain this position they must be overcomers. In some scriptures it seems that the Great Company class are included; in other scriptures it is not so. In our text we may not be sure whether the Great Company is included or not. From one standpoint it looks as though they were; from another as though they may not be. We do well not to settle it too definitely in our minds, but wait to see what the Lord’s intention is. In another place the Lord says if we are ashamed of him he will be ashamed of us. This expression would rather imply that the Great Company would not be included in this book. (*Z’.14-12; R.5380*)

3:7 PHILADELPHIA — Brotherly love. This stage of the Church’s history began at the great reformation. We may understand the message better if we recall the condition of Rome when the reformation began.

WRITE — She claimed to be the Holy and True Church, to have the sure mercies of David, the throne of the kingdom of the Lord with power to bind or loose, to open and shut the gates of heaven, to be the city of God and the only one having the right to bear his name. But Jesus holds the keys, and he will unlock the gates of “*hades*” and of death, and free the long bound captives. (*C14*) He opened the door of the High Calling and it will be he who will close it. (Luke 13:25) When the Bride is made up the door will close.

3:8 — AN OPEN DOOR — Opportunity of entrance. A closed door represents termination of opportunity.

AND NO MAN CAN SHUT IT — There is considerable similarity between the work begun at Pentecost and the work of the Reformation. The

Reformation was, in a sense, the beginning of a new era, a dawning of light. The separation of the true from the false. It was the beginning of a mighty movement. No doubt the power of Satan and his allies was exerted to close that door. He that is true had said, "which no man can shut." The little flock of Reformers had but a little strength when compared to the mighty host of their enemies. We do not understand that this symbolic period is restricted to those early days. That was the beginning. The conflict is not over. The proud and boastful churches of today are persecuting and would fain wipe out those still living of the Philadelphia band.

AND HAST NOT DENIED MY NAME — Luther's declaration at the Diet of Worms, as he stood before the Princes of Germany and the stern Emperor Chas. V., is worthy of Paul, and an illustration of the text. "Unless," he said, "I shall be convinced by the Scriptures (for I shall have no faith in popes and councils, as it is evident they have frequently erred, and even contradicted each other), unless my conscience shall be convinced by the word of God, I neither will nor can recant, since it is unworthy of and honest man to act contrary to his convictions. Here I stand; it is impossible for me to act otherwise, so help me God." We do not understand that this symbolic period was limited to those early days. That was the beginning, the conflict is not over. The proud and boastful churches of today are persecuting and would fain wipe out those of the Philadelphia band still living. The work is the Lord's and He will take care of it, and no man can hinder it.

3:9 — BEHOLD — Very plain language about the opposers of the truth who claim to be the church of God. They would say we were using dreadful hard language (names) if we were to use language half as expressive. When the hour of trial is over and has humbled their pride, they will learn who were the chosen and come and render obeisance at their feet.

3:10 — PATIENCE — Patience, or patient endurance is here mentioned as the Lord's word or teaching.

TO TRY THEM THAT DWELL UPON THE EARTH — The faithful ones will be kept from the hour of this great trial; and the reason is given—"Kept the word of him, and hast not denied my name." Those who have been disciples, wholly consecrated, in a crucified condition, when the trial comes will be far above its power.

3:12 — WILL I — For them to go out would mean the destruction of the house, for of it they will be members in particular.

MY NEW NAME — In the Philadelphia period, especially during the first and last phases of it, the faithful have been obliged either to come out of the nominal temple to find liberty, or were cast out for their straight testimony.

The reward is that they should not merely be an important piece, but a vital part, a pillar in the true and eternal temple, a part that cannot be taken away or cast out while the structure exists. During their trial their names were cast out as evil, they were branded as heretics, not recognized as children of God. All this is to be reversed. The Lord knoweth them that are his.

3:14-22 — From the peculiar use Jesus made of “Amen,” we should at once recognize the speaker, and perceive that he is about to send a message of more than ordinary solemnity and interest. If we understand Christ’s meaning here, this message is sent particularly to those who profess his name, but deny the truth He here presents. Let those who do so read with special care this message. “What think ye of Christ? Whose son is He?” (Matt. 23:2) This question has had many answers. More Bible and less hymn book theology would have made the subject clearer to all. The doctrine of the trinity is totally opposed to the Scriptures and has not a single reasonable text to support it, when the well-known interpolation of 1 John 5:7 is discarded and John 1:1 is understood. We suggest that anyone who does not see this clearly should read carefully and prayerfully John 17. Another class, Unitarians, etc., take away from the dignity and honor of our Lord, besides contradicting much Scripture by denying that he had an existence before his conception in Mary. We ask such to read: Matt. 22:45; John 1:14; 3:12; 8:58; 1 Cor. 8:9; Col. 1:15-17; Phil. 2:6-8.

God sheds increasing light to those who humbly and prayerfully search for the Truth, having but one aim—the glory of God; one desire—to do His will; one hope—to share His glory. That sickly hue that now appears is but the smoke illuminated from the piercing rays, from a hand which high on the wall is writing—“Mene, mene, tekel, upharsin.”

While it is still respectable to be a church member, the Little Flock of truth seekers are despised and rejected, covered with reproach because they still dare to point out the faults of a worldly church. They are looked down upon by her who sits as a proud queen, lifted up in order she may have the greater fall. (*Z.’16-348; R.5993*)

3:14 — LAODICEANS — A tried and judged people. This description shows that they were tried and found wanting.

THE BEGINNING OF THE CREATION OF GOD — The first of all God’s creation, before angels and all else, the first step of God’s plan, and through him all else was created.

3:15 — I WOULD THOU WERT COLD OR HOT — Here is a description of the nominal church of today, as Jesus sees her. In one sense they are not cold for some have a good deal of zeal, but it is not according to knowledge. There is much labor on the part of some. They have organized their armies,

developed their machinery, and multiplied their stores, but yet the enemy does not fall before them.

3:16 — I WILL SPUE THEE OUT OF MY MOUTH — Neither hot nor cold they excite disgust, and are cast out as a hateful thing from being the mouthpiece of the Lord. To be a minister in the nominal church today one must bring with him a plentiful supply of that which Paul despised and left behind—human wisdom. (1 Cor. 1:17; 2:4) He hath raised up a new mouthpiece. (Isa. 28) He hath shed increasing light to a little flock now who are willing to receive it and spread it abroad without fear.

3:17 — BECAUSE THOU SAYEST — “I am rich and have all the spiritual light that exists in the world. I have gotten riches, have much goods laid up for many years. I have all that is worth having, need no more. I sit as a queen and am no widow, and shall not see mourning.” Of course she cannot recognize her own picture, she is blind and knows not that she is the wretched one. Just as the Jewish house fell because they knew not the time of their visitation. (Luke 19:44) The visitation or presence of Christ is the stone of stumbling and the rock of offence to both the houses of Israel. (Heb. 3:5, 6; Isa. 8:14)

3:18 — GOLD TRIED IN THE FIRE — Heavenly treasure, a character ready for the divine nature, bought at the cost of self-sacrifice, and developed through suffering.

AND WHITE RAIMENT — Robe of Christ’s righteousness.

ANOINT THINE EYES WITH EYESALVE — Complete consecration and submission to the divine will as expressed in the Scriptures.

3:19 — I REBUKE AND CHASTEN — The words for rebuke and chasten in the Greek are much more forcible than is here shown. The first means to reproach, disgrace, put to shame, dishonor. The second means to train or educate like a child or youth. What a call! No wonder that the proud and conceited teachers of the popular church cannot hear the call. No wonder some that have seen and heard refuse to follow the path their leader set. “As many as I love I disgrace and train.” (Hymn 322)

3:20 — BEHOLD, I STAND AT THE DOOR, AND KNOCK — Unknown to the Laodicean church, the Lord has returned. He stands at the door. He has not always been there as some think. Sardis—“I will come”; to Philadelphia—“I come quickly”; to Laodicea it is—“rap, rap, awake. Let me in.” Do they hear? It is only those faithful ones who hear. They are awake, the others are all asleep.

AND HE WITH ME — This is the reason that the Little Flock company have such a continual feast of the truth. It is because the Sun of Righteousness has arisen, and those on the housetops and those on the mountains are bathed in its glorious beams. It is because the Master has come and has girded himself, and made us to sit down and has himself served us. While the nominal church is still seemingly in power, while the old glory still hangs about her, it will not be long, for the decree has gone forth, the fall has begun.

3:21 — TO HIM THAT OVERCOMETH — That voice will be heard by the ears of the ears of the understanding, the hearing of faith. It is a knock that must be heard individually. Any man who hears the knock of prophecy and the voice may, if he wills, exercise faith and open the door of his understanding, and realize his Lord's second presence. (Some of the above copies from Bro. Graham's notes from Bro. T. Barker.)

4:2 — I WAS IN THE SPIRIT — A mental vision.

A THRONE — The Millennial kingdom of Christ, the throne of the Father. (Rev. 3:21)

IN HEAVEN — A throne was "set" (established by Jehovah—Isa. 9:7) as the religious ruling power, Ecclesiastical heavens.

4:3 — HE — Christ in Jehovah's name. (Micah 5:4)

RAINBOW — Wave lengths of light = micron = 1/1,000,000 meter; = 1/1,000 millimeter. Standard colors. Red = .644 micron; Orange = .614 micron; Yellow = .585 micron; Green = .521 micron; Blue = .452 micron. Rainbow symbolizes the peace of God, and its perfect harmony. Colors = character graces. See Breastplate stones.

4:4 — FOUR AND TWENTY ELDERS — The twenty-four prophecies of the Old Testament.

4:6 — BEFORE THE THRONE — Before the throne (Christ's Millennial Kingdom) is established on earth.

SEA OF GLASS — The "sea of glass mingled with fire" of Rev. 15:2, "the great time of trouble," burning and raging.

LIKE UNTO CRYSTAL — This is transparent, so that some on one side (the saints) could look through at the established throne and Him that sitteth upon it. So we now can by faith see through the time of trouble and behold the glories of the Millennial age, and the Christ ruling and blessing.

ROUND ABOUT THE THRONE — During and throughout the Millennial age, “in the midst and round about.”

AND BEHIND — The four attributes of Jehovah; justice, wisdom, love and power. Jesus is the express image of the Father’s person. These will be abroad, active in the earth, perceiving all things and judging the people with rewards and punishments. (Isa. 26:9) Wisdom to devise, justice to direct, love to prompt, and power to perform. Thirty times called living creatures

5:1 — RIGHT HAND — Jehovah’s hand (Acts 1:7) known only to himself until someone was found worthy to open it up, know it and become its executor as Jehovah’s honored agent.

OF HIM — Jehovah.

A BOOK — Or scroll, a forceful representation of the divine plan, originally existing only in the mind of God and which could not be made known to any man until someone was found worthy to open the seals and display it to view.

WRITTEN WITHIN — Within was God’s unrevealed plan.

ON THE BACKSIDE — Written on the back with the bare promise of redemption through the blood of Christ, the seed of the woman, the seed of Abraham. (Rom. 8:20-22)

SEVEN SEALS — Completely closed, impossible to be understood and revealed, until one was proved worthy.

5:2 — WHO IS WORTHY — We also are now being daily tested as to our worthiness to look upon this scroll. For Jesus was sent to preach good tidings, to the meek, to open the scroll to them who had ears to hear. So now through the Gospel age and especially now in the harvest we are being found worthy or unworthy to continue to look thereon. (See Heb. 6:4, 5)

5:3 — NEITHER TO LOOK THEREON — Up to the time Jesus suffered for us at Calvary, no one had ever been found worthy to take it up and even understand its contents.

5:5 — ONE OF THE ELDERS — Isaiah’s prophecy? Jacob’s. (Gen. 49)

THE LION — “The Strong One.”

THE ROOT — The source of life to David in the Millennial age, and to the world.

HATH PREVAILED — Hath proved himself worthy, by perfect obedience unto even the death of the cross. (Phil. 2:8, 9)

TO OPEN THE BOOK — Read and understand the plan of God. This Jesus did when He gave this Revelation (chap. 1:1) to John.

LOOSE THE SEVEN SEALS — To start unfolding its features.

5:6 — MIDST OF THE THRONE — Jehovah's throne. (vs. 1)

AND OF THE FOUR BEASTS — Four living creatures, the four attributes of God.

MIDST OF THE ELDERS — The twenty-four prophecies (testimonies) of the Old Testament.

AS IT HAD BEEN SLAIN — Even Christ could not know the particulars of the divine plan until he had demonstrated his faithfulness unto death.

SEVEN HORNS — Complete power, "all power is given unto me in heaven and in earth." (Matt. 28:18)

SEVEN EYES — Perfect Wisdom. (1 Cor. 1:24)

INTO ALL THE EARTH — God's holy Spirit in its complete phases. For eye of the Lord, see Rev. 1:4; 4:5; 3:2; Zech. 3:9; 4:10; 6:5; Ezek. 1:18; 10:12; 2 Chron. 16:9; Amos 9:8; Psa. 34:15; Deut. 11:12.

5:7 — SAT UPON THE THRONE — This Jesus could do when he ascended up on high and presented the merit of the ransom for the Church. And in the Apocalypse Jesus shows that he had opened the book, else the revelation of these features of the plan could not have been given.

