

RIGHT BY THE SCRIPTURES

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Ruth Whitehead
With the best wishes of
the Author.

John Wilson -
Ruth's cousin

John visited America in
the early 1860's. He was a
nephew of Benjamin Wilson.

TAUGHT
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SCRIPTURES.

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“Holding to the faithful word . . . according to the teaching, that he may be able both to exhort in the healthful doctrine, and to convict the gainsayers.”—TITUS i. 9.

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WHAT THE SCRIPTURES TEACH US:

CONCERNING

THE WORD OF GOD.

THE HOLY SPIRIT.

GOD : His Names, Character, Love.

JESUS CHRIST : Son of God, Son of Man, Messiah, Lord,
Saviour.

THE CROSS : Atonement, Sanctification, Redemption.

MAN : Nature, Destiny.

SALVATION : Individual, National.

JUSTIFICATION : Repentance, Faith, Hope, Baptism, Church
Union, Holiness, Regeneration, Resurrection, Im-
mortality.

THE THINGS OF THE KINGDOM OF GOD : Law, Righteous-
ness.

THE KINGDOM OF GOD : King, Princes, Land, Nation, City,
New Heavens and Earth, New Jerusalem.

THE GOSPEL : Nature, subject, plan.

THE PROMISES.

THE PROPHECIES : Dispersion and Restoration of Israel ;
Jerusalem ; Advents of the Messiah ; Physical changes.

THE UNDERSTANDING OF PROPHECY.

ELECTION.

THE COVENANTS.

SACRIFICES.

PRAYER AND PRAISE.

THE LIVING ORACLES ; Psalm cxix.

ROYAL WISDOM FOR RIGHTEOUS STUDENTS.

A FEW WORDS TO THE OPEN-MINDED READER.

AN imputation of heresy was the origin of the substance of the following pages many years ago. How far the charge is disproved you must decide.

In now presenting them to the general public, I trust they will not be thought a System of Theology, but simply a Help toward Bible Knowledge. If they enable *you* to get clearer apprehension of the Holy Writings, *I* am repaid.

But I have not issued this with the idea of anyone making it a Text Book.

During both the original writing and revision of this defence I have confined myself strictly to the Word of God. My Bible and Concordance only have I consulted.

I have not sought to exhaust Testimony upon each point, preferring one plain to many secondary proofs.

I have sought to give neither shade nor colour to the Testimonies I find.

The nature of the subject has in some cases caused reiteration. For this I have the excuse that I follow Bible example.

Before either condemning or approving, I urge you to consult each reference. You will probably find the gist of it in some one word or sentence, more or less obvious. The appositeness of a reference will also sometimes be dependent on its relation to another before or after it.

But "turning up the passages" never fails to profit the student. If your study gives you anything like the pleasure I have had in searching out the revealed mind of God, you will agree with me in an increasing admiration of the Wonderful Book.

The Revised Version will often suggest a clearer idea or expression ; but occasionally it obscures a Divine thought. I have, however, taken the "key notes" from it.

My apology for the elaboration in the last two portions must be, my anxiety to awaken interest in the study of the Divine Righteousness ; and to uncover truth buried by false theology.

Wherever I have dwelt it has been my desire, but seldom my experience, to meet with students of a Berean mind. Denominational "Bible Classes" have never realised this ideal. But I trust that in every reader of this book I may find a kindred spirit : not to take the ideas because I have written them, but to examine them in the Spirit-companionship of "comparing Scripture with Scripture." To most of you I may be personally a stranger ; but such a Spirit-communion as I have desired will be at this time an unseen good : hereafter, in the age to come, an introduction to each other, and a bond of association in the Master's Bible Class.

Good bye. Maranatha.

J. WILSON.

DANIEL WILSON, *JOHN WILSON* - SON OF
NEPHEW OF

"Grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him be the glory, both now and for the day of the ages."

BENJAMIN WILSON WHO WROTE
"THE EMPHATIC DIAGLOTT."

Concerning the Scriptures.

KEY NOTE.—“Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for discipline which is in righteousness; that the man of God may be complete, furnished completely unto every good work.”—2 Tim. iii. 16, 17.

**THE TESTIMONY:
WHERE FOUND.**

1. I learn that they are the revelation ^{What they are.} of God's will to man,^a and the guide-book to Eternal Life;^b the law-book for God's servants;^c and the seed of the world's thought.^d
 - a Deu. iv. 13, 14, with Ex. xxiv. 3, 4
Ps. cxlvii. 19
 - b 2 Tim. iii. 15—17
Rom. xv. 4
 - c Ps. cxix
 - d Ps. xix. 7—11;
cxix. 60
 - e 2 Pet. i. 21

- f 2 Tim. iii. 16

2. They are the result of the Holy ^{Their authorship.} Spirit operating upon the minds^e of many persons, through long ages; but by their unity of testimony are proven to be of but one Authorship—even that of the Everlasting God.^f
 - g Ps. cxlvii. 19
Amos iii. 7

3. They are separate books or tracts; ^{Their nature.} of many styles—historical, poetic, didactic, and epistolatory; of many features—teaching, warning, records of what God has done to man, and prophecies of what He purposes to do.^g
 - h Ps. cxix. 2, 3, 4, 152, 160
 - i Ps. cxix. 49, 49, 166
 - k Ps. cxix. 1, 9
Deu. xvii. 19, 20
Micah vi. 8
 - l 2 Pet. i. 19

4. The two great divisions, Old and ^{The two Covenants one book} New Testaments (properly, Covenants), constitute one whole. The Old contains the principles of salvation,^h gives the foundations of hope,ⁱ and sets forth the Divine requirements of holiness.^k The New Covenant is an illustration of the Old; *more light* being thrown by it upon most things contained in the first.^l
 - m Ps. ciii. 14; cxix. 73

5. As mortals our capacity for under- ^{In plain language.}standing is but limited.^m The Divine Revelation will therefore be in keeping with men's powers, *i.e.*, plain and understandable.ⁿ
 - n Ps. cxix. 130

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Consequently, I read it as I would ^{Read in a natural sense.} other books, receiving its teachings through its own words, understood according to their natural grammatical sense. If I pervert them by any mysticising I offend against the laws of language. If I spiritualise or symbolise them,^a I practically deny the Bible as a *revelation*, and confess it to be an *enigma*.^b

^a Prov. xxx. 5, 6
Isa. viii. 20
Rev. xxii. 18, 19

^b 2 Pet. i. 20
2 Cor. iv. 2

Therefore I reject interpretations, expositions, commentaries, when the same profess to supply a meaning.

6. This general principle does not ^{Translation imperfect.} bind to a close adherence to our authorised version, but rather requires us to ascertain what the Spirit taught in the languages which it first used. Our version, being a human work, is imperfect, though it cannot fail to shew to even the simplest the way of life, when diligently studied and compared.^c Yet critical investigations and revised translations help much to a clearer comprehension.

^c 1 Cor. ii. 13

Concerning the Holy Spirit.

KEY NOTE.—“Grieve not the Holy Spirit of God, in whom ye were Sealed unto the Day of Redemption.”—Eph. iv. 30.

- a Ps. cxxxix. 7
Jer. xxiii. 24
- b Gen. i. 2
Ps. civ. 30
Job. xxvi. 13
- c John xvi. 13
1 Pet. i. 2, 22
1 John iii. 24
Gal. v. 22—25
Rom. v. 5; viii. 1,
4, 5, 9, 14
- d Rom. viii. 2, 10, 13
John iii. 5, 6
Gal. vi. 8
- e Rom. viii. 11
John iv. 14; vii.
38, 39
- f Eph. iv. 4
1 Cor. xii. 4, 11
- g Eph. iv. 3
Phil. ii. 1
- h Acts ii. 2—4, 17, 38
1 Cor. xii. 27, 28
- i 1 Cor. xii. 12, 13
- j Ez. xxxix. 29
- k Joel ii. 28, 29
Acts ii. 16—21
- l Matt. iii. 11
John i. 33
- m John iv. 14; vii.
38, 39
- n 1 Cor. xii. 18
John vii. 37—39
- o Rom. v. 5
1 Cor. vi. 19.
- p Acts ii. 38, 41; viii.
12, 15, 16; x. 47;
xix. 4—6; v. 32
Eph. i. 13, 14
Titus iii. 5
- q Matt. iii. 16
Acts viii. 15, 16;
x. 38
- r John iii. 34; xiv. 12
- s Acts vi. 5, 8; viii.
5—7
- t Acts v. 15, 16
- u Acts ii. 4—11
1 Cor. xiv.

7. It is the Divine effluence which All-pervading. fills all the creation.^a It is the basis of all life; the creative and sustaining agency.^b

8. It is the influence which operates Life-causing agency of resurrection. in the saints to holiness:^c and the present possession of it is the title to, and means of, a resurrection from the dead.^d Like as its indwelling in Jesus brought Him from the grave, so will it do to us.^e

9. It is ONE Spirit^f with many gifts. One. Its *unity* is the bond of Christian brotherhood.^g By its outpouring on the day of pentecost^h the Body of Christ was instituted.ⁱ It is to be again poured out—on the house of Israel,^j and on all flesh.^k The Baptism of the Holy Spirit Baptism of the Spirit. is therefore a *dispensational* act,^l not an individual possession. Personal life-obtaining power through it^m is due, not to being *baptized* with it, but to *drinking* it; *i.e.*, an internal, not external application.ⁿ

Its life-power in the believer^o *follows* on his being immersed in water,^p as his Master was before the Spirit was shed upon Him.^q

10. Jesus, the apostles, and the dis- The powers of the Spirit. ciples possessed great manifestations of its power,^r having it in them to the degree that they could work miracles,^s heal the sick,^t speak with tongues,^u

- a Matt. xii. 28
Acts i. 8; ii. 2, 4, 22
1 Cor. xii. 4-11 discern hearts and govern minds.^a These were foretastes of the powers of the age to come, which will be possessed by those who are created again by it.^b
- b Heb. vi. 4, 5
- c John xvi. 7-14 11. HE, the Spirit impersonated, was, ^{Christ's substitute.} as the *Helper* (Comforter), sent by Jesus Christ to be His substitute during His absence.^c As such He was to convince the world of sin, righteousness, and judgment.^d This mission will therefore not be completed till the time of Christ's return.^e Its operation is seen in the prevalence of moral instincts which give ^{The} ^{civiliser.} consciousness of sin, homage to holiness, inclination to virtue, belief in rewards and punishments. In fact, all that Godwardness^f wherein the Gentile world, erst pagan and idolatrous, have approached the law-taught condition of the Jew,^g and which is commonly known as the civilising influence of Christianity. (See 230.)
- d John xvi. 8
Eph. iv. 9, 4
- e Eph. iv. 7, 11-13, 30
- f 1 Cor. xii. 3
1 John ii. 21; iv. 2
Eph. ii. 11, 12, 17, 18, 22
- g Isa. xliii. 10
Ps. cvi. 8
Ez. xx. 11-14
Eph. iii. 5, 6
- h 2 Thess. ii. 6, 7
- i 1 Thess. iv. 16, 17
Isa. xxvi. 19, 20
- j Isa. lix. 1-8
Rev. ix. 20, 21
- k 2 Thess. ii. 3-12
Rev. xii. 12; xiii. 6-8
- l 2 Th. ii. 8; 1. 7-9 12. His removal,^h when the church ^{His removal, and its dreadful consequences.} has been called away to meet the Lord in the air,ⁱ implies a fearful spread of iniquity,^j and allows the development of the Wicked One,^k who afterward is destroyed by the appearing of Christ.^l

Concerning God.

KEY NOTE.—“JEHOVAH, the LORD, a God full of compassion and gracious, slow to anger, and plenteous in mercy and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin.”—Ex. xxxiv. 6, 7.

13. I am taught that He has re-<sup>Revealed
in His names.</sup> vealed His powers, attributes and character in His names.^a The frequent occurrence of two of these in the Scriptures, has brought them into use as His common appellatives. Else they, like all the rest, are but descriptives; He, the great One, being so much above our comprehension that no one name could serve. For this reason He has made Himself known *relatively*.^b

^a Ex. iii. 13—15; vi. 2, 3
Isa. lvii. 15

^b Lev. xxii. 2
1 Chron. xvi. 8, 10,
29, 35; xvii. 21

14. Thus the first designation is <sup>God—Elohim:
—Power
and Goodness.</sup> GOD. This variation of the term *Good*, expresses but a part of the Hebrew El, Eloah, or Elohim, *i.e.*, Power. But the phase of power it presents being so great and so gracious to us, I incline to view His own hand in the putting of it into our English tongue, as a continual memorial that He is of great *Goodness*, and plenteous of mercy.^c

^c Ps. lxxxvi. 5, 15

15. The original term—Power—comprises many other revealed names, *e.g.* :—
A.—Almighty^d—a Rock^e for faith to ^{Almighty.} rest upon in respect of the fulfilment of promises.