5:8 — HARPS — The ten stringed harp of God. See Psa. 3:2; 92:3.

VIALS FULL OF ODOURS — Incense. (margin)

5:9 — REDEEMED — "*Agoraso*" meaning to purchase in the open market. From "*agora*"; the town square, the market place.

5:13 — FOR EVER AND EVER — God's character is so great, so grand, that if seen by man it would be revered. God's plan of salvation is so grandly beautiful that when rightly understood it proves more fascinating than any novel. (*N-9-24-11*) (Most of the above notes taken from *Z.'06-39*; *Z.'02-331*; *Z.'16-252*; *Z.'83-9*; *R.3716*; *3103*; *5943*; *530*; and *E36*)

6:1 — COME AND SEE — Here are given the four cherubim or attributes of God. One of the four attributes of God speaks.

6:2 — A WHITE HORSE — Love, riding forth conquering and to conquer.

6:3 — SECOND BEAST — Another of God's attributes.

6:4 — HORSE THAT WAS RED — Wisdom.

A GREAT SWORD — Sword of God.

6:5 — THIRD BEAST — Another of God's attributes.

BLACK HORSE — Justice, as shown by the balances.

6:7 — FOURTH BEAST — Another of God's spiritual attributes.

6:8 — PALE HORSE — Power of God to turn man to destruction and then restore all back by a resurrection.

6:10 — THEM THAT DWELL ON THE EARTH? — This was the voice of justice, like as in Abel's case. Throughout this Gospel age the Lord has taken notice of the death of all his consecrated people. If anyone is guilty of the death of one of the Lord's saintly, consecrated ones, he brings himself under special obligation and responsibility. There seems to be a special charge of justice against whoever is culpable or responsible for the death or persecution of his saints. (*Z.'10-235; R.4651*)

7:1 — HOLDING THE FOUR WINDS — Financial, political (civil), social, and religious.

OF THE EARTH — These four winds, let loose = start of anarchy, the time of trouble. These coming together would constitute a whirlwind. (Jer. 25:32) May also signify the letting loose of the fallen angels. If discontent, selfishness can sway mankind under present conditions, what may we expect when the powers of the air are allowed to gain temporary liberty for the sake of showing the evil tendencies of the unregenerate heart, that no liberty can bring true happiness, except that which is in harmony with God. (*Z.11-157; R.4822*)

7:2 — ASCENDING FROM THE EARTH — Not come down from heaven, but from the way of the Sun of Righteousness and ascends into prominence. (C. T. Russell ?)

HAVING THE SEAL OF THE LIVING GOD — The angel does not claim to be the manufacturer of this seal. The seal is the present Truth, it is not merely the book of Revelation.

7:3 — HURT NOT THE EARTH — Organized Society.

NEITHER THE SEA — Disorganized masses.

NOR THE TREES — Justified ones, household of faith.

TILL WE HAVE SEALED THE SERVANTS OF OUR GOD IN THEIR FOREHEADS — An intellectual understanding of God's plans. This is not given to satisfy curiosity but to develop character. See notes 2 Tim. 3:7.

7:4 — ALL THE TRIBES OF THE CHILDREN OF ISRAEL — Since these tribes had different standings, as shown in the prophecies concerning them, so there is seemingly quite a possibility that there will be twelve different stations or ranks among the Saints. (*Z. '10-244; R.4654*)

God originally arranged for the full number of the elect to be taken from Natural Israel, as though He did not know that Natural Israel would reject the Lord and crucify Him. The plan was laid out on the Israelitish basis, even though God knew in advance that Israel would not obtain that which he sought for, but the Elect would obtain it. Thus Jesus referred to His work as being for the twelve tribes of Israel, and so did the Apostles. (Matt. 15:24; 10:5, 6; Jas. 1; Acts 26:7) Thus the sealing of the elect has been in progress for centuries. Altogether, gathered from Jews and Gentiles, there will be 144,000 Kings and Priests unto God, followers of the Lamb, joint-heirs in the Kingdom. The filling up of these assignments of 12,000 to each of the twelve tribes will be done in the same way British regiments of soldiers are recruited in India. The enlistments are made all over Great Britain; for the enlisted man, no matter from what city or county he be, is assigned to membership in whatever regiment is deficient in numbers. (*Z. '13-136; R.5231*)

7:5 — TWELVE THOUSAND — As our Lord was of the tribe of Judah there may be some special gradation (rank) suggested in this tribe, so this Royal priesthood may be divided into twelve classes. (*Z. '10-244; R.4654*)

7:9 — PALMS — Palms, symbol of victory, hence these are overcomers, but not willing ones, conquerors; but the Little Flock are more than conquerors. (*Z. '10-243; R.4654*)

IN THEIR HANDS — See Ex. 15:27. We are not to esteem the Great Company ignoble and traitorous toward the Lord and his cause, for none

such will be acceptable for eternal life on any plane. They have the same love for truth and righteousness and for the brethren as the Little Flock, the Royal Priesthood have, but in less degree, they show less zeal. For fear of death they are all their lifetime subject to bondage. For fear of the cost they hold back their sacrifice until too late! Finally the test will come to determine whether or not they will repudiate the Lord, the truth, the brethren. Such as are unwilling to repudiate their earthly rights will be unworthy of further covenant sonship under any condition. But such as will when put to the test, prove loyal, will be counted as companions, servants of the Bride, and be her associates in the work of the kingdom. (*Z'.10-230; R.4653*)

7:14 — WASHED THEIR ROBES — The Little Flock are represented as keeping their garments unspotted from the world (Jas. 1:27) that they may be without spot or wrinkle in the presence of the King. (Eph. 5:27) (*Z'.10-230; R.4653*)

The Great Company must have the character, as well as the Little Flock, and as well as the restitution class at the end of the Millennium. No one will be in either the Little Flock or the Great Company except who are in loving loyalty to God, to the brethren, to the principles of righteousness. All others (of the spirit begotten now—of the world in the Millennium) will be condemned as unfit for life eternal upon any plane of being. (*Z'.09-72; R.4345*)

8:1 — SPACE OF HALF AN HOUR — A short period of religious quiet in the ecclesiastical heavens, just before the Reformation. (Psa. 141:2)

8:3 — ANOTHER ANGEL — Jesus.

CAME AND STOOD AT THE ALTAR — The golden incense altar = the attitude of Jesus as our Advocate. He assumed this attitude when He appeared in the presence of God for us and the Holy Spirit was sent at Pentecost.

HAVING A GOLDEN CENSER — The censers of the Tabernacle were copper. (Lev. 10:1; 16:12; Num. 16:6, 28, 29) This being golden (2 Chron. 4:22; 1 Kings 7:50) would seem to typify a work while Jesus is in Heaven, and acting as our Advocate.

MUCH INCENSE — His own personal merit and worthiness before God. This He adds to the prayers of the saints, imputes His merit to us, so that our prayers are acceptable before God. (John 14:13) “In my name” means through my merit, upon me as an altar, and under me as High priest.

OFFER IT WITH THE PRAYERS — Margin: “Add it to the prayers.”

WHICH WAS BEFORE THE THRONE — Thus the prayers of the Saints ascend up before God and are acceptable. As in verse 4.

8:5 — IT WITH FIRE OF THE ALTAR — The testimony that because of Jesus' imputed merit (coals off brazen altar) we are acceptable unto God. The offering of incense at the Golden Altar thus testified (by the coals from the brazen altar) that the work there was on the basis of the work done at the brazen altar (the ransom sacrifice). Thus = justification by faith.

CAST IT INTO THE EARTH — Into society among religious people (not into the sea). This was fulfilled by the revelation to Luther of our justification by faith, and his preaching of it about 1517-1521.

AND AN EARTHQUAKE — The result of this was voices = testifying to our Faith Justification. Thunderings— religious controversies, one side for and the other side against the light. Lightnings = diffusions of knowledge among the people, they were waked up and began to be enlightened on many long forgotten points. Earthquake = People revolted, whole kingdoms, from under the rule of Papacy.

8:6 — SEVEN TRUMPETS PREPARED THEMSELVES TO SOUND — The first six of these trumpets are Satan's trumpets, counterfeits. Were proclamations of his making; because the last trumpet is called the "Trump of God." (2 Thes. 4:16; 1 Cor. 15:52) The six were Satan's error and counterfeit and the last was God's clear truth, the correct understanding given when the light due, in the harvest. These should be contrasted with the seven vials. (Rev. 16)

The events under the six trumpets refer to humanities doings. (B14)

8:7 — CAST UPON THE EARTH — Society.

AND ALL GREEN GRASS WAS BURNT UP — Third part means third part of the justified (green grass and trees) destroyed as such. The other two parts (Little Flock and Great Company) are unaffected. The first vial also affected the earth.

8:8 — CAST INTO THE SEA — The masses. The second vial was poured on the sea.

SEA BECAME BLOOD — Repulsive.

8:9 — AND HAD LIFE — Justified destroyed as such, lose faith.

8:10 — FOUNTAIN OF WATERS — The third vial was poured out on same.

8:12 — THIRD PART OF THE SUN — The fourth vial was poured on sun.

9:1 — FIFTH ANGEL SOUNDED — This is the first woe trumpet, for other two see vss. 12, 13 and Rev. 11:14, 15.

BOTTOMLESS PIT — The fifth vial was poured on the sea of the Beast.

9:2 — THERE AROSE A SMOKE — The “smoke of the Dark Ages,” doctrines of devils, beclouding and numbing the understanding and vision.

A GREAT FURNACE — Hell fire, torment, etc. doctrines.

SUN — Gospel light.

AND THE AIR — Spiritual power and perception in the Church.

SMOKE OF THE PIT — Clouded, all the doctrines of truth were blurred and hidden amongst error.

9:3 — LOCUSTS — False teachers and agents of Satan.

9:13 — HEARD A VOICE — The testimony that Jesus’ merit imputed to us, as our Advocate, makes us acceptable before God. Faith justification.

9:14 — HAD THE TRUMPET — The sixth trumpet began to sound at the Reformation, evidently, and continues, and overlapping the seventh, and then its work slaying the merely justified is completed.

IN THE GREAT RIVER EUPHRATES — The sixth vial was poured on the river Euphrates.

9:15 — FOUR ANGELS — Four angels may represent four sources of revenue, bound and serving Babylon, and supporting her. Gradually loosed.

AND HOUR, AND A DAY, AND A MONTH, AND A YEAR — One year = 360 years. One month = 30 years. One day = One year. One hour = 15 days. Total 391 years and 15 days. In the type the Euphrates flowed through Babylon and furnished the source of her wealth and trade, her wealth was brought in on its waters. It divided the city (Christendom) into two parts (Catholic and Protestant and their support comes from the people. Rev. 17:15) So mystic Babylon. This river is to be dried up (Rev. 16:12; Jer. 50:38) and the support of Babylon to be taken away. 391 years probably measured from same point as the time of Rev. 2:21, viz. the Reformation.

SLAY THE THIRD PART OF MEN — Those justified ones growing more or less rapidly toward consecration. This work would not be sudden but would be accomplished when the sixth trumpet ceased to sound.

9:16 — I HEARD THE NUMBER — 200,000,000.

9:17 — AND THE HEADS — The doctrinal teachers who invented the eternal torment theory as then set forth.

SMOKE AND BRIMSTONE — Eternal torment doctrines.

9:18 — ISSUED OF THEIR MOUTHS — The eternal torment theory would, as education and reason increased, drive people away from the Bible and hence hinder those justified ones and cause them to lose their faith and hence their justification. The agencies to accomplish this will be developed and all their effect will be together at the end.

9:20 — SHOULD NOT WORSHIP DEVILS — These were doctrines of devils.

NOR HEAR, NOR WALK — The sin reproved and punished by voice of sixth trumpet was idolatry, the natural consequences of it became visible, cause and effect. The punishment for it was its effect in the destruction of the justified.

9:21 — MURDERS — Brother-hatings.

SORCERIES — Twisting of truth to make demon-doctrines.

FORNICATION — Alliance with worldly powers and people. The reformers did this as before.

THEFTS — Robberies of God, from what is rightly his, viz. whole hearted service, devotion to truth and right—The justified go back into world condition of death in God's sight. **11:1 — A ROD** — This rod is the Golden Rule. (*Sermon, 12-6-08*)

11:13 — SLAIN OF MEN SEVEN THOUSAND — As this is a type or parallel of the great time of trouble, the 7000 men (justified) may represent the Great Company.

11:15 — GREAT VOICES IN HEAVEN — The seventh vial was poured out upon the air.

11:19 — TEMPLE OF GOD WAS OPENED IN HEAVEN — At the sounding of the seventh trump, some specially clear and open views of God's glorious temple (the Church) would be granted.

ARK OF HIS TESTAMENT — Also clear views of the Covenants which came in 1909. This view would be clear only to the temple class (in his temple) the faithful consecrated ones, who stand the test.

LIGHTNINGS — Flashes of light (knowledge) on all subjects.

12:1 — THE MOON UNDER HER FEET — The moon (Jewish Law) threw a reflected light on the things she was to endure, revealing the sufferings of Christ beforehand.

AND UPON HER HEAD A CROWN OF TWELVE STARS — The number 12 is the church number, typically or really (12 stones in breastplate, 12 tribes of Israel, 12 Apostles, city 12 foundations, $144 = 12^2$). The 12 stars (teachers) here represent 12 Apostles; Crown on head—these are here the divinely appointed guides to her understanding of the truth and of God's plan. (*D544, 591*) These are fixed stars.

12:14 — TO THE WOMAN — The true church.

EAGLE — Symbol of power of the air, of spiritual power. Sharp eyed means great wisdom.

TWO WINGS — Old and New Testaments.

13:11 — ANOTHER BEAST — Great Britain.

EARTH — Society, order loving people. England has had but few revolutions, her advance has been more by legislation as light increased.

TWO HORNS — Church of England and Ireland.

LIKE A LAMB — The Church of England makes the claim that the Church of Rome makes—that she is the true church, that all others are wrong, that she has the original apostolic succession, that no one is commissioned to preach unless he has had divine Apostolic hands laid on him. This has been the claim of the Church of England for centuries and is the main distinction between it and the other Protestant denominations. (*D9*)

AS A DRAGON — Through the civil power of Great Britain. The King of England is recognized as the head of the church.

13:14 — IMAGE OF THE BEAST — The Evangelical Alliance, though organized in 1846, has not been able to accomplish its purpose, because it did not know how to operate. The denominations in the Alliance were united only in name, and hence have worked against each other. Denominations outside the Alliance were declaring it to be unauthorized; and they in turn challenged the Evangelical Churches to show where they got authority to preach. As a result the image had no power to act, it was trodden down; and to get vitality it must have apostolic succession. (D9)

13:15 — LIFE UNTO THE IMAGE — Here the Scriptures intimate that the Church of England will become intimate with the Evangelical Alliance and will give it apostolic authority to preach. Because of this union they will be able to say—“We have apostolic authority to preach. Let no one speak unless he has our sanction.” (D18)

13:16 — MARK . . . IN THEIR FOREHEADS — The croaking of the frog spirits or doctrines will gather the kings and princes; financial, political, religious and industrial into one great army. The spirit of fear inspired by the croaking will scourge the passions of otherwise good and reasonable men to fury, desperation. In their blind following of these evil doctrines they will be ready to sacrifice life and everything on what they mistakenly suppose is the altar of justice and righteousness under a divine arrangement. Many noble people will assume an attitude quite contrary to their preference. For a time the wheels of liberty and progress will be turned backward (Isa. 59:13-16) and medieval restraints will be considered necessary for self preservation, for maintaining the present order and preventing the new order which God has decreed and the due time for which has come. For a brief time these combined forces of Armageddon will triumph. Free speech, free mails, and other liberties which have come to be the very breath of the masses in our day, will be ruthlessly shut off under the plea of necessity, the glory of God, the commands of the church. The safety valve will be sat upon, and thus will cease to annoy earth's kings with the sound of escaping steam, and all will seem to be serene until the great social explosion described in Rev. 16:18 as a great earthquake, a social revolution, will take place. At this juncture God will gather the marshalled hosts to Armageddon.

14:3 — REDEEMED — “Agorazo” means purchased in the market. The word occurs in the New Testament 31 times and is rendered 3 times by “redeemed,” 13 times “bought,” 15 times “buy.” (See also Gal. 3:13; 4:4, 5; Eph. 5:15, 16; Col. 4:45) (E430)

14:4 — REDEEMED — See note on verse 3.

14:14 — SHARP SICKLE — The presence of Christ and the beginning of the Harvest.

14:15 — ANOTHER ANGEL — The time prophecies of the Great Pyramid.

OUT OF THE TEMPLE — A messenger of the Church, the true Church.

CRYING WITH A LOUD VOICE — Far reaching and powerful, convincing the Sanctuary class.

THRUST IN THY SICKLE — The present truth.

REAP — The proclamation of the Time of the Harvest, and its work and the Presence of Christ as the Chief Reaper.

TIME IS COME — The fulfillment of the time prophecies, as to the Harvest.

14:16 — SICKLE — Truths of six *Volumes, Sermons, Photo-drama* and *B.S.M.* etc. To reap the saints.

14:18 — ALTAR — The brazen altar, the ransom sacrifice.

WHICH HAD POWER OVER FIRE — Power to save from destruction. Fire represents the great time of trouble to destroy present institutions. The Altar had power to protect from the demands of justice all who became identified with it. But when the elect are gathered the time comes to remove God's restraining hand, his vengeance will then fall upon all evil institutions.

14:20 — WINEPRESS WAS TRODDEN — Instrument for concentration of divine energy of God's wrath expressed in Ezekiel and Revelation. Trod by Saints (Isa. 63; Rev. 14:19) God is not in the earthquake or fire, that is man's work. God shows the Truth and lifts his restraining hand letting mankind destroy his own kind, the mobs work on the Kings and clergy the things which the latter have taught them. God's work is the winepress.

15:1 — ANOTHER SIGN — Symbol, picture.

IN HEAVEN — Ecclesiastical heavens, powers of spiritual control.

GREAT AND MARVELLOUS — One of the last great signs.

SEVEN ANGELS — Messengers.

SEVEN LAST PLAGUES — "*Plege*" means literally a stroke (of lightning here), strokes of truth. Thunder always follows and is the report of lightning and so the seven thunders are the effects or reports of these seven strokes of lightning.

WRATH — “*Thumos*” means passion, literally breathing hard and hence may really mean “word” or message of God.

OF GOD — The effects of the seven last plagues, the seven vials, will, when all are working together, sum up and complete the destruction of the present order of things and the humbling of human pride and ambition. This thought is typified by the fact that the tenth Egyptian plague was enough to accomplish God’s purposes, and subsequently the power of Pharaoh (Satan) was overthrown. So with the final result here. Satan’s power and kingdom will be overthrown. (Rev. 11:15)

15:2 — MINGLED WITH FIRE — Sea, represents discontented masses of men. Mingled with fire means trouble and consuming disaster. Sea of glass (“*ualinos*” means transparent as rain (from “*ualos*,” meaning and “*uetos*,” meaning rain). Some who stand above it (not engulfed in it) can see through and beyond it.

HARPS OF GOD — Harps represent the Bible. (Harp of ten strings.) Old and New Testament. The various testimonies of the Law and Prophets are the several chords of that harp, which when tuned by the holy spirit dwelling in our hearts, and swept by the fingers of his devoted servants and searchers after divine truths, yields the most enchanting strains that ever fell on mortal ears. Praise the Lord for the exquisite melody of the blessed song of “Moses and the Lamb” which we learn through the testimony of the holy Apostles and Prophets, of whom the Lord Jesus is chief! (*F233*)

15:3 — SONG OF MOSES — See Song of Dedication of Temple. (2 Chron. 7:3)

THOU KING OF SAINTS — This is the song which none but the overcomers can truly appreciate and sing at the present time, but by and by, when the glory of the Lord shall have filled the temple, the peoples, the multitudes, shall learn that songs and all peoples shall bow to the Lord to confess his goodness and love.

15:5 — TESTIMONY IN HEAVEN WAS OPENED — The nominal church.

15:6 — SEVEN ANGELS — The living saints in the harvest time.

CAME OUT OF THE TEMPLE — Withdrew from the nominal church.

HAVING SEVEN PLAGUES — Psa.149:7-9; Rev. 2:26, 27. (*Z.’82-9-6; R.395*)

15:8 — NO MAN — One of mature mind.

ENTER INTO THE TEMPLE — The nominal temple, because he could see nothing but error there. Typified in Solomon's temple. (1 Kings 8:10, 11)

16:1 — TEMPLE — Nominal church.

SEVEN ANGELS — The little flock, a complete number.

GO YOUR WAYS — Do what you can. The various truth people are pouring out these vials or golden bowls.

POUR OUT THE VIALS — The volumes. The picture here is of their effect on those who will not receive them. To those who do receive them they are blessings, but to all opposers they work the wrath of God.

UPON THE EARTH — Society.

GRIEVOUS SORE — Those who opposed these truths became more and more filled with the spirit of malice, hate, envy, strife, backbiting, spiritual sickness, soreness, irritability, etc. A malignant ulcer, running sore, drains the whole system. This evil heart condition increases and spreads in all their life and actions until spiritual gangrene sets in, sores of the mind.

WORSHIPPED HIS IMAGE — Those affiliated with papacy and the Protestant Federation. The opposers are of these classes.

16:3 — POURED OUT HIS VIAL — "*The Time is at Hand*" Jubilee. Increase of knowledge causes selfish men to seek more of rights.

UPON THE SEA — Restless masses of discontented men.

BLOOD OF A DEAD MAN — Clotted blood (no serum in it, no life in it). Serum class, the peace and law and order lovers, later become squelched and dried up. Then hooligans get to work. Result of attempt of masses to get liberty.

SOUL DIED IN THE SEA — All the justified. Law abiding citizens, the life of society. No voice then for law and order. No restraining influence among the masses.

16:4 — VIAL UPON THE RIVERS — Channels of truth, sects of Christendom.

FOUNDATIONS — The schools and founders of these channels.

WATERS — Truth. A certain amount of truth, more or less contaminated to be sure, flowed in these systems for a long time.

BECAME BLOOD — See *Comments*.

16:7 — OUT OF THE ALTAR SAY — The Great Pyramid, third volume. It corroborates the Plan and the judgment of nations.

16:8 — SUN — The light of the Gospel. @SECOND PAR = **FIRE** — By its due message of the time of trouble.

16:9 — NOT TO GIVE HIM GLORY — The rays of truth will scorch men, hurt them and cause religionists to blaspheme God.

16:10 — OUT HIS VIAL — The truth concerning the Atonement.

SEAT OF THE BEAST — Doctrine of the Mass.

KINGDOM WAS FULL OF DARKNESS — Ignorance.

TONGUES FOR PAIN — Will recant and draw back their words with much hurt to them. (Jer. 51:44)

16:12 — RIVER EUPHRATES — In the type Euphrates was the support and revenue source of Babylon. Both sides of City represents Protestant and Catholic. The channel will be dried up and a new one opened into which people will give their support. See Jer. 46.

16:13 — UNCLEAN SPIRITS LIKE FROGS — Bloated, swelled with pride, and self-confidence in their wisdom.

MOUTH OF THE DRAGON — Civil power under Satan's rule. Roman power, represented by the civil power in the world. (D)

MOUTH OF THE BEAST — Papacy. The Papal system, not the Pope, not Catholic Congregations, not to individual Catholics. But to the system as a whole which has existed for centuries. Papacy claims that Messiah's Kingdom was established in 799 A.D. and that it lasted 1000 years, just as the Bible declared Christ's Kingdom will last, that it expired in 1799 A.D. Also that since 1799 this Kingdom has been suffering violence and that the Devil has been loosed in fulfillment of Rev. 20:7. History records that the era closing with 1799, marked by Napoleon's Egyptian campaign sealed and defined the limit of papal dominion over the nations. Napoleon even took the Pope prisoner to France where he died. This humiliating experience Roman Catholics claim, marks the time of the loosing of Satan in fulfillment of Rev. 20:7, that very shortly the church will again get full power in the

world and that as a result every one who does not obey will be destroyed.
(D)

FALSE PROPHET — Protestant Federation with Church of England as its head. The Evangelical Alliance, an organization of different Protestant denominations, was formed in 1846 for the very purpose of doing in their own way, the same things that Catholicism would do in its own way. Seeing the great power which Roman Catholics would exercise because of a united system, Protestants said, "We are divided. We have no power. We will organize." Then and there according to the Scriptures they made an image of the Beast. See Rev. 13:11-18 notes. The Scriptures clearly indicate that the Image of the Beast is to get so great power that it will do the same things that Papacy did in the past, and the two systems, Protestant and Catholic, will rule the civilized world with a high hand through the civil power, the Dragon. This result will be brought about by the utterances of the combined power of church and state. Unclean spirits like frogs. Spirit represents a doctrine, here an unclean, false doctrine. Each of these systems will utter the same or similar things, and these utterances will have the effect of gathering the kingdoms of earth together to the great Battle of Armageddon. The symbolism of Scripture, rightly understood is very forceful and there is always a close resemblance between the symbol itself and the things symbolized. While a frog is a small creature yet it puffs itself up till it almost bursts in the effort to be somebody. A frog has a very wise look even though it does not know very much. A frog croaks whenever it utters a sound. The three most prominent characteristics of a frog then are pomposity, an air of superior wisdom, and knowledge, and a continual croaking. So from the civil power, from the Papacy, from the Protestant Federation, will go forth the same teachings. The spirit of all will be boastful, an air of superior knowledge and wisdom will be assumed. All will foretell dire results to follow any failure to obey their counsels. However conflicting the creeds the differences will be ignored in the general proposition that nothing ancient must be disturbed or investigated, or repudiated. The divine authority of the church and the divine right of kings will not be allowed to conflict for both will be endorsed. Any person or teachings in conflict with these boastful unscriptural claims, will be branded as everything vile, at the mouths of the frogs croaking from pulpits and platforms and through the religious and secular press. The nobler sentiments of some will be strangled by the philosophy of the same evil spirit which spoke through Caiaphas the High priest about our Lord Jesus. As Caiaphas declared it expedient to commit a crime in violation of justice, both human and divine to be rid of Jesus and his teachings, so this frog-like spirit will approve of any and every violation of principle necessary to self protection.