^d Gen. xvii. 1; xxxv. 11
Ex. vi. 2—8
^e Ps. xviii. 2

- a Isa. .lv. 5-7; xl. 23
1 Pet. iv. 19
- b 1 Tim. i. 17
Jude 21, 25 (illustrated in Mark xiii. 32)
- c Prov. v. 21
1 Ch. xxviii. 9
2 Ch. xvi. 9
Ps. xxxiii. 13-15
Heb. iv. 13
- d Ps. cxxxix.
Jer. xxiii. 24
- e Ex. xx. 8
Deut. iv. 35, 39;
vi. 4
Mark xii. 29
Isa. xlv. 6, 8; xlv.
5, 6, 21
Eph. iv. 6
1 Tim. ii. 5
- f Ex. vii. 1
- g Luke ii. 29
2 Pet. ii. 1
Jude 4
Rev. vi. 10
- h Ex. iii. 14, 15
Isa. xliii. 10
- i Deut. xxxii. 40
Ps. xc. 1-1
- j Rev. i. 8; iv. 8
- k Deut. xxxiii. 27
Ps. cii. 26, 27
Isa. xxvi. 4; lvii. 15
Jer. x. 10
Mal. iii. 6
Jas. i. 17
Rom. i. 20
- l 1 Tim. i. 17
Rom. i. 23
Dan. iv. 31; vi. 26
- m 1 Tim. vi. 15, 16
Jer. x. 10
- n Acts xvii. 23
Ps. xxxvi. 9
- B. The Creator^a and Preserver of all things—a foundation of trust in His protection and redemption. Creator.
- C.—The Only Wise,^b embracing also His Omniscience^c and Omnipresence.^d Wise
- D.—The Unity, or One God.^e (See 20). One.
16. The second chief name, *i.e.*, Lord—Ruler
LORD, is the representative of two Hebrew words and their relatives. Printed in our authorised version in ordinary letters, Lord, it translates *adon, adonai*—"lord," "sir," "master," and its plural "lords." When printed in capital letters, LORD, it stands for the Hebrew *Jah, Jehovah*, the Eternal. Theology sees the doctrine of the Trinity in the *plural* forms of *Adonim* and *Elohim* as the names of God. Such is not necessarily the conclusion, as the same plural form is used of single persons,^f as Pharaoh, Joseph, Saul, David, etc. The Hebrew lord, and its Greek equivalent, *despot*,^g teach us the relation of God to mankind as Lord or Master. One who has right to command and be obeyed, (but not a tyrant).
17. The modern idea attaching to Lord—
Jehovah.
Lord—rule, dominion—does not represent the third Hebrew original—*JEHOVAH*. Underived existence^h and unceasing durationⁱ are the ideas rightly pertaining to the term. John's periphrasis presents the bearing of the word, "He who was, and is, and shall be."^j It is equivalent to, or comprises, His names of Eternal.
Eternal, the Unchangeable.^k
Immortal, Incorruptible;^l *i.e.*, He Immortal.
who only hath LIFE inherently,^m and therefore is the Source or Fountain of Life.ⁿ

By reason of this Eternity He is the Fulfiller of Promises, therefore we can put our trust in Him.^a

^a Isa. xl. 28—31
Luko xx. 37, 38

^b John i. 18
Col. i. 15
1 Tim. vi. 16

^c Job xxxvii. 23
Ps. cxlv. 3
Isa. xl. 23
Rom. xi. 33, 34

^d John iv. 24
2 Cor. iii. 17

^e Rom. i. 20

^f Gen. xviii. 1—8, 14, 21; xxxii. 24, 30

^g Ps. lxxviii. 8

18. He is Invisible,^b Unsearchable^c—a Spirit.^d

Yet though unseen, He is not unknown, or unknowable. The material creation is a manifestation of Him.^e Nor is He *immaterial*,^f though a Spirit; for if spirit is invisible it is not the less material or real. Rather the contrary, for that wherein reality consists, *i.e.*, force, power, etc., is always greater the further it is removed from grossness. Solidity is not the only proof of matter. The materiality of electricity, heat, light, and other spirit forces, are not the less because that they are invisible. Immateriality, as theologically defined, amounts to *nothingness*. God, as a Spirit, is the farthest possible remove from this.^g

A Spirit:
therefore
intensely real,

19. So great is the force of the Divine presence that no man could see His *face* and live.^h How, then, is it practicable for Him to be manifested?ⁱ He must delegate His power. Hence He has commissioned His Angels to do His will,^j and be the media of communication betwixt Himself and men.^k Some of these have been plenarily endowed,—bearing His great Name^l (power or authority), and being thus the Angels of His Presence.^m These are His Ambassadors.ⁿ Others, the angels proper, are His servants, or ministers.^o

His
name-bearing
angels.

^h Ex. xxxiii. 20—23
1 John iv. 13
1 Tim. vi. 16
Isa. vi. 1—7

ⁱ Deut. xviii. 16—18

^j Heb. i. 7, 14; ii. 5
Ps. xxxiv. 7

^k Gen. xxviii. 12
John i. 51
Heb. ii. 2
Acts vii. 53

^l Ex. xxiii. 20—23;
xxiv. 9—11
Jud. vi. 23
Gen. xxxii. 30

^m Isa. lxiii. 9

ⁿ Jud. xiii. 3, 8, 9,
19—23
Dan. ix. 21—23

^o Heb. i. 7, 14
Matt. xiii. 41

^p Gen. xxxii. 30
Jud. vi. 22; xiii. 22
Ps. lxxxii. 1, 2, 6, 7
John x. 33—36

^q Job xxxviii. 7; i. 6

20. Both these classes are called God, or Gods.^p But this does not destroy the truth of the Unity of God. Whilst their being called Gods, or Sons of God,^q exalts

Manifested
the
One God.

them (and our ideas of them) as belonging to the Divine Family, the fact of One God, the Head, Source, and Ruler of all,^a is made more evident. The Gods of Israel were manifestations of the One Unseen God. And they are not to be worshipped or served,^b save in the like way that Christ and His apostles^c were worshipped and followed.^d

^a Rom. i. 20
1 Cor. viii. 4-6
Neh. ix. 6

^b Ex. xv. 11; xx. 3
Hos. xiii. 4

^c Matt. ii. 11; viii. 3
Acts x. 25

^d 1 Cor. iv. 16

21. It is in His *names of Character*, ^{Cause of errors.} however, that the greatest mistakes are made, because man's character is so faulty in not answering to God's.^e e.g.,

^e Isa. lv. 7, 8, 9

^f 1 John iv. 8, 16

GOD IS LOVE.^f

^g Rom. iii. 21-26
Ps. lxii. 12; lxxxix. 14

Dan. ix. 9

Jer. ix. 24

Isa. xlv. 21

^h Ps. ciii. 14; lxxviii. 38, 39

Therefore He is Just.^g As our ^{He is Love, therefore Just} Creator He knows our frame, its frailties, its weakness.^h So we may be sure that He justly apportions our accountability, and does not esteem sin as an infinite offence, to be punished with eternal torments or eternal death. If

ⁱ Ez. xviii. 23, 25, 32;
xxxiii. 11, 24

punishment is more heavy than the offence demands it becomes injustice, a trait foreign to the Divine character.ⁱ On the other part, Love

^j Deut. viii. 5
Prov. xix. 18; xiii. 24

Heb. xii. 5-10

^k Isa. i. 5

without any correcting action becomes indulgence, and injures its object. A parent must reprove and punish transgressions of his law, if he wishes the well-being of his child.^j But not exactingly, or he confirms it in transgressions.^k He must meet penitence with a return of the light of his countenance if he

^l 2 Ch. vii. 14; xxx. 9
Job xxxiii. 26-28

would induce greater regard for his will.^l

^m Job viii. 3-6
Matt. xxiii. 23
Acts xlii. 34, margin

ⁿ Ez. xviii., xxxiii.

^o Ps. lxxix. 5, 8, 9;
xo. 7-17

22. Mercy is an *element* of justice,^m ^{Mercy and Law.} essential to the accomplishment of its objectⁿ —reformation. Without this ingredient Law would become exterminating.^o The weakness of human law consists in the separation of legal

principles from the *personal* attributes of the monarch. Hence the law has erroneously become accounted inflexible, and the royal clemency, when exercised, is regarded as overriding it.

23. But with the LORD, law and ^{Justice of Forgiveness.} sovereignty are conjoined ;^a and the pleading and winning back,^b the institution of *means to cause* repentance,^c and the giving of pardon,^d are made as much parts of justice as are chastisements for evil-doing and rewards for well-doing.^e Therefore it is that God's law has the essential quality of reforming punishment,^f which ceases when its object is attained. And thus it comes that a small thing on man's part, confession of sin, is held as a sufficient title to pardon.^g
24. He punishes all sin, having so ^{Reformatory punishment.} allied wrong with retributory evil that the one follows the other as effect follows cause.^h But He displays His mercy in removing or modifying this consequence when reformation ensues.ⁱ When forbearance is without avail, and men will not repent, but continue to offend, He justly and mercifully becomes to such a consuming fire^j Even in this He manifests love, for the fire of His anger consumes the evil only, so is purifying rather than destructive,^k where any good exists.
25. The Bible gives great promi- ^{Mercy God's predominant character.} nence to the Mercy-character of Jehovah. This is because it is the most *winning* and powerful aspect. It is in this that we are so strongly enjoined to imitate Him.^l Forgiveness is the notable feature of the Divine justice,^m therefore it is made an essential duty of human righteousness.ⁿ
- a Isa. xxxiii. 22, 24
Jer. xvii. 10
James iv. 12
 - b Jer. xxxi. 3
Acts iii. 26
Rom. ii. 4
Micah vii. 19
 - c Rom. iii. 21, 25
Ps. cvii. 11—15;
lxxix. 9
Lam. iii. 31—33,
39—41
2 Sam. xiv. 14
 - d Ps. cxxx. 3, 4, 7
Jer. xxxiii. 8, 9
1 John i. 9
 - e Prov. xiii. 21
Rom. ii. 5—12
 - f Ps. lxxxix. 30—33;
xciv. 11, 12
Rev. iii. 19
 - g 1 John i. 9
Ps. xxxii. 5
Prov. xxviii. 13, 14
 - h Prov. xiii. 21; xii.
21; xix. 23
Isa. xlii. 11; xlv. 7
Ps. xciv. 23
 - i Jer. xviii. 7, 8, 11;
xxvi. 3
Joel ii. 12—14
 - j Heb. xii. 28, 29,
from Deut. iv.
23, 24
Lev. xxvi. 27, 28
Deut. xxix. 19, 20
Ps. vii. 11, 12;
lxxvi. 7—9
 - k Isa. i. 22, 25
Mal. iii. 2, 3, 4, 6
Prov. xxv. 4
Ps. cxix. 118, 119
 - l Matt. v. 45, 48
Eph. iv. 31, to v. 2
1 John iv. 8, 16, 21;
v. 2
Luko vi. 35, 36
 - m Rom. ix. 14—16
 - n Luko vi. 37
Matt. xviii. 15—35

26. The Love of God is presented in so many aspects as almost to exhaust terms of description. He was declared on Sinai as "the LORD, merciful and gracious, longsuffering, abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin;"^a and affirmed as slow to anger, ready to pardon,^b full of compassion, of great mercy, pitiful: as displaying His tender mercies over all His works;^c having a multitude of mercies,^d and many such statements.^e
27. Every one of these expressions forbids the thought of such a vengeful inflexible law and Administrator as theology presents—one requiring the unjust punishment of a holy being instead of a sinning race. God, who is so rich in grace and tender mercy,^f so justly forgiving, will certainly "not clear the guilty" by doing a greater iniquity. Such would be a denial, a perversion, of every principle of justice. Substitutionary punishment is offensive to human instinct; how much more so to God, whose Mercy far exceeds men's conceptions.^g Yet the height of this attribute does not separate Him from us. His mercy and man's mercy are one in *kind*. Man is in God's image,^h and so his emotions, etc., will be of the same *nature*. What is black to man will not be white to God. This identityⁱ of sensation underlies the plan of salvation, and especially the invitation to reason with God.^j
28. GOD IS HOLY.^k Therefore He is *Jealous*^l of the rivalry of idolatry, which is debasing to man by brutalising all his powers.
- ^a Ex. xxxiv. 6, 7
Num. xiv. 18—20
- ^b Ps. ciii. 8—13;
lxxxvi. 5
Neh. ix. 17
- ^c Ps. lxxxvi. 15;
cxlv. 8, 9
James v. 11
- ^d Lam. iii. 32, 33
- ^e Ps. lxii. 12; xxv.
6, 7
Isa. liv. 7
Micah vii. 18
Jonah iv. 2
2 Cor. i. 3
Eph. ii. 4
- ^f Eph. i. 7; ii. 7
- ^g Isa. lv. 8, 9
Ps. ciii. 11, 12
- ^h Gen. i. 26
1 Cor. xi. 7
Col. iii. 10
- ⁱ 1 John iv. 17
- ^j Isa. i. 18
- ^k Ps. xcix. 9
Isa. v. 16
1 Pet. i. 15, 16
- ^l Josh. xxiv. 19, 20
Ex. xx. 5
- Aspects of His Love Innumerable.
- Substitutionary punishment impossible.
- His mercy and man's.
- His Holiness is Love.

- a Hab. i. 12, 13
Ps. v. 5
- b Deut. xxxii. 3, 4
- c Matt. v. 45, 48
Eph. v. 1
Psa. ci. 1, 2, 6
- d 1 Pet. i. 15, 16
2 Pet. i. 3, 4
Heb. xii. 14
Matt. v. 8
- e 1 John ii. 5, 6
- f Isa. lvii. 15
1 Tim. vi. 16
- g 1 John i. 5
Ps. xxxvi. 9
- h Heb. xii. 10, 11
- i Ps. xcvi. 11
1 Th. v. 5
Eph. v. 8, 9
- j Prov. iv. 18
Isa. lviii. 8
Matt. v. 16
John iii. 21; i. 9
- k Dan. xii. 3
Matt. xiii. 43
1 Cor. xv. 41—43
- l Ps. cxlv. 17
- m Ps. xcii. 15; xxv. 8
- n Deut. xxxii. 4
- o Neh. ix. 8
Ps. xxxvi. 5—7, 10
- p Ps. xxv. 8
Jer. x. 10
John xvii. 3
1 Cor. i. 9
Isa. xlix. 7
- q Ps. xxv. 21; xxvi. 1; xv. 9, 13; li. 6; vii. 8—11
- r Ps. xi. 7; xlv. 4, 7
- s Ps. iv. 1; lxxxv. 2, 9—11; lxxxix. 15, 16
Isa. liv. 17
- t Ps. xviii. 20—25; xxiv. 4, 5
Isa. lix. 17—19; lxiv. 5
- u Ps. xvii. 15
2 Pet. i. 3, 4
1 John iii. 1—3
- v Ezra ix. 13, 15
Ps. xl. 10, 11; lxv. 3—5
Dan. ix. 9, 16
- w Ps. xxiii. 3; li. 12—15; lxxxv. 13; xciii. 15; Isa. liv. 13, 14, 17.
- x Ps. xlvi. 9, 10; lxxi. 15, 19, 24.
- y Ps. xcvi. 10—13; xcvi. 6; xcvi. 2, 3; Acts xvii. 31
- z John xvii. 25, 26; Ps. lxxii. 1, 2, 17, 18; Isa. xl. 4, 5; xvi. 5; xxxii. 1; Jer. xxiii. 5, 6.

Therefore He is of purer eyes than to favourably look upon iniquity.^a

He is Perfect in all things,^b especially in loving-kindness, and as such He requires an approximate likeness in His creatures.^c

The object of God's plan of salvation is to make men like Himself in holiness, that He may bless them in the effects of holiness.^d

His Holiness is therefore another phase of Love.^e

29. As the High and Holy One ^{His light and ours.} inhabiting Eternity,^f He is LIGHT.^g For light is holy, *i.e.*, pure, constant, life-giving. God is Light, both physically and morally, (one principle in Him). And therefore we, if partakers of His holiness,^h are children of light;ⁱ now, as morally developing in us,^j hereafter, to physically flow from us, as glory or effulgence.^k

30. GOD IS RIGHTEOUS,^l because ^{His righteousness.} Just and Holy. Uprightness,^m Truth,ⁿ Faithfulness,^o as parts of Righteousness, are His characteristics.^p And so must be of those who desire to be well-pleasing to Him.^q For the Righteous Lord loveth righteousness;^r He is the God (Author) *of our* righteousness;^s *rewarding* men according to their righteousness.^t This is the essential of God—likeness.^u His righteousness is *merciful* and loving,^v causing Him to *teach* and *lead* sinners in the way;^w His right hand is *full* of righteousness;^x so that He can bountifully *judge* the world therewith,^y especially through His Righteous Son.^z

Concerning Jesus Christ.

KEY NOTE.—“ Know assuredly that God hath made this same Jesus . . . both Lord and Christ.”—Acts ii. 36.

31. He is the Son of God } being Son of God
and man
by birth.
 He is the Son of man }
- a* Matt. i. 18—25
 Luke i. 30, 31, 35 born of the Holy Spirit in a virgin’s womb.^a
32. As the SON OF GOD He was Pre-existent.
 pre-existent to His birth in Bethlehem.^b But
 in obedience to the Father’s will,^c and in love to
 mankind,^d He laid aside His divine glory,^e and
 took hold of human nature.^f This He calls
 coming “forth from the Father” and coming
 “into the world.”^g
- b* John i. 1—3, 10, 14;
 xvi. 28
 Micah v. 2
- c* Heb. x. 5—9
 John viii. 42
- d* John iii. 16, 17; x.
 10, 15, 17
- e* John xvii. 5
 Phil. ii. 6, 7
 1 John i. 2
- f* John i. 14
 Heb. ii. 14—16
- g* John viii. 42; vi.
 29, 33, 38, 62; vii.
 29; x. 36
- h* John v. 26
- i* John x. 17, 18
- j* John vi. 53
 2 Cor. v. 14
33. As *Son of God* He had LIFE Had intrinsic
life. *in Himself,*^h which He laid down (as He had before
 laid down His glory) and took again.ⁱ Men
 have no life in themselves;^j therefore this power
 in Jesus Christ is a proof of His divinity.
34. As *Son of God* He was the The Father’s
Image. FATHER’S IMAGE, in both nature and character.^k
 In this relationship He shewed, and will again
 shew, to men what GOD is: His exceeding
 Love, Holiness, and Righteousness.^l
- k* Heb. i. 3
 John xiv. 7—11;
 i. 18
 2 Cor. iv. 4, 6
 Col. i. 15, 19
- l* John xvii. 6, 26
 Col. iii. 10
 1 Tim. vi. 15
35. As *Son of God* He must needs A God, but
not the God. be GOD, *i.e.*, of *Divine nature* and name.^m (See
 19, 20). But not the one God,ⁿ the Father, as
 Trinitarianism teaches.
- m* John i. 1; v. 18—23;
 x. 30, 33—36, 38
 Phil. ii. 6
- n* 1 Cor. viii. 4—6
 1 Tim. ii. 5
 Mark xiii. 32
36. As *Son of God* He was the The Word. WORD OF GOD,^o expressing and communicating
- o* John i. 1, 2
 1 John i. 1

- ^a Isa. lv. 9
Jer. xxix. 11—18 the Thought of God.^a A *Logos*, or Word, is a Mediator, *i.e.*, the *channel of teaching*, or *one commissioned to speak in another's name.*^b
- ^b 2 Sam. xxiii. 2
Deut. xviii. 18, 23 Moses^c and the prophets^d were Words, or Word-bearers. John the Baptist took a lower title, calling himself a Voice.^e Jesus, as the Prophet greater than Moses,^f is emphatically *the Word*.
- ^c Deut. v. 5
Ex. iv. 12, 15 16;
vii. 1, 2
- ^d Heb. i. 1, 2
- ^e John i. 23
- ^f Acts iii. 23
Heb. iii. 3—6
- ^g Heb. ii. 14—16
Phil. ii. 7
37. At a due time He laid aside ^{He became Son of man.} this divine, and took on Him human, nature,^g and became
- ^h John v. 27
Matt. xvi. 13—16 SON OF MAN.^h
- The *how* of this transition of being is a mystery to us,ⁱ but the *fact* is enough for our faith. And is also an important advantage to believe it,^j because it is a reason for being loved of God.^k
- ⁱ 1 Tim. iii. 16
- ^j John xvii. 8
- ^k John xvi. 27—30
38. As such partaker of our nature ^{Our pattern.} He had our flesh,^l but did no sin therein, thus overcoming its tendencies,^m and shewing us how the law of God may be kept.ⁿ
- ^l Rom. viii. 3, 4
2 Cor. v. 21
- ^m Rom. vii. 5, 17, 18,
20, 23—25
- ⁿ 1 Pet. ii. 22, 23
39. As such, He had experience of ^{Trained for His judgeship.} our weakness, that He might be able to sympathise with and succour the tempted,^o and be able also to judge righteously.^p
- ^o Heb. ii. 17, 18; iv. 15, 16
Matt. iv. 1—11
- ^p John v. 27
Isa. xi. 1—5
40. As such, by the discipline of ^{Perfected through suffering.} suffering He was made perfect, and fitted to lead His brethren to salvation.^q
- ^q 1 Pet. iii. 18; iv. 1, 2
Heb. ii. 9, 10
41. As such, He became the Saviour ^{Saviour from sin and death.} of mankind from sin,^r and from the consequence of sin—death.^s
- ^r Matt. i. 21
John i. 29
1 John ii. 2; iii. 5
- ^s Rom. v. 19—21; vi. 22, 23
1 Cor. xv. 56, 57
42. As Son of Man He was put to ^{His death and resurrection.} death.^t But God raised Him from the dead, and thereby declared Him to be His *Son with Power.*^u
- ^t Matt. xvii. 12; xx. 18, 19
- ^u Rom. i. 4
Acts ii. 36

43. And now He is trebly

SON OF GOD, or LORD,

Threefold
Sonship.

(1) By original condition ;

(2) By obedience as Son of Man ;

(3) By re-creation in resurrection.

44. In this conjoined Sonship—of
God and of Man—He is the Prince
of Life, our Life-Giver,^a or Second
Adam, the Federal Head of man's

His brotherly
relationships
as

Life-Giver.

Head.

^a Acts iii. 15
John xi. 25, 26: x.
23

^b 1 Cor. xv. 20—22,
45, 47, with Rom.
v. 12—21
Isa. ix. 6

^c Rom. viii. 34
Heb. vii. 25
1 Tim. ii. 3—6

^d 1 John ii. 1
Matt. xi. 23—30
Micah vii. 9

^e 2 Cor. v. 20
Jer. iii. 12—14, 21
—23
John iii. 15—17
Ez. xviii. 30—32
Isa. xlii. 25, 26

^f 1 John iii. 23, 24
John x. 27; vi. 41

^g Heb. ii. 18; iv. 16
^h Heb. vi. 20; ix. 28

ⁱ Heb. xii. 2

immortality.^b

Our Intercessor, or Mediator, who
brought God's message of mercy, and takes
back our responses.^c

Mediator.

Our Advocate.^d He and the Father
together plead with men to accept the offered
grace of life.^e Both beseech us to respond to
the Love which caused the righteous one to die
on our account.^f

Advocate.

Our Helper in the path of life.^g

Helper.

The Forerunner, (Pioneer), gone
into the heavens to fetch our salvation.^h

Forerunner

The Author and Finisher, (Leader
and Rear-guard), of our faith.ⁱ

Captain.

45. But the Scriptures chiefly present Him as
The CHRIST—the MESSIAH.

Christ is the Greek, *Messiah* the
Hebrew,^j original of the English word *Anointed*,
i.e., Anointed PRINCE. This name and that of
Jesus have popularly sunk into mere personal
appellatives, as given name and surname. In-
stead of which they are designation and title
of office.

The
Anointed.