Every true Christian is ashamed to look back upon the pages of history and see what terrible deeds were done in the name of Jesus, of God and justice. We are not to think for a moment that these frog spirits or doctrines are all

bad, but rather that they are doctrines of bombast and pomposity, representing themselves to be wise and great and having the backing of centuries. Out of the mouth of the Dragon comes the doctrine of the divine right of kings—"Do not look back of the curtain of history to see where the kings got that right. Accept the doctrine; for if you do not, and if men look into the matter there will be a terrible revolution and everything will go down!"

The Beast and the False Prophet have similar croakings—"The Catholic church says—Do not look behind. Do not question anything about the church." Protestantism says also—"We are great: We are wise, we know a great deal. Keep quiet! No one will then know that you know nothing." All say (croaking) "We tell you that if you say anything against present arrangements, terrible things will come to pass!" Political parties are figuring in this. All declare—"If any change should come it will mean terrible disaster." Some have the backbone and some have the civil power behind them but unitedly they croak to the people that if any change is made it will mean ruin to the present order. In the language of our day—"Stand Pat"—is the order in church and state; but the people are being moved by fear. (D9-14)

16:16 — IN THE HEBREW TONGUE ARMAGEDDON — It is this croaking of the Beast, the Dragon, and the False Prophet that will arouse the Kings of the earth and gather them together to the Armageddon battle and destruction. The ecclesiastical kings and priests with their retinue of clergy and faithful adherents will be gathered in solid Phalanx—Protestant and Catholic. The political kings and princes, senators, and all in high places will be their henchmen and retainers, will follow in line on the same side. The financial kings and merchant princes, and all whom they can influence by the most gigantic power ever yet exercised in the world, will join the same side, according to this prophecy. They do not realize that they are coming to Armageddon, yet strange to say this is a part of their very cry. "Come together to Armageddon." God's side will be the people's side; and that very nondescript host, the people will be pitted at the beginning of the battle. Anarchists, Socialists, hot headed radicals of every school of reason and unreason, will be in the forefront of that battle. He who has any knowledge of armies knows that a great army is composed of all classes. The crisis will be reached when the hitherto upholders of the Law shall become violators of the Law, and resisters of the will of the majority as expressed by the ballot. Fear for the future will goad the well meaning masses to desperation, and anarchy will result where socialism fails. (D9-14)

ARMAGEDDON — "*Megiddo*" [from *gadam* (Heb.) = to crowd, also to gash (as by pressure into)] hence rendezvous, meeting place.
"*Armageddon*" [from Heb. *har*, short form of *hara* = to loom up, from an

anc. root; hence a mountain] = mount of meeting, or secondary sense, mount of destruction. (*Strong's Conc.*)

16:19 — INTO THREE PARTS — Beast, Image of the Beast, and Dragon. Papacy, Protestant Federation, Civil Power.

17:1-6 — Contrast this, vss. 1-6 with Rev. 21; Rev. 12:13-17.

17:3 — INTO THE WILDERNESS — All who would get a true view of Babylon, must in spirit, take their position with the true saints, in the wilderness condition of separation from the world and its ideas (Psa. 55:6-8) and mere forms of godliness, in the condition of entire consecration and faithfulness and dependency upon God. (*D27*)

17:4 — STONES AND PEARLS — With earthly splendor only. Contrast with Rev. 19:8.

A GOLDEN CUP — Word of God. (*Z. '83-4-7; R.473*)

17:5 — THE GREAT — Since Papacy is not a single individual but a great religious system, we should expect to find other religious systems answering to the illustration of daughters of similar character—harlots, in the same sense—i.e. religious systems claiming to be the Bride of Christ or the espoused virgin, and yet courting the favor and receiving the support of the world at the price of disloyalty to Christ. To this description the various Protestant systems fully correspond. The daughter systems parted from the mother under travail and were born virgins. But they contained more than true reformers, many who still had the spirit of the mother and they inherited many of the false doctrines. Before long they fell into many of her bad practises and proved their character true to the prophetic stigma—Harlots. (*D29-30*)

ABOMINATIONS OF THE EARTH — Her unfaithfulness to the Lord, whose name she claims, and to her high privilege to be a virgin espoused to Christ, is the reason for the symbolic application—harlot, which her influence as a sacerdotal empire full in inconsistency and confusion is symbolically represented by the name—Babylon, which in its widest sense, as symbolized by the Babylonian Empire, we promptly recognize as Christendom; while in its more restricted sense, as symbolized by the ancient city—Babylon, we recognize to be the nominal Christian Church. (*D56*) See Jer. 51.

17:6 — ADMIRATION — Should be wonder.

17:14 — CALLED — From the justified state to the high calling. (*Z. '07-315; R.4077*)

CHOSEN — Accepted the call and been begotten of the Spirit.

FAITHFUL — Till death, made their calling and election sure.

17:18 — REIGNETH OVER THE KINGS OF THE EARTH — There was only one city in John's day which reigned over the Kings of the earth—Rome. Rome's common name with the classic writers of John's day is "the seven hilled city." Every Latin poet of note during a period of 500 years alludes to Rome's seven hills. The medals and coins of the day represent Rome as a woman sitting on seven hills. Her titles show with sufficient clearness how thoroughly she reigned. She was styled—"The Royal Rome," "The mistress of the world," "The Queen of Nations." Her sway was all but universal. (*Z.* '83-4-7; *R.* 473)

18:4 — RECEIVE NOT OF HER PLAGUES — As a rule, only the warm and zealous ever get free from Babylon. The others coolly calculate and weigh matters so long that the spirit of the world, the flesh and the Devil put fresh binds on them, even after they have gotten in the light and see considerable. (*Z.* 98-112; *R.* 2289) Obey! See Marginal references.

18:21 — SHALL BE FOUND NO MORE AT ALL — The lifting of the stone signifies that Papacy is to regain some of her power before her fall, and Protestantism as part of the Babylonish system will also gain power for a short season. (Rev. 13:11-17) (*D*37)

18:24 — THAT WERE SLAIN UPON THE EARTH — This is the parallel to Matt. 23:35. If the light that has been given to the world has been received rightly it would have made Christendom ready by now to receive the King. But each generation had rejected the light until the present condition of selfishness, hatred and murderous spirit is reached as the result. The cup of iniquity is full nearly and retribution will be poured out on Christendom (Babylon) (vs. 6) This is the just and logical result of the harboring and nourishing of the spirit of murder which killed the Lord's saints. As in Rev. 6:9-11 the voice of justice cries. Apparently the Lord purposes that in the end of this age, he will do as he did in the end of the Jewish age, having a summing up, or accounting as it were and a satisfaction of justice as respects these special trespasses against the "Body of Christ, the Church." (*Z.* '10-235; *R.* 4651) Jeremiah 51:49 indicates that this retribution is on account of the murder of God's people. These are the sins (wilful), which are atoned for by the Great Company (the scapegoat class). See notes on scapegoat for Leviticus.

19:6 — A GREAT MULTITUDE — These may be the Great Company. At the fall of Babylon they will be fully set free from the timidity which has restrained them and be glad to acclaim the Bride. Later they will hear an

invitation to participate in the marriage supper of the Lamb. (Vs. 9)
(Z.'10-230; R.4649) Typified also by Rebecca's servants.

19:10 — SPIRIT OF PROPHECY — See 2 Pet. 1:21; 1 Pet. 1:11.

20:3 — A LITTLE SEASON — During the Millennial age the New Covenant at the hands of the Mediator will mean a blessing to all under the Mediator and shielded by him from the full requirements of divine justice and under this beneficial arrangement they will come up to the full perfection of their nature and in the end of the Millennium be fully able to meet all the divine requirements and no longer need a Mediator between them and the Father. And so, having put down all sin and disobedience, having destroyed death, having uplifted humanity from death except those who will go into second death, the Lord will deliver over the Kingdom to the Father not for its destruction but because it will at that time be fully able to enjoy direct all the blessings of Covenant relationship with God, which in an imperfect condition it could not be. Such will be the Covenant relationship in fullest sense at the close of the Millennium. Man will be back to the same place exactly as Adam was at the beginning, when created in the image and likeness of God, and was called a Son of God. As Adam was tried after he was a Son of God, so these will be tried. After the 1000 years Satan shall be loosed that he may test and attempt to deceive them. If after all their experience with sin they would have any lurking sympathy with it, the deception will be sure to discover this sympathy, thus determining their unfitness for eternal life. (Z.'10-124, 334; R.4695, 4704)

20:4 — REIGNED WITH CHRIST A THOUSAND YEARS — The ancient and popular doctrine of the Millennium was intimately connected with the second coming of Christ. As the works of creation had been finished in six days, their duration in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed to 6000 years. By the same analogy it was inferred that this long period of labor and contention, which was not almost lapsed, would be succeeded by a joyful sabbath of 1000 years; and that Christ with the triumphant band of the saints and the elect who had escaped death or who had been miraculously revived would reign upon earth till the time appointed for the last and general resurrection. . . . The assurances of such a Millennium was carefully inculcated by a succession of fathers from Justin Martyr and Irenaeus who conversed with the immediate disciples of the Apostles down to Lactantius who was preceptor to the son of Constantine. Though it might not be universally received it appears to have been the reigning sentiment of the orthodox believers; and it seems so well adapted to the desires and apprehension of mankind that it must have contributed in a very considerable degree to the progress of the Christian faith. But when the edifice of the church was almost completed the temporary support was laid aside. The doctrine of Christ's reign upon earth was at first treated as a profound allegory, was

considered by degrees as a doubtful and useless opinion, and was at length rejected as the absurd invention of heresy and fanaticism. A mysterious prophecy, which still forms a part of the Sacred Canon, but which was thought to favor the exploded sentiment, has very narrowly escaped the proscription of the Church. (*Gibbon's Rome*. Vol. 1, Chap. 15, p. 533-535)

20:5 — BUT THE REST . . . FINISHED — These words are not found in *Sinaitic MS.* but are nevertheless true when rightly understood that the world will not regain the fulness of life lost—perfect life—until the end of the Millennium. (*A288; F721*) Those in the Millennial age who come forth from the tomb will still be dead (2 Cor. 5:14; Eph. 5:14), in the sense that they will not have perfection of life, they will not be thoroughly awake intellectually. (*N-6-20-09*)

20:7 — SATAN SHALL BE LOOSED OUT OF HIS PRISON — The world will not be on trial for eternal life until the end of the Millennium. They will be given all Millennial age to subscribe to the New Covenant.

20:8 — SHALL GO OUT TO DECEIVE — Satan will have to deal with perfect men here, thoroughly experienced as to the comparative results of righteousness and of sin. The iron rule will be taken away, the restraint taken away from those who are evil-minded, and sin for a time go unpunished. If there is a single speck of sin in the heart it will then manifest itself, and when all the disloyal are manifest they will be destroyed as at the flood.

AS THE SAND OF THE SEA — The earthly seed of Abraham, the perfect race. (*Z. '10-227; R.4646*)

20:12 — BOOK OF LIFE — Not the Lamb's book of life, for that is open only during the Gospel age, and closed at its end; but a new book of those who are worthy of life in the Millennial age.

The Bible mentions two books of life—one belonging to the present time and the other to the Millennial age. The special book of life that is open at this present time is the one in which the names of all the overcomers of this Gospel age are written. When we take the step of consecration and are begotten to the Holy Spirit it is appropriate that we should be reckoned as belonging to the family of God. (*Z. '14-11; R.5379*) (*F165*)

21: — As the new heavens do not mean a new place for God's throne, so the new "earth" does not mean another planet. The new heavens are a new condition, the spiritual power and control of Christ and his glorified church; so the new earth means a new social order on this planet—the new heavens and earth constituting the world to come wherein dwelleth righteousness. (*Z. '16-392; R.6024*)

21:1 — NEW HEAVEN — New religious ruling powers. Christ and the church (and the Great Company as servants).

NEW EARTH — The new social order, society reorganized on the basis of love, with the Ancient Worthies as rulers on Earth.

FIRST HEAVEN — The present evil world with Satan and his angels as the spiritual power and man's social condition founded on selfishness.

PASSED AWAY — In the great time of trouble. (Mal. 4:1)

WAS NOT MORE SEA — Mankind will be lifted up out of the depths of sin and degradation and under the proper regulations of God's kingdom a general equality in the world, will be established. (Isa. 40:4) Such a sea class will not be necessary or possible, because the new order will contain all the benefits and blessings of the higher and wiser socialism, and mean the largest possible good and blessing to the world, without discrimination or distinction. (Except as to character.) (N-4-12-08)

SEA — Masses of the people in a restless and unstable, anarchistic condition. Just as the land represents the social order and mountains represent the kingdoms of the present time. As there is no reference to the physical heavens or physical earth being destroyed so there is no reference to the physical sea being obliterated. The reconstructed social order will be so satisfying, so complete, so thorough, that there will be no more sea class, no more dissatisfied masses, no more anarchists. Everything will be reduced to law and order and the new regime will secure justice.