^j John i. 41

^k Acts vii. 45
Heb. iv. 8

^l Isa. lxiii. 1

46. JESUS (Greek form of Joshua,^k
a contraction of Jehovah-shua, meaning Jehovah
the mighty to save^l), implies a SAVIOUR. He

Jesus.

was thus named by an angel before His birth, because of this being the object of His coming into the world.^a Regard to Bible usage of names and titles prevents much misunderstanding.

a Matt. i. 21

47. CHRIST is the title of Jesus, ^{The Christ is} shewing that He is

b Matt. ii. 2, 4, 6
John i. 41, 49; xix. 19, 21
Luke xxiii. 2, 3

The King of Israel, or King of the Jews;^b the Prince of Peace;^c the Offspring of David, or David's Son;^d the heir to David's throne,^e and Bringer-in of the sure mercies of David:^f—

c Isa. ix. 6. 7
Acts x. 36

d Matt. i. 1
Luke xx. 41-44
Rev. xxii. 16
Rom. i. 8

e Luke i. 32, 33
Acts xiii. 22, 23, 33, 34
Isa. lv. 3

f 2 Sam. vii.
Ps. lxxxix. 3, 4, 28, 29, 34-37; cxxxii. 11

g 2 Sam. vii. 13
Ps. cxxxii. 12, 14, 17; lxxii. 5, 17
Heb. i. 8

h Ps. ii. 8
Acts xvii. 31

i Ps. lxxii. 8-11
k Ps. lxxii. 1-7

l John xii. 34
m Ps. ii. 6, 7
Heb. i. 2-5
Luke i. 32, 35
Acts xiii. 33

n Dan. ii. 44; vii. 13, 14
Rom. i. 3, 4

o Matt. i.
Luko iii. 23-31;
i. 35

p Rom. i. 4
Rev. i. 18
2 Tim. ii. 8

q Rev. iii. 21
Eph. i. 20, 21
Heb. i. 6, 13
Phil. ii. 9-11

r Eph. i. 10

48. For God gave to David an everlasting covenant concerning His king-

dom;^g *i.e.*, that a son of his would possess the throne of Israel for ever.^h This was equal to declaring that an heir of his loins should rule the World in righteousness,ⁱ should have Empire over all nations and lands,^j and be the Benefactor of all peoples.^k As no mere human monarch could reign *for ever*, the promise involved that this Heir,^l this Anointed of the Lord, should be a Son of God,^m so that the *eternity* of the kingdom, and the *power* of its rule, might be realised.ⁿ Jesus, being Divine by His Father, and the lineal descendant of David by His mother, Mary,^o supplied this link. And so the promise has its fulfilment provided for; now doubly, in His having been reinstated in His Divine rank through resurrection.^p

49. The eternal purpose of God ^{Heavenly rule.} superadded to this inheritance a heavenly dominion. He is now seated on the Father's throne, subjecting heavenly things;^q the final result of which will be the reunion of the severed spheres and powers of heaven and earth, making a thorough *oneness*.^r

50. In His exaltation, or Lordship, ^{His Lordship.}
 He fulfils many offices. He is the
 a Heb. ii. 17; iii. 1; ^{High} HIGH PRIEST,^a having entered into ^{Priesthood.} heaven with His own blood as Reconciler;^b
 iv. 14-16; vii. 3, 24, 26; viii. 1, 2; x. 21
 b Heb. ix. 11, 12, 24; when He will in due time come forth to
 Lev. xvi. 14-16, 20 pronounce God's blessing on the people.^c The
 c Num. vi. 23-27 High Priest of Israel was a Prince or ruler, but
 d Ps. cx. 4 Christ is of the rank of Melchizedek,^d *i.e.*, a
 Heb. v. 6, 10; vi. 20 Kingly Priest.^e
 e Job. vii. 1, 3, 4, 15
 -17
 Zek. vi. 13

51. Among His priestly functions ^{Priestly offices.}
 are—
 f Heb. viii. 2 *Minister of the True Sanctuary;*^f *i.e.*, Teacher
 John xvi. 25 of truth to His brethren after we meet Him in
 the kingdom.
 g Hob. vii. 19, 22 *Surety of the New Covenant;*^g *i.e.*, making its
 possession sure to us, by fitting us for it. The
 apostolic word presents no idea of penal sub-
 stitution.

52. He is also
 h Eph. v. 23; i. 22, ^{Head} *Head of the Church,*^h as the brain is ^{of Church.}
 Col. ii. 19 to the body; and also as the husband is head
 of the wife.
 i 1 Pet. ii. 25; v. 4 *Shepherd or Bishop;*ⁱ an office com- ^{Shepherd.}
 John x. 11, 14 bining care-taking and way-leading.^j
 j Isa. xl. 11 *Lamb of God,*^k bearing away the sin ^{Lamb of}
 Ps. xxiii. of the world *by forgiveness.*^l ^{God.}
 John x. 3, 4
 k John i. 29
 Rev. vii. 14-17; v. 12, 13
 l Hosea xiv. 2 *Lord,*^m *Lord of Glory,*ⁿ containing ^{Lord.}
 Rom. xl. 27 the varied meanings of sovereign or owner of
 m Acts ii. 36 servants,^o leader of a company,^p teacher of
 n 1 Cor. ii. 8 disciples,^q or generally, one having authority
 o Col. iv. 1 and power.
 2 Tim. ii. 21
 p Matt. xxiii. 8, 10
 q John xiii. 13, 14
 r John v. 27
 s Acts iii. 22, 23 *53. A Prophet* like to Moses,^s *i.e.*, a ^{Prophet.}
 Deut. xviii. 15, 18; v. 5, 31 Leader and Commander of the people, Captain
 t Ex. xviii. 20 of salvation, Lawgiver and Teacher.^t Our
 Matt. vii. 29 modern limitation of the word prophet to a
 John iii. 2

foreteller of events loses us the principal meaning of the term. Jesus was a great predictor,^a but His prophetic likeness to Moses is more as a man of deeds and a giver of laws.^b

^a Matt. xxiv., c. 0., and Rev. i. 1

^b Deut. xxxiv. 10—
12
Luko xxiv. 19
Matt. v. 17, 22, 23,
32

^c John xxi. 25

^d Rev. i. 8, 11

54. In and around Him centre so ^{The centre of truth.} much Scripture truth^c that it is impossible for us to use more than a few scraps thereof. And His past, present, and future^d work so interweave that it is not practicable for us to strictly define the limits of each.^f (See 187, 249-253).



Concerning the Cross,

KEY NOTE.—“Our old man was crucified with Him, that the body of sin might be done away with, that so we should no longer be in bondage to sin.”—Rom. vi. 6.

55. Paul teaches to lay stress on “*how* that the Christ died for our sins *according to the Scriptures.*” These, not theology, must be our guide. Thereby I learn that the preached virtue of the cross of Christ^a lies in the ^{Its virtue.} person;—in the fact that it was the *Messiah*, the *King* of Israel, who underwent the sufferings.^b
56. Having in response to the ^{The Captain of} Father’s will come to be the *Saviour* ^{salvation} ^{disciplined.} of men from sin and death, and so become their Captain of salvation, it behoved Him to be *made perfect through suffering.*^c God has *instituted suffering as a purifying ordinance*^d—to purify the mind and character as metals are refined, *i.e.*, by fiery trial. The appointed Head and Ruler of mankind was thus disciplined. For though He sinned not, He had human nature, so was subject to its agencies.^e
57. His crucifixion was, therefore, ^{Crucifixion} ^{the end of a} ^{martyr life} but the culmination of a suffering life, the *visible fact* that He suffered for His fellow men.^f It was the great demonstration that He was the Man of Sorrows.^g He had throughout His life *borne* His cross,^h and pre-eminently so during the time of His ministry. His death *on* the cross was therefore the appropriate finish to His life of martyrdom.ⁱ

a 1 Cor. i. 17, 18;
xv. 3

b 1 Cor. i. 23
Gal. vi. 12, 14

c Heb. ii. 10

d 1 Pet. iv. 1, 2; 1
6, 7; v. 10
John xv. 2
2 Cor. i. 4—7
2 Th. i. 4, 5
Heb. xii. 6—10

e Heb. v. 7—9

f Matt. viii. 16, 17
Isa. liii. 4—6

g Isa. liii. 3

h Matt. viii. 20

i Matt. x. 29; xvi.
21, 25; xx. 22, 23
Luko xii. 50

58. Sorrows and sufferings are syno- Sympathy of sorrow.
nyms. Sin and sorrow are linked together;
but His sorrows were because of our sins,
through taking hold of our nature.^a His was
also the infection of sympathy. Jehovah knew,
i.e., sympathised with, the sorrows of Israel,^b
but He *exhibited* this humanly in the person of
His Son Jesus as the Man of suffering and
sympathy.^c
59. Being human, Messiah had human Suffered as a Saviour.
discipline. But as He was a sinless being, and
had no iniquities to be corrected for, it is plain
that both the *degree* and *quality* of the sufferings
He experienced were *not demanded on His own
account, but in virtue of His being the Saviour of
Men.*^d The Lord caused the *consequences* of
Jewish (and of all human) iniquities to *meet
upon Him*^e—that He might be able and ready
to deliver them from these. Which He does
by turning the people from their errors,^f and *so
averting* the capital penalty from them.^g
- The difference betwixt Christ and Comparison with other saviours.
other saviours of Israel^h consisted in
this: those who had gone before Him delivered
from the present evil, but the sins remained,
(either latent or active),ⁱ and so the evils re-
turned. But Christ's work reaching to the
heart, and so changing the life, no more con-
demnation arises.^j
60. *Complete community between the* Oneness of Saviour and saved.
Saviour and the saved is the key to the
Divine operation.^k It was needful for Him to
be made *in all things like to His brethren.*^l
Hence, though He did no sin to produce
diseases, He took on Him our sicknesses, thus
inducing a full *physical and moral sympathy.*^m
- ^a Hob. ii. 14, 16
- ^b Ex. iii. 7
Isa. lxiii. 9
- ^c Ecc. vii. 2—4
- ^d 1 Pet. ii. 24, 25;
iii. 18
- ^e Hob. ii. 9, 14—18
Isa. liii. 5 (marg.)
- ^f Acts v. 31
Matt. i. 21
Acts iii. 26
- ^g Ps. xxxiv. 18, 19
Isa. liii. 10—12
- ^h Neh. ix. 27
- ⁱ 2 Kings xiii. 5, 6
- ^j Rom. viii. 1, 2
- ^k Matt. viii. 17
- ^l Hob. ii. 17
- ^m Mark v. 30

This seems to be the apostolic understanding of Christ's *fellowship*.^a Thus being bound up with His brethren, (their Nerve-centre), He is able to feel with them, to help them,^b and especially is fitted to judge them.^c Having undergone all the temptations incident to the human heart;^d having experienced the consequences of sin without the guilt thereof;^e having gauged the extremest depth of suffering, and the heaviest weight of anguish^f—the chords of union are complete, and His heart-beats answer to ours.^g Paul had some of this suffering-caused magnetic sympathy^h—how much more has the Son of God!

61. This co-operation in infirmities was the grand preparation for His Messianic office.ⁱ In this He and His brethren will differ from human monarchs, who, being kept a class apart, have no *fellow-feeling* with their subjects in their afflictions.

Therefore it behoved the Christ to suffer before entering into His glory.^j To suffer want, pain, contempt, ignominy, even down to a slave's torture and a felon's death.

62. Still more did it become Him in bringing many brethren to that kingdom and glory,^k to suffer with, and even to *lay down His life* for them.^l *For* them, not in their stead, because all die themselves; but for them, *on their account*, that He might give them life and holiness.^m *For* them is equal to *with* them, the suffering being a co-partnery work for the kingdom.ⁿ Christ's life is the CAPITAL on which our work for the coming honour and glory depends for its pay and profit.^o

a 1 Cor. i. 9
1 John i. 3, 7

b Heb. iv. 16

c John v. 27

d Heb. iv. 15
Matt. iv. 1

e 1 John iii. 5
1 Pet. iii. 18

f Luke xxii. 44
Matt. xxvii. 46

g Heb. iv. 16; x. 20

h 2 Cor. xi. 23—29
1 Cor. v. 3, 4

i Isa. xi. 1—4
Heb. i. 8, 9; ii. 8, 9

j Luke xxiv. 26
John xvii. 1
Phil. ii. 8—11
Heb. xii. 2
1 Pet. i. 11

k Heb. ii. 10
Rom. viii. 17, 18
l 1 Pet. v. 11
John x. 10—18

m Heb. xiii. 20, 21

n 2 Tim. ii. 10—12
Acts xiv. 22

o Rom. viii. 3, 4
1 Cor. i. 27—30

Suffering
prepares for
glory.

Death for,
not instead of,
His
brethren.

63. Actual *life, i.e.*, eternal life by resurrection, is dependent on the death of Christ^a—because it was necessary for Him to die before He could be resurrected,^b and so give resurrection to others.^c And also because He had to enter death's portal to get the means to destroy him who has the death-power—the devil^d—after first freeing Satan's captive slaves.^e

^a John xii. 32; xiv. 19; xi. 25, 26; vi. 51—57
^b Rev. i. 18
 John xii. 24
^c John vi. 39, 40, 47
^d Heb. ii. 14, 15
^e 2 Tim. ii. 26, with Rom. vi. 16, 22, 23

64. It may not be plain to us *why* it behoved Christ to die for this object ; but were it utterly unexplainable, the fact would remain for our faith to accept. Our present ignorance of many Divine things makes mysteries to us. Those which may be learned by diligent study will cease to be mysteries ;^f the rest we must leave till Jesus instructs us in the world to come.^g This we can, however, see plainly—that Jesus, being sinless, was entitled to Life by the Law,^h and could therefore have claimed exemption, after the example of Enoch ;ⁱ so that His submission to death was *for us*, to bring us to God.^j

^f 1 Cor. ii. 10, 12, 13, 16
^g John xvi. 25
^h Rom. x. 5
ⁱ Heb. xi. 5, 6
^j 1 Pet. ii. 19—25; iii. 12, 17, 18
 Gal. ii. 20
 Col. i. 21—23

In this consists the

Atonement.