21:3 — TABERNACLE OF GOD — The church, God's dwelling place will be with men to bless and uplift and restore them. (Psa. 132:13, 14)

21:5 — I WILL MAKE ALL THINGS NEW — The close of the year is like the close of the age. The sowing and reaping of the year with their associated hopes and fears and labors with sweat of face have been accomplished. The harvests have been gathered; and on well ordered farms the brush and brambles, thorns and thistles have been destroyed by "gehenna" fires. In general it is a time of preparation for a fresh start. In the business world it is a time for taking stock and for taking account of the profits and losses of the year. In other words it is a time of judgment, or decision. It is a time for dropping the unsatisfactory and for putting the business on a proper footing for the next year. It is a time for issuing dividends or rewards to those who have made wise investments. It is a time for the meeting of the directors and for electing the officers and servants for the new year. So at the close of this age its affairs are being wound up. The Lord is judging his people and is about to reward the faithful in glory, and

the world's condition must be set in order for the new arrangement of things about to be inaugurated. (*N-12-12-29*)

22:1 — PURE — Representing the blessed influence that will proceed to humanity from the glorified Christ head and body, from the Kingdom of God's dear Son, Pure represents Truth unmixed with error, not muddy with human tradition.

PURE RIVER — Nowhere do the Scriptures speak of the river of life as existing now, during this Gospel age. There is none, nor can there be any until the Heavenly city descends from above, for the river must flow from the midst of it, from the throne. Now, the Lord speaks of his people as having a well of water in each one springing up into everlasting life. (John 4:14; 7:37-39)

CLEAR AS CRYSTAL — Sparkling with attractive, life giving qualities. Will make people desire to drink. (Isa. 25:9)

THRONE OF GOD — Jehovah is the source of all blessing. (See also *Z. '00-215; R.2665*)

22:2 — MIDST OF THE STREET — Literally "Broad place," plenty of room. (Isa. 33:21) Liberty from the bondage of sin and death and Satan.

TREE OF LIFE — Literally "grove" or "wood." One tree could hardly be in the middle of the street and on both sides of the river at the same time. *Diag.:* "Wood;" *Roth.:* note = "tree" in a generic term. Ezek. 47:7 "very many trees." These trees of life are the church, the planting of the Lord (Isa. 61:3) Each tree bearing 12 fruit and yielding their fruit every month = 144 fruit per year, and for 1000 years = 144,000 fruit on each of the 144,000 trees or 20,736,000 = the human race delivered in the Millennium (*Bro. Sexton*)

LEAVES — The testimony of the power of God's love to deliver from sin and death unto perfection of character and life as shown in the history of God's people. There will be saints gathered from all walks of life there and men will see the proof that God can lift from the lowest depths to perfection, and this will encourage men to try.

This river will be the pure message of the Lord, going forth from the Millennial Kingdom for the blessing, refreshment, rejuvenation and everlasting life of the whole world of mankind or as many as will accept the blessed provisions.

22:3 — THRONE OF GOD — The government which will then be established in the world will have as its center of authority the divine law and divine

power—every feature of the government will be in accord with the divine will.

22:6 — SAID UNTO ME — Having pictured the work of restitution down to its consummation in the delivery of the kingdom of God, by delivering it over to those for whom the Father originally designed it, and who by that time will have been fully prepared to receive it. Then the address of the Revelation changes.

22:7 — THIS BOOK — The intimation seems to be that, the book being symbolical, none can understand it except as its seals are loosed, as its message opens before the Lord's people. And when its teachings come to be appreciated, it may be recognized by those who understand it as an evidence that the establishment of the kingdom is close at hand.

22:9 — SEE — This may mean that in the end of the Gospel age, as the whole Church, the John class, come to see the unfolding of the divine plan there might be a disposition among them to do too much honor to the one used of the Lord in sending the light now due. The angel set forth the proper thing—"Do not worship me, I am not the author of this plan. God alone should be worshipped. He is the author of this great plan, and he will be the finisher of it." This plan is brought to our attention now by the Father because now is the time due for His people to come to an appreciation of his purposes.

22:11 — LET HIM BE HOLY STILL — When the features of the symbolic revelation come to be understood, the Lord's people may know the time of completion is at hand. They are not to feel it necessary to hide the matter. Again, they must not expect that the telling of this message, explaining the divine plan will have the effect of converting the world. The message was not designed to do this and will not do it. "None of the wicked shall understand." So far as the revelation of the divine plan is concerned it is not designed to make the filthy righteous nor turn the righteous to sin. So far as the revelation is concerned the righteous may be righteous still and the filthy be filthy still. How true it is that the present truth has no effect on those that love sin. It appeals only to the righteously inclined. This does not mean it appeals only to saints. There are some who are not saints merely because they never fully grasped the conditions of the divine call, but who are nevertheless righteous persons who desire to live uprightly, honestly, who are sincere and truthful in heart and in dealing with others so far as knowledge permits. To these lovers of truth, as well as to the holy the revelation of the divine plan commends itself, and intensifies their love for righteousness and their appreciation of full consecration to the Lord. The unrighteous and filthy are not specially moved by this message. During the Millennial age, however, the vigorous processes of the Kingdom will correct many of these filthy and unrighteous persons, and ultimately may

develop some of them into lovers of the light, the truth, and the way, bringing many into full fellowship with the Lord, and thus securing to them everlasting life.

22:17 — THE SPIRIT — Then the Spirit, the power (and love) of God will cooperate with the message then sent forth, and the result will be that all the world shall hear, and all who love righteousness and hate iniquity will return to life everlasting. It will require the entire Millennial age for the delivery of the message to every creature, and for mankind to avail themselves of the privilege then afforded to whosoever will.

AND THE BRIDE — There will be a bride then, there is no bride yet. The church is an espoused virgin but the marriage of the Lamb is still deferred. (2 Cor. 11:2) The last members of the church must complete their course, must pass their final examination and enter into glory with Him before the marriage can be consummated.

SAY COME — After the marriage of the Lamb there will be not only the Holy City, representing the church in her official state or governing capacity, but there will also be the blessed work of the church—the calling of the world's attention to the River of Life, to the leaves of healing, and the fruits of the Spirit.

APPENDIX

ANCIENT WORTHIES AND GREAT COMPANY

Were the Ancient Worthies on Trial?

No. They were never brought to a condition of intelligent opportunity for eternal life which would make them amendable to a sentence of death. Such a condition of knowledge and opportunity was not in the world until our Lord came. "Grace and truth came by Jesus Christ." "He brought life and immortality to light." Since human perfection will come only under the Millennial reign of Christ, the Ancient Worthies will not be introduced to the Father till the end of the Millennium. So they will not have life in this fullest sense until then. They will have perfection of human nature and all the blessings that God provides for mankind through the Mediator. But they will not come into actual and personal relationship to God, so as to be determined worthy of eternal life until the end of the Millennium, because that age is set apart for determining who of all mankind will or may have eternal life, aside from the Church and Great Company. At the end of the

Millennium, when all men are in perfection of being, they shall be tried of the Father for their worthiness or unworthiness for life eternal, just as Adam while enjoying perfection, was tested as to whether or not he was worthy to have life made perpetual or eternal. Since the Ancient Worthies will be a part of the world under New Covenant arrangements it follows that they will not have this decision of the Divine Court, respecting their worthiness of eternal life until the end of the Millennium, until the end of that trial at the end of the age, which will bring to them as to all the faithful, the great reward of life eternal. (Z. '10-132; R.4598)

Ancient Worthies Or Great Company Resurrected First?

The Ancient Worthies cannot be resurrected until the blood is all back in the hands of Christ and is applied again for the world.

The Great Company entered into the arrangement not with confidence in their own ability to accomplish anything for themselves but because of the specific arrangement that the Redeemer would cover all their sins, at the time of their consecrations. "The sins that are past through the forbearance of God." The Lord Jesus offered to be their Advocate with the Father and to be with them an ever present help in time of trouble. He promised to be their Advocate in respect to all the trials and difficulties of life and in their battlings with the flesh, and in the occasional manifestations of the imperfections of the flesh, contrary to the will of the New Creature. Hence his interest in these will continue after the Little Flock class shall have been dealt with and passed beyond the veil.

Since the basis of his advocacy is the merit of his sacrifice, the maintaining of his standing as their Advocate would be to require that he should retain this purpose in the hands of the Father, the merit of his sacrifice and hence would not yet apply it for the sealing of the New Covenant for Israel and through Israel for the world. In the type, the sending away of the scapegoat into the wilderness toward the close of the day of Atonement and no account being given of its destruction might seem to imply that the Great Company and their experiences would not be taken into account at all beyond the time of the sending away of the goat. But the argument above would seem conclusively to prove that the merit of Christ must continue applicable until the last members of the Great Company class shall have suffered the complete destruction of the flesh which he failed to give up voluntarily. (Z. '10:141)

CHRIST

The Four Gospels Account of Jesus

To the true disciple the four Gospels are four views of the life of Jesus, placed on record under the guidance of the Holy Spirit and necessary to the follower of Jesus to enable him to walk the narrow way first opened up by our Lord. (Heb. 10:20)

Each account has its own particular phase of the truth revealed in Him. Matthew's record is of Jesus presented in relationship to the Kingdom of Heaven which God was to establish. Mark—a record of Jesus as a faithful servant. Luke tells of the human side of Jesus' ministry, and relates Jesus to humanity more directly than do others. It was left for John to present the message of the gospel of the Kingdom in telling how Jesus came as the messenger of God from heaven. Connects Jesus with the Father more directly than the other Evangelists.

Moses And Christ Compared

1. Moses renounced riches and power to suffer poverty with his people. So Jesus left his heavenly riches and glory and became poor, to suffer for his people. (2 Cor. 8:9; Matt. 8:20; Phil. 2:8-10)
2. Moses saved from death while yet a child. Jesus saved from Herod. (Matt. 2:16)
3. Moses was a fair and beautiful child. So Jesus perfect and increased in favor with God and man. (Luke 2:52)
4. Moses was preserved, kept in an ark of bulrushes. See Isa. 18. God's message later in vessels of paper.
5. Moses offered his services and was rejected, but returned and was accepted as the Deliverer after forty years. So Jesus was rejected because of the Jews' evil heart, and he will come again and be accepted and be a ruler.
6. Moses delivered Israel from Egypt; so Jesus will deliver the world from sin and Satan.
7. Moses was Mediator of Law Covenant. Jesus the Mediator of the New Covenant.
8. Moses built the typical Tabernacle, Jesus built the true Tabernacle (Heb. 8:2; 9:11) from God's directions.

9. Satan contended for the body of Moses. So he contends for the body of Christ. (Zech. 3) "The Lord rebuke thee."

10. Song of Moses—song of the Lamb.

11. Wife of Moses an Ethiopian. Jesus' bride mostly called from the Gentiles, and actually sinful.

12. Moses great, wise, just, merciful, powerful, patient, meek. So Christ is the greater prophet (Heb. 3:3), all the treasures of wisdom and knowledge hid in him (Col. 2:3), the just one (Jas. 5:6; 1 Pet. 3:18), a merciful high priest, perfect in love, all power is given unto him in heaven and earth; he was perfect in patience, and meek and lowly. (Matt. 11:29)

13. Moses cut off all willful opposers in death. So Christ will cut off all willful opposers in the second death.

14. Moses summoned to Mt. Pisgah, at 120 years of age, in full vigor of manhood, not impaired—to die, the land was not for him, so the Christ is given a beautiful vision of restitution, but the earthly inheritance is not for us, but for the world. We enter a larger service to lead men back to God.

15. Moses unselfish, rejoiced to lay down his life for the people, so the Christ rejoices to lay down their lives for the world. (Ex. 32:21, 32)

JESUS' CHARACTER

(Rev. John Fleetwood—"Life of Christ")

In the life of Jesus you see what can nowhere else be found—unlimited power without pride, unrivalled beauty without vanity, unbounded benevolence without ostentation, love without selfishness, fortitude without repining, purity without a stain, and a sun without a spot...We come now to view a picture of fallen greatness, not to view the trophies gained, or the desolations accomplished by the might of a human arm—but to admire intellect and power, wisdom and goodness combined in the productions of results the most happy and glorious, to admire simplicity in its grandeur, and grandeur in its simplicity, to cherish a taste for mental and moral beauty and a love for whatever things are lovely. . . . The life of Christ is the philosophy of true religion. It exhibits the principles of true Christianity in their life and vigor. It is perfect excellence personified in miniature—in miniature, that the little mind of man may grasp it and be changed from glory unto glory. It is unlike all others, so sublime as to excite the admiration of an angel's mind, and so simple as to be intelligible to the feeblest intellect. While it is a perfect example to be imitated by all it also affords to the sanctified scholar a lesson of untiring and unending interest. Does he admire magnanimity? Nowhere does he find such a specimen as in

the forgiving spirit of Jesus. Does he admire sublimity of thought and grandeur of conception? He sees it in the description of Jesus coming to judgment—a God in glory and the world on fire! Is he touched and thrilled by the magic of eloquence? While he listens to Jesus he is compelled to acknowledge never man spake like this man! Is he enamored with the beauty of style? Where can he find a richer feast than in the clearness, unity, strength and harmony which characterize the sermon on the Mount. Has he an eye to relish the beauty of paintings? Jesus as a moral painter spreads before him the meadows of greenness and fields of lilies. Had he a taste for scenes of tenderness, for descriptions which touch the heart, and open the fountains of feeling? He has only to behold Jesus weeping over Jerusalem and listen to his lamentation! He has only to read the story of the Prodigal Son. If he admires courage let him go with Jesus among those who had converted the Temple into a den of thieves—fortitude? Let him follow the man of sorrows into the garden, or stand by him on the cross—Condescension? Let him dine with him at the table of the publican and witness his marked attention to little children—humility? Let him stand by and behold him wash his disciples feet.