65. This is a New Testament synonym for reconciliation : the meaning attached to it in the time of our present translation being at-one-ment, *i.e.*, making two who are at variance one again.

It is a noteworthy fact that this word only occurs once in the New Testament, and there the margin and revised version give “reconciliation” as the better word ;^k thus shewing that so-called evangelical theology has no more

^k Rom. v. 11

scriptural ground for its constant use than it has for its other favourite term, "immortal soul."

66. The Old Testament certainly ^{Old Testament meanings.} has many occurrences of the word, but never one signifying substitutionary punishment. In every instance it means a *covering*. Our English word "cover" is derived from the Hebrew word translated atonement, *i.e.*, *caphar*, which is firstly used in the sense of painting, or covering with pitch.^a Afterward it is applied to the cover of the Ark of the Covenant, otherwise called the Mercy Seat.^b The sense of the word atonement is therefore always expressed by covering—of sins or of things. Mosaic atonements were of many objects: the ^{Various atonements} altar,^c tabernacle,^d priests,^e houses,^f people,^g sins;^h and effected by many agents, as money,ⁱ blood,^j incense,^k prayer,^l slaying the sinners,^m a live goat,ⁿ etc.

67. But our present concern is more ^{Variance only on man's part.} particularly with the New Testament meaning, which we have seen is *making reconciliation*. The natural questions are—Who are at variance? and How are they made one? Plain answers to both these are given in the Book.

Man is at enmity with God by reason of wicked works.^o It is a one-sided variance; the Lord has no enmity—He is pitiful. It is man who makes himself God's enemy by rebelling and departing from Him.^p The Lord is unchangeably loving, but man's sins have hid God's face from him, and his iniquities raised the barrier of separation.^q Theology bases its reasoning upon the idea that God has veiled His face in offended justice and wrath. As well accuse the sun of not giving light when

a Gen. vi. 14

b Ex. xxv. 22
Num. vii. 89

c Ex. xxix. 38, 36, 37

d Lev. xvi. 20

e Lev. xvi. 6

f Lev. xiv. 53

g Lev. iv. 20

h Lev. xvi. 30

i Ex. xxx. 15, 16
Num. xxxi. 50

j Ex. xxx. 10
Lev. i. 4

k Num. xvi. 46, 47

l Ex. xxxii. 30, 31

m Num. xv. 8, 11, 13

n Lev. xvi. 10, 21

o Col. i. 21

p Isa. lix. 1—3, 12,
13, 17, 20

q Dan. ix. 4—7

men have emitted dense clouds of poisonous smoke from their chimneys.

68. God being unchangeable in mercy,^a it follows that the needful thing for reconciling man to God is—for him to cease from his sinful rebellion.^b When this is done the atonement takes place;^c just as when a kind friend having been offended, and the sin against him afterwards confessed by the other, they are at one again.

Repentance makes atonement.

^a Mal. iii. 6, 7
Dan. ix. 9, 18, 19

^b Isa. i. 16—20; lv. 6, 7, 8
Dan. ix. 13, 14

^c Rom. v. 10, 11

69. But almost invariably the wrongdoer is unwilling to *begin* reconciliation. The first step must be taken, the spark of penitential fire kindled, by the *person offended against*.^d If there be worthiness in the offender, the outstretched hand is met and accepted, confession of the error made, and the friendship is more closely cemented. So it is in God's dealings with rebellious mankind. He made the overtures to the fullest extent.^e Hence it is *we*, not God, who have received the atonement.^f Hence it is that whilst *we were yet sinners* the Christ died for us.^g

Reconciliation begun by God.

^d Matt. xviii 15

^e Rom. v. 7, 8

^f Rom. v. 11
2 Cor. v. 18—21

^g Rom. v. 6, 8
Col. i. 21—23

^h 2 Cor. v. 15—21
Eph. ii. 16
1 John ii. 2

ⁱ Eph. ii. 12—19
Col. i. 13

^j Acts x. 36; iii. 26,
19, 20

2 Cor. v. 19

^k 2 Cor. v. 20
Eph. iii. 6, 7

^l 2 Cor. v. 19

^m Rom. vi. 23

ⁿ 1 John iv. 9, 10
Col. i. 20
John xv. 13

70. God's purpose in the offers was *Reconciling the world*,^h the reconciling of the world to Himself;^h the bringing back of the rebels to the peace and blessedness of allegiance to Him, His Son, and His law.ⁱ

Reconciling the world.

71. The first *operation* was the *Preaching of peace*,^j preaching of pardon.^j He sent ambassadors^k to make known that He had no vengeful feelings against them. He would not impute one past transgression to them;^l nay, more—He would give eternal life to all who would accept it.^m The sincerity of the offer He manifested through the blood of the cross.ⁿ

Preaching of peace.

72. The *design* in the atonement, as we have seen, was the conversion of enemies into friends, *by removing that which caused the enmity—even wicked works.*^a Hence the action of the cross is not to effect any alteration in the mind of God, but to *change men from sinners into just persons.*^b Its mission, therefore, was not perfected on Calvary,^c but is a progressive one, operating throughout the lifetime of every believer.^d

^a Micah vii. 19

^b 1 Cor. i. 30
Eph. iv. 20—25
Rom. x. 4—13

^c Dan. ix. 24, with
Matt. xxi. 38—
41; xxiii. 32;
John xix. 15

^d Col. i. 21—23

73. The *strength* of this at-^{ing} work consists in the exhibition of the *love of God* toward man.^e The whole life and the piteous death of the Son of God is a demonstration of the love which the Father had;^f for the Christ was the Father's image or mirror. It was the highest possible proof of love which could be afforded.^g

^e John iii. 16
1 John iv. 9, 10, 19;
ii. 5—13

^f 1 John iii. 16

^g John xv. 18
Rom. v.

74. And as love is the strongest moral power, the *consequences* of this exhibition of it are—

^h John xii. 32; vi.
44, 45
Jer. xxxi. 8

^t John xvii. 26; xv.
9, 10

^j 1 John iv. 16
Luko vii. 42, 43

^k John xiv. 15, 21, 23
Ps. xcvi. 10

^l Rom. xiii. 8—10
Matt. xxii. 39, 40
Gal. v. 14
James ii. 8
1 John v. 8

^m Eph. iii. 17—19

ⁿ John xvii. 21, 23
Acts iv. 32
Ps. cxxxiii.

A.—The attraction of all men toward the Lover.^h

B.—The imbuing of the attracted with the like disposition,ⁱ as the magnet imbues the attracted particles of iron with its own electricity.

C.—Responsive love to God and His Son;^j and

D.—A consequent desire to do only those things which are pleasing to Him.^k

E.—Love is the fulfilling of the law—the *motive to obey*, and the *power to conform* to its requirements.^l

F.—Love is the life-action of faith.^m

G.—It is also the bond of unity, making ready for the brotherhood of the kingdom.ⁿ

75. The blood of Christ *cleanses* ^{The} ^{conscience} ^{cleansed.} from sin.^a It is plain that this is through its moral action, for it is not physically applied. It purges the conscience from dead works to serve the living God.^b This cleansing power arises from a spiritual application of the purity and love of Christ^c to the mind, exciting hatred to sin,^d and determination to be clear from the stains thereof.^e We must notice that the blood of Christ is only spoken of as operating upon the saints—those who, having entered into the New Covenant, are sprinkled with it, and so sanctified to God.^f It is not an *imputed*, but an *operative*, cleansing.^g

a 1 John i. 7
b Heb. ix. 13, 14; x. 22
c John xvii. 19
d Heb. i. 9
Rom. xii. 9
e Ps. li. 2, 6, 7, 10
1 Cor. vi. 11
f Heb. xii. 24; xiii. 20, 21
g Phil. ii. 12

76. Only pure things were dedicated ^{Sanctification} ^{by} ^{His blood.} to God.^h Therefore this sanctification, or separation by blood to Him,ⁱ will be the means of purifying the conscience so as to form the character which fits for His holy service, when His saints shall serve Him in the kingdom. This way of viewing it harmonises the apparently diverse statements—that Jesus washes His saints in His blood,^j and that they wash their own robes therein.^k

h Lev. xxii. 20—24
i Heb. ix. 14; x. 20—22
1 Pet. i. 18—23
j Rev. i. 5
k Rev. vii. 14

77. It is those who have exhibited ^{Martyrdom.} faith and love to the full extent of shedding their blood^l for Christ's truth who are said to have washed their robes in the blood of the Lamb. As *martyrdom* is alike a testimony of personal sanctification,^m and an unequalled truth-preaching power, it follows that the influence of the Christ's death will be the greater in that it was a martyr's death.ⁿ

l Heb. xii. 2, 4
m Heb. xi. 35—39
n Heb. xii. 3, 4

78. Before sanctification, in point of ^{Redemption.} order, is the *Redemption* by the blood of Christ.^o

o Titus ii. 14
Eph. i. 7

- a* Ps. ciii. 4; xlix. 15 To *redem* is to *buy* or *bring back*,^a either from slavery or banishment—so that it is really a setting free.^b This may be effected by payment^c or by force.^d The sinner is brought back to God, from his enmity arising from wicked works, by force of the love of God shewn in the Son.^e
- b* Gen. xlviii. 16
Isa. xlv. 22—24
- c* Lev. xxv. 25—27
- d* Ex. vi. 6
Ps. cvi. 10
- e* Titus iii. 3—7
- f* 1 Pet. i. 18, 19
- g* 2 Cor. xi. 3
- h* Rom. ii. 17—20, 23
- i* Micah iii. 11
Acts xv. 1
- j* 1 Cor. xii. 2
- k* 2 Tim. iii. 14, 15
1 Tim. iv. 10
1 Pet. i. 9—13
- l* 1 Cor. i. 30
- m* Titus ii. 14
1 Pet. iii. 9—12
- n* Acts xxvi. 18; ii. 38
Col. ii. 13; iii. 1—5
Rom. viii. 11
Job. xxxiii. 22—30
- o* Rev. v. 9, with
Matt. xx. 28
1 Tim. ii. 6, with
Heb. ii. 14, 15
Hos. xiii. 14
- p* Ps. xlix. 7, 15
- q* Matt. xx. 28
- r* 1 Tim. ii. 6
79. Redemption also takes place in ^{Redemption from human teachings.} respect of vain conversation, or traditional ideas of saving ordinances,^f by virtue of Messiah's holy life and death. Such human-taught doctrine, or ever-changeful popular theology, is a mental and moral slavery, with which the liberty of Christ^g has no communion. Thus the Jew rested and boasted in the law,^h and supposed he would be saved by a ceremonial observance of it.ⁱ The pagan Gentile had looked to his idol for his enjoyments.^j Popery—Roman, Anglican, or Nonconformist—connects its promised salvation with rites, chapel going, man-following. But a *knowledge* of the life and death of Jesus Christ causes rejection of all these varied traditions, and a simple reliance upon the Divine salvation as revealed.^k
80. Redemption in each aspect is a ^{A life process.} *life process*—the concurrent of wisdom, righteousness, and sanctification, as obtained through our Lord.^l Indeed the four things mould into one. Redemption from iniquity is the making righteous.^m Begun with causing repentance, it continues the work till it is perfected in resurrection.ⁿ
81. In this *end* it is the same as ^{Christ our Ransomer.} ransom from death.^o Christ is our Ransomer, our Deliverer from the power of the grave.^p He gave His life a ransom for many,^q for ALL,^r

- a Acts xx. 28 purchased His church with His blood,^a bought them with a price.^b
- b 1 Cor. vi. 20
2 Pet. ii. 1
- c Rom. vi. 16, 20—23 82. Sin is represented as the slave-^{Bought from sin's slavery.} master who holds man captive ;^c so that Messiah bought men from their own sinful passions over to righteousness and holiness.^d This disposes of the dispute of the old schoolmen, whether the expiation price was paid to God or to Satan? We see that the ransoming and life-giving virtue of His death consists in its power over the conscience.^e To make men holy is God's plan of entitling them to the eternal life.^f And Christ was His agent, delivering the slaves of sin by destroying sin in them.^g
- d Rom. vi. 17—19
Eph. v. 23—30
Rom. vii. 4, 5
- e Col. i. 21, 22; ii. 11
Heb. x. 23
- f Matt. xix. 17
Rom. viii. 11, 23
Titus ii. 11—14
- g Rom. vi. 6, 10—18
- h Isa. li. 10
Ex. xiv. 30
- i Isa. xliii. 1—7
- j Isa. xix. 20—25; xl. 16, 16
83. It should be remembered that ^{Means of ransom.} a ransom does not necessarily imply a money payment. Israel was ransomed from Egypt by the *destruction* of Pharoah and his army ;^h and in the future exodus, Egypt, Ethiopia, and Seba are ransoming agents,ⁱ this time as *workers for* Israel, seeing they are to be blessed with her.^j Upon the same lines—destruction of sin, conversion of the sinner to holiness—runs the ransoming work of Christ.
84. Another grand redemptory ^{Bringing in the New Covenant.} feature of the death of Jesus the Christ consists in its being the Confirmation of the New Covenant. (See 289).
- The Covenant made at Sinai having been brought into force with the blood of animals, it was necessary, on the bringing in of a new and better Covenant,^k to remit, *i.e.*, send away, the first^l by a similar, but superior, agent.^m “Without shedding of blood is no remission” is the apostolic affirmation; the subject being, not sins, as usually added, but Covenant.
- k Heb. viii. 6, 7
- l Heb. x. 9
- m Heb. ix. 22, 23

85. This remission was effected, and ^{Remission of the Old Covenant.} the new Covenant brought into force, by one means—the blood of the holy Lamb of God. The priests and rulers of the Jewish world, in their unholy zeal for their ritual law, caused its curse to fall on an innocent subject, in His being hung on a tree.^a By this He got a right to remove^b “that which was added because of transgression.”^c In thus taking away “the law contained in ordinances,” (human ordinances),^d He destroyed the transgressions which it caused.

a Gal. iii. 13

b Eph. ii. 15
Col. ii. 14

c Gal. iii. 19

d Col. ii. 18—23

e Ps. cxi. 9
Jer. xxxi. 31—34
Heb. viii. 8—13

f Heb. xiii. 20, 21;
viii. 6
Ps. cv. 8—11
Isa. lv. 8

g Col. ii. 14

h Ex. xxxv. 3
i Gal. iii. 19, 23, 24

j Titus ii. 11, 13
1 Cor. xv. 23
1 Tim. iv. 10
Acts xv. 9, 11
k Matt. v. 17, 18
Rom. x. 4; xiii.
8—10

l Eph. ii. 13—17
Col. ii. 14

m Eph. ii. 18, 19

n Rom. i. 16; ii. 6, 7,
10, 11; iv. 7, 8,
9, 16

86. By the shedding of His blood ^{Enforced by blood.} on Calvary He brought into force the New Covenant—the Covenant of Forgiveness to Life.^o For His death was the way to resurrection unto the eternal life belonging to this New, Better, or Everlasting Covenant.¹ Doubtless an ordinary death might have served the other purposes of the reconciliation, but it would not have brought the ratification of the New Covenant. (See 285).

87. The remission of the first Cove- ^{Jew and Gentile atoned.} nant allowed salvation to be extended to the Gentiles.⁵ The Jewish ritual law was too exclusive in its nature to serve as a universal code. It could not fit all climes or conditions;^h so when it had served its purpose,¹ and the time had come for salvation to be extended to all men,¹ the Christ having fulfilled it,^k took it out of the way. His blood-shedding on the cross thus reconciled Jew and Gentile,¹ giving them a common meeting-place in faith, hope, and love.^m And now all receive full and free forgiveness of sins and eternal life upon one footing.ⁿ

88. Other purposes of God were ^{Other purposes of Christ's death.} subserved by the Christ's death—such

^a Eph. i. 14
Jer. xxxii. 14, 15,
37—40
^b [Lov.; xxv. 23—25
^c Eph. i. 10
Col. i. 20
^d Rom. v. 15—18

as the redemption of the promised land^a by Israel's Kinsman,^b the reconciliation of things in the heavens,^c the Federal Headship of mankind,^d etc. But into these we cannot now enter. The important feature of the cross is, *how* He died for us. And so far we have seen that—

89. His death was not to appease Not to avert God's wrath. offended justice, and avert the wrath of God (see 21); not to rescue immortal souls from eternal torments, neither to ward off the death penalty:

^e Rom. iii. 21, 22, 24—26

But, by its work upon the con- But to cause holiness. science, to *cause* righteousness and holiness in the believers,^e and thereby entitle them to the Life-reward.

90. Christ's death was not of that Not unique. peculiar or unique character, nor attended with the lurid isolation theologically attached to a substitutionary sufferer of the penalties of an infinitely offended law.

On the contrary, *because* the Lord But exemplary. Jesus is our Redeemer from sin and death, there must be many points of likeness and connection betwixt Him and us, His life and ours, His death and our own. Hence

^f Matt. xi. 29
Rom. xv. 2—7
^g Luke xxii. 28
John xvii. 13; xiii.
23, 25
Heb. ii. 11
^h Phil. iii. 10; ii. 5, 8
ⁱ 1 Pet. ii. 21, 24
^j Matt. xx. 23
Mark x. 33, 39
Phil. iii. 10
^k 2 Tim. ii. 11, 12

- (a) His *life* was exemplary,^f
- (b) His nature companionable,^g
- (c) His sufferings communistic.^h
- (d) His *death* was exemplary,ⁱ being the appropriate sequel to His life.
- (e) His death was shared in by His disciples.^j
- (f) His cross was a martyrdom, in which others could participate.^k

91. This communion of life and death betwixt Christ and His disciples Believers' communion with His death. is seen in the following examples:—

- a* Col. i. 24
2 Tim. i. 12; ii. 10
Eph. iii. 13 *Paul* suffered for his disciples.^a
Paul thereby contributed to fill up that which was behind (supplemental or incomplete) of the sufferings of Christ.^b
- b* Col. i. 24 Paul wished to be conformable (have likeness) to his Lord's death.^c
- c* Phil. iii. 10 Paul's life was an offering or *sacrifice*, both in living^d and in dying.^e
- d* Phil. ii. 17, 30, with i. 12-21
e 2 Tim. iv. 6
f Gal. ii. 20; vi. 14
g Phil. iii. 10
2 Cor. i. 5-8 Paul was *crucified* with Christ.^f
Paul had *fellowship* with His sufferings.^g
And what was true of Paul as a believer is common to us, for
We have partnership with Christ's death in baptism.^h
We partake with His sufferings when we are persecuted for righteousness' sake.ⁱ
We follow His example when we resist sin even to death.^j
- h* Rom. vi. 8, 4
- i* 2 Cor. iv. 9-11
1 Pet. ii. 19, 21
- j* Heb. xii. 8, 4
- k* Matt. xvi. 21; xvii. 22, 23; xx. 18, 19; xxi. 33, 39
Acts ii. 23, 36; iii. 13, 15; vii. 52; xiii. 28 92. Jesus and the apostles speak of ^{The crucifixion a murder and a martyrdom.} the crucifixion as a murder;^k which, in relation to Himself, is equal to calling it a martyrdom. It is in this respect that it is so exemplary. Resistance unto blood is the highest type of suffering, the chiefest testimony against iniquity,^l and the greatest proof of God-service. Martyrdom is a life-witnessing, which may or may not end in a violent death, but which usually does so.^m It is the fire to which the purest human metal is subjected for refining.ⁿ A martyr proves to God and man the hold which the truth has upon his heart, and fits him to be its teacher to others here and hereafter.
- l* Rev. xx. 4
Heb. xii. 4
- m* Rev. ii. 10-13
Hob. xi. 36-38
- n* 1 Pet. i. 6, 7
- o* John xviii. 36, 37 93. The martyrdom of Christ in His ^{Christ's and Paul's martyr lives and deaths.} bearing witness to the truth,^o in His resisting to blood striving against sin, in His

a 1 Pet. iii. 18 suffering for us, the unjust,^a—operates on those who would be His, drawing them to follow in His steps. Paul's was a longer martyrdom^b than that of Jesus, but not so intense. He always holds up himself as an example,^c and speaks of his life and ministry as a sequel to that of the Christ.^d Hence we reason that if Paul's martyr-life brought out righteousness in the lives of his followers,^e the martyrdom of Jesus, his Lord, must have this quality in a greatly higher degree, and our obligation to imitate it is also the higher.^f

94. The sum of the matter is, that ^{The sum of the argument.} Jesus, by His death and resurrection, became ^{Mediator.} The Mediator of the New Covenant,^g being its Inbringer and Confirmer.^h He inaugurated it by His obedience, even to death;ⁱ and by resurrection has become the channel of conveying its blessings to all men.^j ^{High Priest.} The High Priest of this Better Covenant,^k being made by experience to know the weaknesses of His people, and therefore better able to mediate help, comfort, and forgiveness to them;^l and having offered His own life, and with His own blood entered into heaven,^m He will shortly come forth, bringing the grace of eternal life and glory.ⁿ He became also the Propitiation, ^{The Mercy Seat.} *i.e.*, the Mercy Seat;^o being God's appointed means of testifying and communing^p His Righteousness, Mercy, and Love.^q And Jesus, by His blood-shedding, displays the grace which fills the Divine mind,^r thereby giving us courage to come to Him confessing our sins, and thereby obtaining forgiveness.^s

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Concerning Man.

KEY NOTE.—“The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a LIVING SOUL.”—Gen. ii. 7.

- a Acts xvii. 23 95. Man is the offspring of God,^a ^{God's offspring.}
i.e., of His creative hand. Hence God is the
 b Luke iii. 38 Father of the human race,^b and sustains this
 Mal. ii. 10 relationship continuously in being the Father
 c Heb. xii. 9 of the spirits of all flesh.^c
 Ecc. xii. 7 Man was made in the image of God, ^{God's image.}
 Num. xvi. 23 bodily, mentally, and morally.^d An image is a
 d Gen. i. 1–3; ix. 6 reflection of the original, having the same form,
 Col. iii. 10 but not necessarily the same powers.
 Ecc. vii. 29
- e Job x. 8–12 96. He is built of bones, sinews, ^{The building.}
 Prov. iv. 23 flesh, fat, nerves, veins;^e the centre of vital
 f Job. iv. 13 action being in the heart;^f and the nervous and
 Dan. iv. 5 thinking power coming from the brain.^g
- g Job. iv. 13 97. He was originally made out of ^{Made a}
 Dan. iv. 5 dust; and *became* a living soul, (*i.e.*, person or ^{living soul.}
 h Gen. ii. 7 animal^h), by the inspiration of air, and is depen-
 1 Cor. xv. 44, 45 dent for the sustaining of his existence on food,ⁱ
 i Prov. xxvii. 7; xiii. drink, etc. He is also provided with generative
 25 faculties for the propagation of his species.
 Ecc. ii. 24
- j Ecc. iii. 18–22 98. In constitution and nature, man ^{Man}
 k Ps. xlix. 12, 14; is an animal, with animal tendencies.^j The ^{an animal.}
 civ. 21–23 Bible never once represents him as possessed of
 Num. xxxi. 25, 28 an immortal soul. He is always classed with
 l Ps. ciii. 14, 15; an immortal soul. He is always classed with
 civ. 29 the beasts,^k both as regards bodily frame,^l soul
 m Gen. ii. 7, 10, 20; condition,^m and spirit or breath vitalisation.ⁿ In
 i. 20, 21 most places where the term “living creature”
 Job xii. 7, 10
 n Gen. vi. 17; vii. most places where the term “living creature”
 21–23

c Gen. ix. 4
 Lev. xvii. 11—14
 Deut. xii. 23
 d Lev. xxi. 11
 Num. xix. 11, 13
 e Job xli. 21
 f Lev. xi. 10
 g Ps. lxxxiv. 8
 h Lev. xxiv. 18

i Matt. xii. 34
 Ex. xxiii. 9
 k Matt. xv. 19
 l Prov. xiv. 30
 m Jer. li. 6
 n Deut. iv. 9
 o Ps. xxiv. 4

p Jer. ii. 34
 q Ps. xvi. 10
 r Ez. xxii. 25, 27
 s Ps. vii. 2, 5
 t Acts iii. 23
 u Jos. xi. 11
 v Ps. xxii. 20
 w Job. xxxiii. 18, 22, 23
 x Ps. xxx. 3
 y Isa. xxxviii. 17
 z Ez. xviii. 20, 21
 aa Ps. xxxiii. 19
 ab Rev. xvi. 3
 ac Ps. xlix. 15; lvi. 13;
 ad lxxxix. 48
 ae James v. 20
 af Lev. vii. 21
 ag Isa. liii. 12
 ah 1 Cor. xv. 44—47
 ai 1 Thes. v. 23

aj Gen. i. 26—28

ak Gen. v. 1

occurs it should be translated "soul." The same Hebrew word is variously rendered "life,"^a "body,"^b "breath,"^c "living thing,"^d "self,"^e "beast,"^f etc., the radical idea in all being an organised or blood-vitalised creature.