CHRISTIAN LIFE

How to decide the Lord's Will

“I seek in the beginning to set my heart in such a state that it has no will of its own in regard to a given matter. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to a great delusion. I seek the will or spirit of God through, or in connection with the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone, without the Word I lay myself open to great delusions also. If the Holy Spirit guides us at all he will do it according to the Scriptures, never contrary to them. Next I take into account providential circumstances. These often plainly indicate God's will, in connection with his Word and his Spirit. I ask God in prayer to reveal his will to me aright. Thus by the prayer to God, the study of the Word, and reflection, I come to deliberate judgment according to the best of my knowledge and opportunity, and if my mind is thus at peace, I proceed accordingly.” *George Mueller (Z. '09-267; R.4468)*

Zeal Without Knowledge

Many noble hearted Christians have gone as missionaries to the heathen wholly unprepared for what they met—intelligent reasoning, ability, etc. They found that the heathen were full of questions, logical questions too, which they as Christians had never thought of and which they were wholly unprepared to answer. Comparatively few of the missionaries are able to

hold their own in argument with people of India, China and Japan. There is no danger of converting these people. There is more danger of their losing their own faith in the Bible, because of their misapprehension of some of its teachings—respecting the mission of the Church and the hope of the Church and of the world. Missionaries are thus handicapped. Full of commendable zeal they leave our shores to tell the heathen that their forefathers have gone to eternal torment, and that they will go there too, unless they accept Christ. It is a rude awakening to be asked where hell is, and why God should have condemned them and their forefathers to such a horrible eternity, and how could this be true and he be a God of love, pity, compassion? The heathen ask—Why the different denominations—different theories of the terms of Salvation—by water, by election, by free grace, by joining the church, etc. The missionary, wholly unable to answer the adult native, gathers children about him, starts a school and does all he is able, perhaps to justify his presence in a foreign land—helping the sick and doing many other acts of kindness which are very commendable, whether for a religious or humanitarian point of view. But let all Christians, missionaries, and others know assuredly that their labor is not in vain if they are seeking the Lord's Jewels to the best of their ability. (N-4-3-10)

Let Your Life Be A Bible

Have Christ for its Genesis

Have Consecration for its Exodus

Have Love for its Leviticus

Have Joy for its Psalms

Have in it the courage of a Daniel, the patience of a Job, the zeal of a Jeremiah, the Love of a John.

Have plenty of Jesus in it, and may its end be as much grandeur than its beginning as Revelation is grandeur than Genesis.

Bro. B. H. Barton

Love and Justice Contrasted

Justice is something represented by a pair of evenly balanced balances, and sometimes by a square and compass, both of which are fitting emblems of its character. Justice knows no compromise nor any deviation from its fixed rule of action. It is mathematically precise. It gives nothing over for good weight or good measure. There is no grace in it, no heart, no sympathy, no favor of any kind. It is a calculating, exact measure of truth and righteousness. When justice is done there are no thanks due to the one who metes it out. Such a one has merely done a duty, the neglect of which would have been culpable, and the doing of which merits no favor or praise. And yet firm and relentless as this principle is, it is declared to be the very foundation of God's throne. It is the principle which underlies all His dealings with His creatures. It is His unchangeable business principle; and

how firmly He adheres to it is manifest to everyone who understands the plan of salvation, the basis of which is the satisfaction of justice against our race. Though the arrangement for the satisfaction of justice cost the life of His only begotten Son, so important was this principle of Divine Justice that God freely gave him up for us all. (Z. '16-115; R.5884)

LOVE overflows with tenderness and longs to bless. It is full of grace, and delights in bestowing favor. It is manifest, however that no action can be regarded as a favor or manifestation of that no action can be regarded as a favor or manifestation of Love, which has not underneath it the substantial foundation of Justice. Thus if one comes to you with a gift, and at the same time disregards a just debt to you the gift falls far short of appreciation of Love, and we say we should be just before we are generous. JUSTICE. In our own dealings we should strive always to render justice—in the payment of our honest debts to each other; in our judgment of one another (which must make due allowance for frailties, etc., because we recognize in ourselves some measure of similar imperfection) and justice in fair and friendly treatment of one another. We are to endeavor earnestly that all our actions, words and thoughts may be squared by the exact rule of Justice, before we offer one single act as an expression of love. We must recognize that not under any circumstances or conditions infract the rights, liberties or interests of others, that to do so would be wrong, sinful, contrary to justice, to the Divine will, and a serious hindrance to our growth in grace. We must learn to esteem love next to Justice in the divine code. By LOVE we mean not soft sentimentality, but that principle of kindness, sympathy, consideration and benevolence which we see manifested in our Heavenly Father, and in Jesus. JUSTICE tells us that we must cease to do evil.

Things Worth Striving For

1. The Patient Perseverance which defeat cannot discourage, nor discouragement defeat.
2. The Impartiality which delights as much in a grand work which another has done, as if you yourself had done it.
3. The Justice which had rather right a wrong than conceal your part in it.
4. The Charity which will always look for some good intention, even where a slight or injury was seemingly intended.
5. The Loyalty which even your failures and stumblings cannot dishearten.
6. The Lowliness which will sorrow when an enemy falls and rejoice when you are humbled.

7. The Earnestness which can never do enough, yet seeks no credit and encourages no compliments.
8. The Forgiveness which not only pardons in word, but proves its reality by never referring to the matter again.
9. The Humility which would choose the meaner part of a service to leave the nobler and more honorable part for another.
10. The Christianity which is as careful how we live in our own homes as how we act before the brethren.
11. The Wisdom which knows when to speak and when to keep silent. (Prov. 4:26; Eccl. 7:9; Prov. 14:17) (*Bro. Barton*)

Approach God's Word

To approach God's Word and have a right understanding of it implies:

1. A teachable heart.
2. A heart condition of faith in God as the Great Teacher who knows our limitations and who has promised to guide the willing and obedient into all truth as it becomes meat in due season.
3. They should expect divine guidance in respect to understanding the Scriptures even as God has promised it; and expecting it they should seek it.
4. While expecting, seeking, looking, in the direction of their expectations and leadings, they should exercise their reasoning faculties and thereby approve or disapprove what is presented to them.
5. They should beware how they neglect these favors of God; take heed to headiness and highmindedness, lest after having enjoyed the light and blessing, it should slip from them and leave them in outer darkness in which we see the whole world groping. (*Z.'11-21; R.4744*)

FRUITS OF SPIRIT AND LOVE (F-186)

- | | | |
|----|----------------|---------------------------------|
| 1. | Joy | Love exultant |
| 2. | Peace | Love in repose |
| 3. | Long Suffering | Love enduring |
| 4. | Gentleness | Love in Society |
| 5. | Goodness | Love in action |
| 6. | Faith | Love on the battlefield of life |
| 7. | Meekness | Love in resignation |
| 8. | Temperance | Love in training |

HISTORY

Facts About the Bible

The Old Testament 39 books, 929 chapters, 23,214 verses, 592,439 words and 2,738,100 letters. The New Testament has 27 books, 270 chapters, 7,967 verses, 132,253 words, 933,380 letters. The shortest chapter in the Bible, also the middle chapter is Psalms 117. The middle verse is Psalms 118:8. The shortest verse in the Old Testament is 1 Chron. 1:25. The shortest verse in the New Testament is John 11:35. Esther 8:9 is the longest verse in the entire Bible. Four verses of the 107th Psalm (8,15, 21, 31) are exactly alike; and Isa. 37 and 2 Kings 19 are alike. The second verse of Psalms 53 begins and ends with the same word—"God." The third verse begins and ends with the same letter—"E." (*Bible Question Box*)

End of Papacy's Temporal Power

(*Encycl. Britt. Vol. XIX p. 508, 9th Edit. 1885,*
Chas. Scribners Sons)

"Shortly after the peace of Tolentino (Feb. 1797) Pius VI was seized with an illness which seemed likely at his advanced time of life to prove fatal; and Napoleon, anticipating his death, gave instructions that a successor to his office should be elected and the Papal government be abolished. The sequel, however having disappointed these expectations, the French ambassador in Rome proceeded through his agents to ferment an insurrection—a design for which the demoralized conditions of the Capital afforded unusual facilities. The outbreak that ensued was immediately made the pretext for abolishing the existing rule, and in its place the Roman Republic was proclaimed (Feb. 15, 1798). Neither his estimable character nor his advanced years served to shield the dethroned Pontiff from wanton cruelty and indignities. He was treated as virtually a prisoner, his private property confiscated, and at last, after having been removed from one place of confinement to another, he expired at Valence, in Aug. 1799, at the age of 82.

“It was under the protection of a Schismatic power—that of the Emperor of Russia—that after a lapse of eight months Pius VII (1800-1823) was elected Pope at Venice.

“Pius VII, who as Cardinal Chiaramonte had at one time affected to approve of democratic principles, succeeded in gaining the good will of Bonaparte and his accession was shortly followed by the concordat of 1801. The first Counsel had already astonished the world by the startling change of opinion to which he gave expression in the Declaration of Milan, to the effect that ‘Society without religion is like a ship without a compass’; and having now resolved on the restoration of a Monarchical form of government he affected an apparent reconciliation with the Roman Pontiff in order to strengthen his own hands. Catholicism was reestablished as the state religion of France, but the confiscated property of the Church was not restored, while the pretended reintroduction of the Papal authority was deprived of all real validity by appending to the concordat certain ‘articles organiques’ which effectually debarred the Pontiff from the exercise of any real jurisdiction within the realm. Notwithstanding that he warmly resented the manner in which he had been duped, Pius was ultimately prevailed upon, by the consummate address of Talleyrand, to crown Napoleon as Emperor in Paris (1804). The immediate result of this imprudent act as regards the Popedom was the assertion of imperial rights in Rome itself on the part of the new Emperor, and a demand that the Pontiff should henceforth make common cause with him against the enemies of France. On his refusal Pius was made a prisoner, and the temporal Sovereignty of the Roman See declared to be at an end. At Fontaiubleau, in 1813, a new concordat was wrung from the infirm and aged Pontiff (whose position and treatment strongly recalled those of his predecessor), and he was compelled to surrender almost the last remnants of his authority in France, and to disown all claim to rank as a temporal ruler. Pius VII survived however, not only to witness the overthrow of his oppressor, but to regain with the restoration both his spiritual and temporal prerogatives. He regained his chair indeed, amid the best wishes of the Protestant powers. His policy however was thenceforth altogether reactionary. On the one hand he suppressed the circulation of the Scriptures in the vernacular; on the other by a bull of Aug. 7, 1814 he recalled the Jesuits, who since their dispersion in Latin Christendom had transferred the scene of their labors to Prussia and Russia.

“The states of the church were of course submerged for a time by the French Revolution, but they appeared again in 1814. In 1849 they received a constitution. On the formation of the Kingdom of Italy in 1860 they were reduced to the Courarca of Rome the Legation of Vellitri, and the three delegations of Viterbo, Civitia Vecchia, and Frasinone, and in 1870 they disappeared from the political map of Europe.” In 1827 area of Papa States = 16000.8 sq. mi. Population in 1853 = 3,124,758. (*P. 480, Ency. Britt. Vol. 19*)

The Behistun Inscription

(B.S.M. March 1961)

Going east from Bagdad (near ancient Babylon) into Persia, the traveller sees at one stage of his journey a stupendous precipice and rock, 4,000 ft. high, the blunt end of a range of hills. The Rock is called *Behistun*, a name in the native tongue meaning—"The Place of God," and from time immemorial it has been regarded holy. Babylonian, Persian, and Greek armies have passed and repassed that sheer cliff on their missions of conquest or retreat. Merchants have pitched their camps at its foot from the days when the earth was young.

About 500 B.C. the Persian King Darius (the one who gave permission for resuming the Temple building in the days of the return from Babylon (Ezra 5:1-17) caused a long inscription recounting his military victories to be chiselled upon the smooth face of the rock 100 ft. above the ground. He had the work done with great care, for he wanted his inscription to endure for many years. The rock was carefully smoothed and polished, the lines of writing and curving sculptures done by skilled craftsmen; then the finished work was painted over with a varnish so hard and enduring that it has protected the greater part of the inscription for over 2,000 years, unto this day.