99. Whilst thus broadly teaching ^{Soul.} that *soul* is, in Old Testament language, equal to "animal," it is to be recognised that there are secondary uses of the word. Like as *heart* is commonly used for the affections,^g lusts,^h vital forces,ⁱ etc., so *soul* is often the synonym of "life,"^j and of the manifestations of life in mental and moral powers.^k But in no instance is there any association of immortality therewith. All Scripture agrees to represent ^{Souls mortal.} "soul" as mortal, e.g.—

Souls have blood,^l see corruption;^m
 „ are devoured,ⁿ torn to pieces,^o destroyed;^p
 „ are slain by the sword,^q go to and come from the grave,^r die;^s
 „ may be delivered from death;^t
 „ touching unclean things were cut off;^u
 Christ poured out His soul to death;^v

Paul contrasts the soul-body with the resurrected or spirit-body.^w

Physiologically, man, like all animals, is of a tripartite nature—body, soul, and spirit;^x or, in mechanics—

Solid = flesh and bones, *i.e.*, body.

Liquid = blood, *i.e.*, soul.

Gaseous = nerve fluid, or spirit.

100. Man's pre-eminence over the ^{Man God's viceroy.} other animals from his creation^y was not due to any immortal soul or undying spirit in him, but to a higher organism, as God's image.^z The rational brain gave him moral and religious

faculties, by means of which he was fitted to rule over the rest.^a

^a Gen. i. 26; ii. 18
—20
Ps. viii. 6—8

101. Upon Divine principles of ^{Adam's headship of the race, and its losses.} economy the first man was made the federal head of his race.^b As such, he sinned by disobedience,^c incurred the evil of death,^d infected all his race with sin-taint,^e and involved the creation in his trouble.^f He marred the Divine image in himself,^g and lost his means of immortality.^h

^b Rom. v. 12—14, 16, 17
^c 1 Cor. xv. 22
^d Gen. iii. 1—12, 17
^e Gen. ii. 17; iii. 19
^f Rom. v. 15—19, 21; vii. 18
^g Gen. iii. 17, 18
Rom. viii. 20—22
^h Col. iii. 10
ⁱ Gen. iii. 22—24

102. Being thus rendered mortal, ^{The condition of the race.} the state of Adam's race is—

Weakness, or inability to reflect the divine characteristics:¹

ⁱ Rom. viii. 8; vii. 19—24

Downward tendency, or degradation of the instincts to the most debased animalism:²

^j Rom. i. 23—32

Consequent corruption of the blood and tissue of their frame:^k

^k Job xvii. 14

Resulting in disease, suffering, sickness, pain:^l

^l Deut. xxviii. 22, 27

And the ultimate cessation of the nervo-mechanical action of life;—all of which are embraced in the term

DEATH, or ceasing to exist.

^m Rom. v. 12, 21; vi. 8
Gen. ii. 17

103. Man, being a sinner, is under ^{Death the penalty of sin.} the law, or agency, of death;^m therefore when vital action ceases, he no longer exists as a human being, but returns to his original elements of dust.ⁿ He, as a dead body (*i.e.*, a dead soul or animal), finds his home in the *grave*.^o

ⁿ Gen. iii. 19; ii. 7
Job. xxi. 26; xxxiv. 14, 15
Ecc. iii. 20; xii. 7
^o Ecc. xii. 6
Job xvii. 18, 16; xxx. 23

104. The terms in which death is ^{Death the opposite of life.} spoken of in the Bible are framed to forbid the idea of existence meanwhile; so that the popular idea of the death-state as one of higher life seems an absolute defiance of the

laws of language. Death is the opposite of life, and is always so used.^a Take the following as a few instances of the incompatibility of Scripture language with theological ideas :

Human life is compared to—

a Gen. vi. 17; vii. 21 —23 Rom. vi. 23	life, and is always so used. ^a Take the following as a few instances of the incompatibility of Scripture language with theological ideas :
b Job xiv. 2; viii. 9	Fleeing as a shadow, ^b withering as grass; ^c
c 1 Pet. i. 24	Being crushed before the moth; ^d
d Job iv. 19	Frail as a moth-eaten garment; ^e
e Job xiii. 28	Few days, ^f a momentary spark;
f Job xiv. 1; x. 20	Swifter than a post, ^g than a weaver's shuttle; ^h
g Job ix. 25	Passing as swift ships, quick as an eagle's flight; ⁱ
h Job vii. 6	Life is termed wind; ^j
i Job ix. 26	Life is said to perish, ^k is as a candle put out. ^l
j Job vii. 7	
k Job xxxiii. 18	
l Job xxi. 17	

105. And the other phase of the subject—man's condition in death—is also described in terms as far opposed to theology as the life is. The grave is the only place of man till the resurrection.^m The Hebrew word *sheol*, the Greek *hadēs*, both represent the grave as the state of unconsciousness. Whether translated by "grave," "pit," "hell," "destruction," or other terms, the teaching of man's condition in death is alike. The Bible hell is—

The grave a state of unconsciousness.

Hell—Hades.

n Job x. 21, 22	A land of darkness; ⁿ
o Ps. cxv. 17	A land of silence; ^o
p Job iii. 13—19; xvii. 16 Ecc. ix. 2, 8 Ps. ix. 17	A resting-place for all; ^p
q Job xiv. 21 Ecc. ix. 5, 6	A state of ignorance concerning things on earth; ^q
r Ecc. ix. 10, 6 Ps. cxlvi. 4; vi. 5	A state of total unconsciousness; ^r
s Ps. xxx. 9; lxxxviii. 5, 10—12; cxv. 17 Isa. xxxviii. 18	Praiseless, thankless, worshipless. ^s
t Job vii. 21; xvi. 22; iv. 19—21	106. The dead therein, by all such testimony, are proved to be really <i>dead</i> persons. They are non-existent to themselves, ^t

Dead at present non-existent.

a Job xiv. 10; xxiv. 19, 20
 b Luke xx. 36—38
 Rom. iv. 17
 c Ecc. ix. 2
 Rom. v. 12
 d Prov. xiv. 32
 Ps. xvi. 9
 e Acts ii. 26—29

to others,^a to all but God. To Him they, or some of them, live,^b because of His purpose to raise them again. Meanwhile, righteous and wicked have one common experience in death.^c The righteous have hope in their death^d because of their certainty of immortality *after* their resurrection, not whilst in their graves.^e (See 162, 320 to 327).

107. The whole Bible teaching ^{Life the heart's desire.} seems to connect with the subject of Life, because the heart-question of all the sons of Adam is, "If a man die, shall he live again?"^f The Author of life^g is the only Being able to answer the question, so that His book is the only authority concerning Eternal Life.^h

f Job xiv. 14
 g Ps. xxxvi. 9
 Job xxxiii. 4; x. 12
 1 Tim. vi. 16
 h John v. 39, 21
 2 Cor. iii. 6

108. Its declarations about *death* ^{Clear teaching.} being so plain, we must expect it to be as explicit concerning *life*. Patriarchal and prophetic testimony give us good foundation,ⁱ in their faith and hope, of a future enjoyment of the kingdom, salvation, and justification. (Sec. 204). But as the front object of the law was the conclusion of all under sin,^j we need hardly expect much testimony of the mercy of life^k till the Life of the world came to reveal it.^l Hence it is that we resort to the words of Jesus Christ and His apostles for the clearest declarations concerning the life to come.

They teach us that Eternal Life is—

A thing of promise :^m
 A hope :ⁿ
 To be sought for—laid hold of :^o
 Obtainable through righteousness :^p
 Acquired by faith :^q
 The gift of God,^r

i Gen. xv. 8, 15
 Job xix. 25—27
 Ps. xvi. 9—11; xvii. 15
 j Gal. iii. 21, 22
 Rom. iii. 20
 k Jude 21
 l 2 Tim. i. 10
 m Tit. i. 2
 2 Tim. i. 1
 James i. 12
 1 John ii. 25
 n Tit. iii. 7
 1 Pet. iii. 7
 1 Thess. v. 10
 o Rom. ii. 7
 1 Tim. vi. 12
 p Gal. vi. 8
 Rom. viii. 10—13;
 v. 17, 21; vi. 22
 John xii. 49, 50
 Rev. xxii. 14
 q John xx. 31; iii. 86; v. 24
 1 Tim. i. 16
 r Rom. vi. 23
 1 John v. 11, 13

- a** John viii. 12, 51; x. 28; xi. 25, 26; xiv. 10; xvii. 2, 8 Handed through Christ;^a
 So it is the mercy of Christ:^b
- b** Jude 21 Placed IN Him,^c therefore
 Rom. v. 15, 21 None have it without Him.^d
 John x. 10; vi. 27
 —58
- c** John i. 4 109. The source of life—God; the ^{The doctrine}
 1 John i. 1, 2; v. 20 of life.
 John v. 26; xiv. 6 channel—Jesus; the time—resurrection; the
d 1 John v. 12 persons—righteous believers; the duration—
 John v. 40; vi. 53 eternal: this is the summation of the Bible
 doctrine. Brought into the light by the Word
 Himself,^e it seems almost sinful on the part of
 any to teach otherwise. If not a sin, it is un-
 wholesome to regard “life” in the Scripture in
 any other than its plain simple meaning, *i.e.*,
 active existence (either in principle or con-
 dition), with death as the opposite.
- e** 2 Tim. i. 10
- f** Ps. xlix. 12, 14 110. The unrighteous ultimately ^{Destiny of}
 Job xx. 5—9 *perish.*^f Having rejected God’s truth, God’s
 love, and God’s Son, they judge themselves
 unworthy of eternal life,^g so that it is not given
 them. The doom is plain; *i.e.*, total destruc-
 tion.^h Every term used forbids the thought of
 inherent immortality. They are said to—
- g** Acts xiii. 46 Wither as the green herb;ⁱ
 Ps. ix. 16 Be cut off;^j not *be*,^k
- h** 2 Thess. i. 9 Not be found;^l perish;^m
i Ps. xxxvii. 2 Be consumed, as the fat of lambs, into smoke,ⁿ
j Ps. xxxvii. 9, 23, etc., etc.
 34, 38
- k** Ps. xxxvii. 10 The agent of their destruction is to be fire,^o
l Ps. xxxvii. 36 so that it is certain to be effective.^p This is the
m Ps. lxxiii. 27 second death.^q
n Ps. xxxvii. 20
- o** 2 Thess. i. 7—9
 Mal. iv. 1—3
 Ps. xi. 6; xxi. 8, 9
- p** Heb. x. 27
- q** Rev. x. 14, 15

Concerning Salvation.

KEY NOTE.—“For the grace of God hath appeared, bringing salvation to all men.”—Titus ii. 11.