In 1835 Henry Rawlinson, a political assistant to the Governor of Hermanshah, a Persian town not far from Behistun, set to work to copy the inscription. The young enthusiast became one of the world's greatest archaeologists in after days, but the service he rendered the world by this, his first great achievement is one of the most momentous in all the history of research in Eastern lands. Having climbed to the inscription, a feat of some difficulty, he found it was written in three languages, like the Rosetta stone, which had been discovered some forty years earlier, but whereas that stone had been written in Greek and Egyptian and became the means of unlocking the secrets of Egyptian hieroglyphics to the modern world, this Behistun inscription was written in Persian, Median and Babylonian. In 1835 only Persian was understood, and that very imperfectly. The Babylonian tablets and inscriptions which were being found in such profusion in all the lands of the East were yet completely unreadable. It was Rawlinson's work at that time which furnished the clues necessary for an understanding of the Babylonian cuneiform alphabet and symbols, and so made possible the reading of those tablets today.

In 1847 the decipherment was complete, and from then on the knowledge gained was applied to thousands of cuneiform tablets already existing in the world's museums and collections of scholars. Progress was slow. The correct translation of many signs and terms has been arrived at only in

recent years. But for a full century now it has been possible to read of the lives and achievements of the fellow citizens of Shem, Abraham, Moses and Daniel, for Babylonian cuneiform was the written language of all Western Asia for a span of 3,000 years, and the histories of the times were written in those queer little wedge shaped characters. It is certain that much of the early part of the book of Genesis was thus written and when Abraham left Ur of the Chaldees he would surely have taken many such tablets with him.

Rawlinson had to copy the inscription by hand, for photography had not been invented in his day. In 1904 two twentieth century archaeologists, R. Campbell Thompson and L.W. King of the British Museum, climbed the rock and photographed the writing. They found remarkably few errors in Rawlinson's work of sixty years before. In 1946 an American Expedition visited the place but added no further information to that already known. The Behistun inscription had made it possible for men to ready the voluminous records of Assyria and Babylonia, which, recovered from the burning sands and ruined cities of Mesopotamia have done so much to make the Bible a living book to us.

Today we have the Babylonian stories of the Flood and of the Creation, the Assyrian record of the siege of Jerusalem by Sennacherib in the days of Hezekiah, the invasion of Canaan by Joshua and Israel; Nebuchadnezzar's building of great Babylon and many other indelibly impressed on unperishable clay tablets, safely reposing in the world's museums and colleges, giving their testimony to the truth of the Bible story. And the Bible accounts stand as purer, nobler and more exact and accurate by contrast. Our knowledge of Earth's history has been immeasurably extended until we now can trace the movements of Shem and Ham back to within a few centuries of the Flood. We can appreciate more vividly the atmosphere of the lives of Abraham, Daniel, Ezekiel, Ezra, Nehemiah, and Esther were spent. And this knowledge has come to us had its beginning a hundred years ago when young Rawlinson scaled the cliff out in Persia and copied the writing that had defied the wind and rain of twenty-four centuries.

Dr. Samuel Kiuns, wrote in 1891—"There cannot be the least doubt that Sir Henry Rawlinson was raised up by the Almighty to be the pioneer in this great and glorious work, and was specially endowed with courage and wisdom for the undertaking, combined as they were with a belief that the Bible is a revelation from God to man."

The Siloam Inscription

(B.S.M. July-Aug. 1961)

Deep down in the limestone strata that underlies Jerusalem an inexhaustible supply of fresh water forces its way through cracks and crevices, following

the general slope of the rock layers toward the southeast, until at length it comes to the surface at what is now known as the Virgins' Fountain. From the dawn of history that water has flowed. It was the main source of supply for the Jebusite city of Salem ruled by Melchizedek, the priest-king of Abraham's day. It once served the Crusaders when Jerusalem was besieged by the Saracens. Today it waters the market gardens of Jerusalem, and it has made Biblical history.

The Virgin's Fountain lies half way up the rocky slope of Ophel, the southeast projection of the mountainous mass upon which Jerusalem is built and outside the ancient walls. In the old days before Abraham's time the industrious Jebusites had cut a tunnel into the mountain to conduct the waters to the foot of a vertical shaft which they had made leading up to the city on the heights above. They called it Gihon, and by it, in times of siege they could get water without going outside the walls. It was their eventual undoing, for when David beset the city Joab and his stalwarts made their way along the tunnel, climbed up the shaft and took the Jebusites by surprise, so capturing the city for David. (1 Chron. 11:6; 2 Sam. 5:8, "the gutter" is this shaft).

When Sennacherib of Assyria invaded Judah with his armies, in the days of Hezekiah, the first thing to do was to insure the water supply, as Jerusalem was threatened with siege. Says the Chronicler (2 Chron. 32:2-4, 30, 31; 2 Kings 20:20). "Hezekiah stopped the upper water course of Gihon and brought it straight down (underground) to the west side of the city of David." In the Apocrypha, Ecclesiastes 48:17 informs us "Hezekiah fortified his city and brought in water to the midst thereof; he digged the hard rock with iron and made wells for waters." Dr. Thompson, the well known missionary and author of *"The Land and the Book"* says when describing his own investigations, "Hezekiah and his much people stopped them up so effectually that they could never be found again, even by the Jews themselves." So the story was relegated to the background by students for a long time. The critics dubbed it legend. But someone reading Isaiah 8:6—"Forasmuch as this people refused the waters of Shiloh that go softly and rejoice in Rezin and Remaliah's son," realized here was a clue—"the waters of Shiloah that go softly."

The pool of Siloam (N. T. Greek for Shiloah) was well known and had been for generations. It was and is the most constant reservoir in the city. Artificially built, more like a tank than a natural pool, 50 ft. x 20 ft. deep, it has served generations of Jews and Arabs. It was common knowledge that the water reached the pool through the mouth of an arched orifice in the rock, but no Arab had dared to venture inside. So far as is known the first to make the attempt was Dr. Robinson, early in the 1800s. Stepping into the pool he waded into the archway and found himself in a narrow tunnel 2 ft. wide and 15 ft. high, the stream that supplied the pool flowing along the

floor. He followed the winding course of the passage for about 1/3 mile, knowing from the direction he took that he was some 100 ft. or more beneath the streets of Jerusalem above. At length he splashed his way into daylight again and found himself at the Virgin's Fountain, outside the city and on the steep slope of the Valley of Jehoshaphat.

Later on it was learned that the first 100 ft. or so of the tunnel at the Virgin's Fountain end is in fact the ancient Jebusite aqueduct, and the vertical shaft leading up into the city was discovered and signs that the old tunnel had been blocked at that point to divert the waters to the pool of Siloam.

Then in 1880 some Arab schoolboys were playing around the pool and one of them fell into the water. Scrambling out he ventured, boy like, into the tunnel and clambering along its wall noticed what no one had noticed before, some rough Hebrew characters chiseled in the rock. He told his teacher, Dr. Schick, who investigated for himself. He found a complete inscription in Archaic Hebrew characters. The next year Dr. A.H. Sayce, the celebrated archaeologist visited the spot and copied the inscription. When examined it proved to be an account of the building of the tunnel written in Biblical Hebrew of the 8th to the 6th century B.C. Since Hezekiah's reign was written that period, there remained no reasonable doubt that the tunnel was in fact the one described in the O.T. as built by Hezekiah at the time of the Assyrian invasion.

Various translations differ in minor details. Here is a fair translation—"Behold the tunnel! Now this is the history of the tunnel. While the miners were still lifting up the pick, each toward his neighbor, and while there were yet 3 cubits to excavate, there was heard the voice of a man calling to his neighbor, for there was an excess in the rock on the right hand and on the left. And after that, on the day of excavation the miners had struck pick against pick, one against another, the waters flowed from the spring to the pool, a distance of 1200 cubits. And a 100 cubits was the height of the rock above the tunnel."

Those miners must have worked hard! Spurred on by the threat of the imminent invasion, they excavated and removed by hand over 2000 tons of rock to make that tunnel. Every bit of that material must have been passed in baskets along a line of men to the open air. When the work was done someone left this writing, chiselled in the everlasting rock to give its witness in due time to the accuracy of the Biblical story. (See also note John 5:2)

SEVENTH DAY - FIRST DAY.

Early in the Gospel Dispensation the followers of Jesus began to meet on the first day of the week. Apparently the custom had its start in the fact that Jesus rose from the dead on that day, and appeared several times on that day

to his followers; and on the following first day of the week he appeared again. It became a custom among the disciples to have their fellowship that day, not that it was commanded of the Lord, but because of their desire to remember the Master and to fellowship with each other. Quite probably they kept the Sabbath day and the first day as well, for a time. They evidently had difficulty in realizing how completely they had passed from the domination of Moses and His Law to be under the leadership of Jesus and his guidance—the liberty wherewith Christ makes us free indeed.

Although Christians have now abandoned the observance of the seventh day in favor of the first day of the week, many erroneously think that God authorized the change. But not so—the Christian is not under the Law but under grace. It was from privilege that the early disciples met together on the first day and not by instruction of God. So it should be still and so it is yet with some true Christians. These cannot have too much opportunity for fellowship together for the study of the Heavenly Father's word, and for offering him the worship and homage of their hearts.

True Christians undoubtedly are glad that there is a special day of the week set apart in which they can particularly give themselves to prayer, worship, Bible study, praise and good works—even though the enforcement of such a Sunday be by human law and through a misconception. Glad would many of the Lord's people be if their earthly affairs were so arranged as to permit of two Sundays in each week, or more. But in order to enjoy Sunday properly, the Lord's consecrated people should be freed from the misconceptions which generally prevail. (*Z. '14-56; R.5405*)

WATCHES

After the exile the use of hours became common, and the day from sunrise to sunset was divided into twelve hours. (Matt. 20:1-12; John 11:9). The night was (at first) divided into three watches; sunset to midnight, midnight to cockcrow, cockcrow to sunrise. But in the Greek and Roman Perion there were four watches.

Old Testament:

Morning	till about 10 A.M.
Heat of the day	till about 2 P.M.
Cool of the day	till about 6 P.M.

1st Watch	till midnight
2nd Watch	till 3 A.M.
3rd Watch	till 6 A.M.

10 Ephahs = 8 bu.
 1 Ephah = $8/10$ bu. = $4/5$ bu.
 $4/5 \times 4$ pks = $16/5$ pks = 3.2 pks
 3.2×8 qts = 25.6 qts
 2 Tenth Deals = 5.12 qts dry.

SUN'S DIMENSIONS

Diameter	864,000 mi.
Mass (earth = 1)	330,000
Density (Earth = 1)	0.256
Volume (Earth = 1)	1,305,000
Specific Gravity (Earth = 1)	27.6.
Rotation on Axis	24.46 days
Effective Temp.	6,000 Absolute

ANCIENT MEASURES

Digit = width of forefinger
 Handbreadth = 4"
 Span = From tip of thumb to tip of little finger = 9"
 Cubit = Tip of Middle finger to Elbow = 18"

6 Barleycorn = 1 digit (endways)
 24 Barleycorns = 1 handbreadth
 144 Barleycorns = 1 cubit
 Most Holy had $10 \times 10 \times 10$ cubits cubed (Suggests 144,000 barleycorns)

SYMBOLS

Tabernacle Symbols

Enclosures = our conditions in the house of God.
 Fixtures = positions
 a) as human b) as New Creatures
 Furniture = activities (sphere of use, fullness)
 Priests = ourselves as agents; intelligent worshippers
 Sacrifices = experiences
 Camp = our environment
 Tabernacle itself, set up = House of God

STONES OF THE BREASTPLATE (Ex. 28:17-21)

Sardius	Reuben	
Pity, Sympathy		Pity of God
Topaz	Simeon	
Benevolence		Hearing
Carbuncle	Levi	
Self Sacrifice		Joined
Emerald	Judah	
Everlastingness		Praise
Sapphire	Isaachar	
Faithfulness		(Hired)Reward
Diamond	Zebulun	
Justice		Dwelling

All the above are sons of Leah—Gen. 29:30; 35:16-18

Opal (Ligure)	Dan (Manasseh)	
Forgetting		Judged
Agate (Turquoise)	Naphtali	
Obedience & Submission		Wrestling, Prayer

The above are Bilhah's Sons

Amethyst	Gad	
Royalty		Troop of Children
Chrysolite	Asher	
Wisdom		Happy

The above are Zilpah's Sons

Onyx (Sardonyx) Joseph		
Humility, Purity, Self Sacrifice		Increase
Jasper	Benjamin	
Prescience, Perfection		Son of right hand

The above are sons of Rachel

TRIBES OF ISRAEL

Reuben = Behold a Son, or The Pity of God.

Five talented ones, ability gladly given to the Lord, have a taint of love for the world (See Gen. 49:3, 4)

Simeon = Hearing (Gen. 49:33)

A patient heart developed under hatred in home and friends

Levi = A joining

Those who have sacrificed all their possessions to be joined to the Lord. No Inheritance in the Land.

Judah = Praise, our Lord's own tribe.

Justice and noblemindedness, wholly without self Love.

Isaachar = Hired, or There is a reward.

Zealous, who joyfully undertake to work hard for his name.

Zebulun = dwelling, Habitation

Those who like Jesus had no place to lay their head, the satisfaction of a home at last where changes never come

Dan = Judged (Gen. 49:7)

Lost his place.

Manasseh = forgetting. (Gen. 41:51)

Forget their strong human ties for their love for the Lord.

Naphtali = Great Wrestlings (Gen. 35:35; 49:17)

A class who have overcome largely because of their appreciation and use of the privilege of prayer, seeking the Father's face.

Gad = a troop of children cometh

(Gen. 46:6; Num. 26:15-18)

Those blessed of God in bringing many of their children into the divine family.

Asher = happy (Gen. 30:13)

Happy Christians.

Joseph = Whom may God increase. (Gen. 37-50)

Nothing uncomplimentary said of Joseph. So many characteristics none predominate. Represent class who express divine will as best they can.

Benjamin = Son of Right hand

Companions of those who occupy higher positions in the Body.

Stones of Breastplate and Shoulder

This information is given under Ex. 28:9-12

THE NUMBER 40

(A Trial Period)

40 days rain - Gen. 7:4

40 days water on earth over Mountains - Gen. 7:17

40 days Elijah to Mt. Horeb - 1 Kings 19:8

40 days Goliath challenged Israel - 1 Sam. 17:6

40 days Warning on Nineveh - Jonah 3:4

40 years Temptation in Wilderness - Heb. 3:8, 9;

Deut. 8:2; Psa. 95:8-10; Acts 7:36

40 days Jesus brought to temple - Lev. 12:2-6; Luke 2:22

40 days Jesus in Wilderness - Mark 1:13

40 days on earth after his Resurrection - Acts 1:3

40 years Harvest - Ezek. 4

40 days Moses on Mt. - Deut. 9:9

40 days Moses on Mt. the second time - Deut. 9:18

40 days spies in Land - Num. 13:25

40 years old at Spying, Caleb - Josh. 14:7

3 x 40 years = 120 years - Gen. 6:3

3 periods 40 years each, Moses life, types of Jewish, Gospel and Millennial ages.

40 years each, Saul's, David's and Solomon's reigns, also types of Jewish, Gospel and Millennial ages -

Acts 13:21; 1 Kings 2:11; 1 Kings 11:42.

Jesus had not full authority during sacrifice time. He sent lepers to Priests. Told them to do what Priests, Scribes and Pharisees told them to do. They were not yet cast off, but still in authority. Jesus had his authority in the Resurrection. (Matt. 28:18)

Stones of the Temple were prepared in David's reign. Began building in the Fourth year of Solomon, second month, three years and eight months from beginning of his reign, three years and eight months after October 1914 in April 1, 1918, which is 40 years from April 1878.

Things relating to the priests take place in the spring and those relating to the world in the fall.

Isaac was 37 years old when Sarah died. Three years after, at age of 40 he married Rebecca.

Gen. 16:3—ten years after Abraham entered the Land the prophecy of Gen. 15 occurs 3960 years. Covenant reaffirmed ten years after Abraham entered the land.

Jesus was 40 days on earth after his resurrection.

Watches

For information on this as a symbol see “Watches” under the subject of History in the Appendix.

WORDS

“Ransom” In Old Testament

Kopher = a covering

Ex. 30:12; Job 33:24; Job 36:18; Psalm. 49:7; Isa. 43:3;
Prov. 6:35; Prov. 13:8; Prov. 21:18

Pidyon = Freedom

Ex. 21:30

Illustrated in the Covering God made for Adam and Eve, out of the slain animals skins, by shedding of blood.

“Ransom” In New Testament

Antilutron = Corresponding price.

1 Tim. 2:6

Lutron = a price

Matt. 20:28; Mark 10:45

“To Ransom”

Gaal = to free. Isa. 51:10; Jer. 31:11

Padah = to free. Isa. 35:10; Hos. 13:14

Understanding

Understanding:- Job 28:28; *shama* = hear intelligently. Ex. 31:33; Deut. 4:6; 1 Kings 3:9; Isa. 11:2, 3; Jer. 3:15; Eph. 1:18; Col. 1:9, 10; Jas. 3:13-18; Psa. 47:7; Prov. 1:2; 2:2; 4:5; 3:13-26; 8:1-21, 22-31; 9:1-10; 21:16, 33; 24:30

Understanding - Heb. *biyn* = to separate mentally, to distinguish — *ta buwn* = from above root—intelligence.

Sakal = to act or be circumspect, or intelligent.

Labab = the heart, as the most interior organ.

Understanding - Greek - *ouniemi* = to put together mentally, to comprehend (*oun* = together, with, + *iemi* = send.) *Ounesis* (from above verb) reasoning, reason, putting together mentally. *Diania* = deep thought; from *dia* = through + *nous* = the mind.

Love and Justice

For these words see “Love and Justice Contrasted” under “Christian Life” in “Appendix”

Agape vs. Phileo

These are illusive words to translate into English, but may be approximated by our terms “love” and “friendship.” In languages other than our own the distinction between the love that craves and the love that goes out uncravingly is indicated in equivalents of Love and Friendship. Thus the Sanskrit (elder sister of our family of tongues) gives for Love -covetousness, greediness (*lubh*); and for Friendship (*Pri*) - unselfish love. The Greek has *Philia* for that love which goes out “lovingly” after its object—an inclination prompted by sense and emotion; while in the *Septuagint* and New Testament it has “*Agape*”— a love that turns to another in the spirit of agreement and longing; but as the equivalent of “*Agape*” it has “*Diligo*” for a “distinguishing love” without desire—a love that selects and rests on the selected one without asking any return.

Failing to preserve clearly the distinguishing between a love that instinctively grows out of a relationship, or based upon a natural desire for possession; and a voluntary and distinguishing love unselfishly and admiringly toward its object chosen; New Testament critics and commentators have usually been confused in their minds while seeking to account for the difference between the two words “*Philio*” and “*Agape*.”

It is admitted by practically all that *Philio* was a word in common use in New Testament times to express the love between parents and children, brothers and sisters, and also of craving love between the sexes. It is also admitted that “*Agape*” comes now into prominence in the New Testament use as applicable to man’s love to God, and to love that is otherwise pure peculiarly and sacred. But these two words seem at times to be employed interchangeably; and many an eminent scholar has confessed his inability to see the real difference between the words in their use, as accounting for the often indicated superiority of “*Agape*,” in spite of the greater warmth and intensity of “*Philio*.”

Cramer in his “*Biblico-Theological Lexicon of New Testament Greek*” covers the simple facts: “We find ‘*Agape*’ used to designate a love unknown to writers outside the New Testament—love in its fullest conceivable form, love as it is the distinguishing attribute in all humanity, but in its strictest sense, of divinity.” French says: “The first (*Agape*) expresses a more resting attachment, of choice and selection—*diligere* = *deligere*—from seeing in the object on which it is bestowed that which is worthy of regard; while the second, without being necessarily an unresting attachment does yet often give less account of itself to itself, is more instinctive, has more of the feelings, implies more passion.” Woolsey, after an exhaustive study of the histories of the two terms says of French’s definition—“We believe that this is a true statement of the difference between the two words and notions.” And all this confirms the claim made here that “*Philio*” = a love that grows out of a relationship or craving, while “*Agape*” = a love that goes out voluntarily without any intermingling of selfishness—the one being ordinary love, the other being the higher form of friendship love.

Men are said to love or crave (*Philein*) the chief place at feasts. (Matt. 23:6) and “Salutations in the market places” (Luke 20:46) and to have this self interested love for father or mother, son or daughter (Matt. 10:37). But the Roman Centurion is said by the Jews to have an unselfish, friendship love (*Agape*) for their nation. (Luke 7:5) God’s children are commanded to have friendship love (*Agape*) for their neighbors (Matt. 5:43; Gal. 5:14), and for their enemies (Matt. 5:44), because love does not go out instinctively in those directions, but must be given unselfishly, of deliberate choice.

The saints are enjoined to have a family love for their Lord (*Philio*) (1 Cor. 16:22); and for one another in the household of faith (Titus 3:15). The world is said to have a selfish, interested love (*Philio*) to its own, because of the mutual relationship (John 15:19). But Jesus is said to have a pure unselfish love, friendship love (*Agape*) for Mary and Martha and Lazarus in the home so dear to him at Bethany (John 11:5). God is said to be governed by unselfish friendship love toward the world in the gift of his Son. (John 3:16) But Jesus says the Father loves as with a feeling of family love those who

have come into his inner circle of their love for his Son. (John 16:17). See John 21:15-19.

Spirit

Spirit in Old and New Testaments:

In Old Testament:-

1. Usually *ruach* (= wind, breath). an invisible power, force, influence, the spirit of life.
2. *Neshamah* (= puff of wind, angry or vital breath) (from *Nasham* = to blow) the breath of life. Translated “spirit” in Job 26:4; Prov. 20:27.
3. Also “*owb*” (= a mumble, i.e., a waterskin from its hollow sound, hence a necromancer, ventriloquist as from a jar). Translated familiar spirit in Lev. 20:6, 27; 28:8, 9; 1 Chron. 10:13; 2 Chron. 33:6; Isa. 29:4; etc.,

Translated “bottle” in Job 32:19 only.

The word always occurs in one of two senses 1) the spirit of life, the animating spark which God first enkindled in Adam and which thence descended (impaired) to all his posterity, 2) Spirit of the mind, the will, an invisible power which controls the Life. (E314)

In New Testament:-

1. Always *Pneuma* = wind, invisible power, force.
2. Two exceptions—Matt. 14:26; Mark 6:49. (Jesus on the water). where the Greek is *Phangasma* (= a mere show) which is used only these two times in N.T. [from *phangazo* = to make apparent or (pass) to appear.]

The word often is used to refer to (a) the will, especially to the new mind of the saints, begotten by the word and spirit of God. These are called to a change of nature from human to spiritual and if faithful will in the resurrection receive (b) spirit bodies, like unto Christ’s glorious resurrection body and like to the Heavenly Father’s. In view of this their future hope is called (c) spiritual and heavenly in contrast with the hopes for the world of mankind. Spirit is also used in referring to (d) angels, spirit beings—not flesh beings. The thought of invisibility always attaches to the word “spirit” or “spiritual” whenever or wherever used. (E312) Holy spirit or ghost = always *zneuma*. Ghost as related to “gave up the ghost” = *ekeneo* = blow out or = *ekruxo* = breathe out.

“To See”

“To See” in New Testament:

Heb. 11:5—*eidw* = to see, (by impl. and in the perf. only) = to know (perfect used as pres.)

Matt. 24:30 = *optanomai* or *optonai* = (a mid. prol. form of the *prisa* (mid) *optauai* = to gaze (i.e. with wide open eyes as at something remarkable): thus differing from *blepo* (to look at) which denotes simply voluntary observation; and from *eigo* which expressive merely mechanical passive or casual vision; while *theaomai* [and still more emphatically its intens *okopeo* to aim at, spy, i.e., (fig.) to regard) (from *okopos* from *okbptomai* = to peer about, perhaps akin to *okapto* (to dig) through the idea of concealment. *Okopos* = a watch (sentry or scout), and by impl. = a goal] signifies an earnest but more continued inspection. *Okthpeo* = a watch from a distance, used only in the pres. and imp., the other theses being supplied from *okeptomai*.

Hades

From “a” = not and *ldein* = to see; and literally means hidden, obscure, invisible. It is found 11 times in the New Testament. In the common version it is rendered “grave” in 1 Cor. 15:55, and in all other places “hell,” but the latter is now universally admitted to be an incorrect translation. (*Diaglott*, note Matt. 11:23 and appendix “*hades*”) — From *eido* = to see, + “a” = not, “*ades*” = the place (or state) of departed souls. (*Strong’s Conc.*)

Sheol = *hades*, or the world of the dead (as if a subterranean retreat). From *shael* = to inquire. (*Strong’s Conc.*)

Gehenna = (of Heb.) valley of (the son of) Hinnom. Ge-henna or Ge-Henna (or Ge-Hinnon) = a valley of Jerusalem, used fig. as a name for the place (or state) of everlasting punishment. (*Strong’s Conc.*)

Adam Clark on Matt. 1:24—In Jude 7 we are told that these persons are suffering the vengeance of eternal fire! The destruction of Sodom and Gomorrah happened A.M. 2107, 1897 years before the incarnation. What a terrible thought this is! More tolerable for certain sinners who have already been damned nearly 4000 years than for those who live and die infidels under the Gospel! There are various degrees of punishment in hell, answerable to various degrees of guilt, and the contempt manifested to and abuse made of preaching the Gospel will rank semi-infidel Christians in the highest list of transgressors and purchase them the hottest place in hell! Great God! Save the reader from this destruction!

They did not borrow this doctrine from the heathen, for no heathen people in the world have a doctrine so cruel, so fiendish and so unjust. Find it whoever can and show it up in all its blackness, that if possible it may be shown that the essence of barbarism, malice, hate, ungodliness has not been exclusively appropriated by those whom God has most highly favored with light from every quarter, and to whom he has committed the only oracle—His Word. O! the shame and confusion that will cover the faces of many, even good men, who verily thought they did God service while propagating this blasphemous doctrine, when they awake in the resurrection to learn of the Love and Justice of God and when they come to know that the Bible Does not teach this God-dishonoring, love-extinguishing, truthbeclouding, saint-hindering, sinner-hardening, “damnable heresy” of eternal torment. (2 Pet. 2:1) (*C T. Russell*)