- III.** Adam failed in the Edenic ^{God's plan of salvation.} test of obedience,^a and lost that opportunity of immortality,^b but God's plan of SALVATION^c continued in operation.
- It is only in perfect keeping with the Scriptural testimony concerning the Eternal God, to consider that He works by plan.^d And that therefore Adam's defection did not warp His design. The Divine Plan of the Ages^e has manifold features, but we are at this part only concerned with three :
- I. A Kingdom prepared for His righteous ones.^f
- II. The development of *Character*, *i.e.*, preparing righteous persons for this kingdom.^g
- III. The institution of *Life-giving* means of righteousness.^h
- 112.** Salvation, in the concrete, is ^{Salvation implies an object.} the training for a definite object, and the *realisation* of that object. The testing of man was a part of this training, as he appears to have required *the knowledge of evil to fit him to appreciate good.*ⁱ There are other salvations spoken of, but our present enquiry is on this line.
- 113.** God gave man *freedom of will*^{Free will the basis of character.} as the first element in the development of character. Without it he would have been a machine, a puppet.
- ^a Gen. iii. 6—13
^b Gen. iii. 22—24
^c Eph. iii. 11
Hob. i. 2
- ^d Isa. xlvi. 10, 11
Hob. iv. 3
- ^e Hob. i. 2
- ^f Matt. xxv. 34
- ^g Eph. i. 4
- ^h 1 Pet. i. 20, 21
Rev. xiii. 8
- ⁱ Gen. iii. 8—7
Job v. 6, 7
- ^j Gen. ii. 10, 17

- Upon this free will are built obligations of duty toward God, men, and self—otherwise *law*,—with rewards for well-doing, and punishments for evil-doing. All commandments imply power to do or not do, expressed in such terms as “if ye will,” “we will.”^a
- The *offence* against God in Adam’s exercise of his will^b consisted in his *doubting* the Lord’s word, which led him to *disobey* His command, at the promptings of the serpent.^c
114. Adam’s unfaith brought loss of life to the race, so that all in Adam die.^d The planned restitution had, as its first step, the adoption of means whereby men’s *obedience* might result from the *belief* of God’s word, *i.e.*, the giving to each person the same option which Adam had of life and immortality.^e So that when men believe God’s word and obey it, the grace, *i.e.*, life and glory, follows.^f
- Therefore the Lord’s great mercy in His plan^g is the bringing out in men’s will^h of this redeeming element, *i.e.*, obedience, and thus making them righteous and holy.ⁱ
115. The very simplicity of the plan seems to have caused it to be misunderstood. It is like the rest of God’s laws of nature, *i.e.*, effect from cause. Because unbelief and disobedience caused death, *therefore* faith and obedience will give life.^j Thus Enoch escaped death by retracing Adam’s steps;^k and the man Christ Jesus would have more than done the same had His own salvation been His object.^l
116. But sin-poison in Adam caused those deriving their nature from him to be mostly too weak in constitution,^m too
- ^a Ex. xix. 4–8; xx.
- ^b Rom. v. 15, 17, 18
- ^c Gen. iii. 1–6
- ^d 1 Cor. xv. 22
Rom. v. 12
- ^e Rom. i. 17
- ^f Rom. x. 6, 8, 10; vi. 16, 19, 22, 23; v. 18, 21; ii. 6, 7
- ^g Eph. ii. 8–10
1 Pet. i. 2, 14–16
- ^h Phil. ii. 13
2 Cor. x. 5, 6
- ⁱ Rom. v. 19
2 Tim. ii. 19, 21
Heb. v. 9
1 John ii. 29
- ^j Rom. i. 5, with ii. 5–8
Matt. xxi. 31, 32
John vi. 27, 29; v. 29
- ^k Heb. xi. 5, 6
- ^l Heb. v. 7–9
- ^m Rom. viii. 8
- The foundation of law.
- Doubt and disobedience.
- Faith the means of restoring the race.
- The grace of God’s plan.
- Faith and obedience give life.
- God’s cure for sin-weakness.

prone to yield to temptations, to walk where their father fell. The Lord, however, provided antidotes to this, by means of which the children of men might be healed,^a be brought back to Him,^b His image renewed in them,^c and they obtain eternal inheritance of this earth, their allotted residence.^d

^a Ps. vi. 2-5
Jer. iii. 22, 23;
xxxiii. 6
Luke iv. 18

^b Ps. lxxxv. 2, 3, 13;
cxxx. 7, 8
Tit. ii. 14

^c Col. iii. 10
2 Cor. iii. 18

^d Matt. v. 5
Ps. xxxvii. 9, 11, powers^e are—

^e 1 Cor. xiii. 13

^f Rom. iv. 5, 13
Heb. x. 38; xl. 1, 2,
13, 16

^g Rom. viii. 24; v. 4,
6; xv. 13

^h Deut. vii. 7-9, 13;
x. 12-15; xxx.
15, 16

ⁱ 1 John iii. 3
2 Pet. i. 3, 4

^j 1 John iii. 23
Heb. xiii. 20, 21
Col. i. 10
Deut. x. 12, 13; vi.
24, 25

^k Heb. xii. 2
Rom. v. 19-21

^l Acts iv. 7, 10, 12
^m Rom. i. 5, 6
1 Cor. i. 21, 30
Rom. vii. 24, 25;
viii. 1, 4

117. These restituting principles or ^{The} antidotes.

I. Faith: *i.e.*, belief of God's promises.¹
(See 138, 225.)

II. Hope: *i.e.*, trust in God's power.² (See 140.)

III. Love: return of God's affection —
the great magnet of re-union.^h (See 68, 69,
160.)

By the assimilation of these to the moral character,¹ sin's work is undone, and we are made well-pleasing to God.¹

The *workings* of these principles ^{Their works.}
are—Repentance, Baptism, Newness of Life,
etc. (See 135, 141, 151 to 155.)

The *results* of their operation, now ^{The results.}
active through Christ Jesus, are—Forgiveness
and Remission of Sins, Regeneration, Resurrec-
tion, Immortality, Glory, etc. (See 161 to 165.)

118. The same economy which <sup>Federation of
sin and
righteousness.</sup>
federated sin and mortality in Adam
(see 101) made Christ the Author^k of righteous-
ness and salvation.

In Him these saving principles were em-
bodied and manifested; and by virtue <sup>Christ
our strength-
giver.</sup>
of His being the Christ of God, He
is the *name*,¹ or power, whereby we obtain
strength to do the will of God.^m

119. The redemption which is in Christ Jesus acts on our moral and spiritual nature, firstly, by His exemplifying the Divine requirements of holiness,^a but still more by His enabling us to *work* righteousness.^b This ability He gives by the help of the Holy Spirit,^c and the power of love.^d His grace and truth^e soften that rigidity of the law which brought its curse upon the disobedient;^f not by altering the Commandment,^g but by moulding us to its holiness.^h Christ teaches by *precept* and *example*;ⁱ by His schooling, and in Him, the erring are *forgiven*, and *helped* to serve God,^j and incorruptibility, glory, and honour are given as rewards for what good is *done*.^k
120. Having added resurrection-life to His divinely-derived immortality, He is doubly empowered to be the Life-Giver to all men.^l Himself being rewarded for His perfect righteousness with the Kingship of the earth,^m He has fullest authority to judge, and award their respective positions in that kingdom to all His saints according to their righteousness.ⁿ And thus by bringing *many* sons to *glory*^o He will more than repair the breach which Adam's transgression made in the human common-weal.^p
121. But His office as Saviour does not end with mankind. The creation which shared the curse with Adam will share the redemption by Christ.^q Having ended the mission, and taken away the dominion, of sin and death, the creation will also be delivered from the thralldom of mortality.^r
122. Whilst thus viewing salvation in the concrete, it must not be over-

^a John viii. 29
Heb. x. 7
1 Pet. ii. 21-23

^b Tit. ii. 10-12
1 John ii. 8, 20; iii. 3, 7, 10

^c 1 Thess. iv. 7-9
Rom. viii. 26
1 Pet. i. 22
1 John iii. 24

^d Rom. xiii. 8-10

^e John i. 17

^f Acts xiii. 39
Gal. iii. 10

^g Matt. v. 17, 18

^h Rom. x. 4; xiii. 10, 14

Heb. viii. 6, 10

ⁱ John xiii. 15
1 Pet. ii. 21

^j Acts iii. 19, 26
Heb. ix. 14; xii. 10, 14

^k Rom. ii. 6, 7, 10
Luko xiv. 13, 14
Rev. xxii. 12; xx. 12, 13

^l Acts xvii. 31; ii. 22, 24, 27, 29
Rom. viii. 11; xiv. 8-11

John iii. 16; v. 21, 25-27
Phil. iii. 21

^m Heb. i. 9
Ps. xvi. 8-11

ⁿ John v. 22-27
2 Cor. v. 10
Rev. ii. 26; iii. 21

^o Heb. ii. 10
Isa. liii. 10, 11

^p 1 Cor. xv. 23, 43, 45
Rom. v. 15-21

^q Gen. iii. 17, 18
Rev. xxi.

^r Rom. viii. 19-23
1 Cor. xv. 24-28

Our example
and
helper to
righteousness.

Christ more
than repairs
Adam's
breach.

Saviour of
all creation.

Many salva-
tions in
the Bible.

- looked that the Scripture use of the word is varied. The radical idea is safety, ease, soundness, according as it associates itself with deliverance from danger, trouble, or disease. Therefore there will be many salvations beside that of man from sin and death.
- a** Ps. cvl. 7, 8, 10, 43 Israel had many in their history,^a and so had the Bible heroes. This should lead us to be careful in our use of the word, and of the doctrine thereof, lest we limit it to our loss. And even in the usual application of the term to deliverance from sin and its consequences, we must observe that the Scripture makes ranks or distinctions. Thus Paul speaks of a *special salvation of believers*^b as apart from the general *salvation of all men.*^c Jude wrote of a "*common salvation.*"^d The great salvation which is in Christ Jesus seems to be "*with eternal glory*"^e to some, and without it to others.^f For by the grace of God He tasted death for every man,^g but is the Captain of salvation to the "many sons," His brethren,^h and Author of eternal salvation to those who obey Him.ⁱ
- b** 1 Tim. iv 10
Heb. ii. 3
- c** 1 Tim. ii. 3, 4
Tit. ii. 11—14
- d** Jude 3 (compared with 21—23)
- e** 2 Tim. ii. 10
- f** Luke xxiii. 42, 43
- g** Heb. ii. 9
- h** Heb. ii. 10
- i** Heb. v. 9
- j** Gal. iii. 8
Acts xiii. 32
Eph. iii. 5, 6
- k** Acts xiii. 47; xvii. 27, 28, 30, 31
Rom. vi. 23
Rev. xxii. 17
- l** Matt. xii. 31, 32
John v. 28, 29
Rom. ii. 14—16
Rev. vii. 9, 10
- m** John v. 24
2 Thess. ii. 18, 14
- n** Rom. ii. 7
Eph. i. 18
1 Pet. i. 3—11
2 Tim. ii. 10
- o** Acts xiii. 48
123. The New Testament doctrine of salvations seems to be capable of summary into one proposition, or gospel.¹ The summary of the doctrine of salvations.
- The mercy of God will give eternal life through Christ Jesus to every one who will have it,^k now, or in the resurrection.¹
- But to those who believe His word and obey His Son,^m He will add glory, honour, and incorruptibility, in His kingdom.ⁿ
- Which is the essential doctrine of election.^o
(See 274, 276).

Concerning Justification.

KEY NOTE.—“Only in the LORD is righteousness and strength: even to Him shall all men come. . . In the LORD shall all the seed of Israel be justified, and shall glory.”—Isa. xlv. 24, 25.

124. JUSTIFICATION is a making The word defined. just or right. In a legal sense it means to acquit from guilt or from blame.^a As under a righteous law none but the guiltless can be justified, the word becomes equivalent to a *proven righteousness*.^b

^a Deut xxv. 1

^b Rom. iii. 26
1 Cor. iv. 4
Job xlii. 15—18
Isa. xlv. 24, 25

^c Ex. xxxiv. 7; xxiii. 6, 7

^d 1 Kings viii. 32

125. This is its general Scripture Not a legal fiction. meaning. As Jehovah will by no means clear the guilty,^c it follows that the justification He accepts can be no fiction of theology, but a real making of the subject blameless.^d

^e Prov. xxi. 21
Ps. xxxiv. 11—10

^f Ps. xv.
Isa. xxxiii. 15—17
Prov. xxi. 3
Micah vi. 8

^g Acts x. 35
Ps. cxlvi. 8
Prov. xv. 9

^h Isa. xxvi. 7—10, 12
Ps. li. 12, 13

ⁱ Rom. iv. 25, 4—8
with 1 Cor. i. 30
Rom. v. 9, 10; vi. 22, 23

126. “Justification” and “righteousness” are interchangeable terms, even as a “just” and a “righteous” man mean the same thing. The terms have different relationships, but only one significance. Justification is chiefly connected with a legal or duty-ful class of ideas: righteousness or uprightness with personal character. The olden orthography of the word, *rightwiseness*, is very suggestive of this.

Just and right are the same.

127. As this righteousness is both The central element of salvation. the means and the end of the divine operation^e (see 111), it will be found to be the central element in the plan of salvation.^f He who worketh righteousness is *accepted with God*.^g Therefore redemption proceeds upon the basis of making men righteous,^h *i.e.* enabling them to become such, and so justifying them.ⁱ

128. Human law is defective in its ^{Human and Divine law.} want of proper rewards as well as punishments: not being able to keep an account with each subject. Divine law, depending upon the omniscience of God alone,^a and being founded on His Parental relation to the race,^b is, contrariwise, perfect in these things.^c

- a Deut. iv. 7, 8
1 Sam. ii. 3; xvi. 7
Jer. xvii. 10
- b Num. xvi. 22
1 Cor. viii. 6
Eph. iv. 6
- c Ps. xix. 7-9; cxi.
7, 8, 10
- d Rom. ii. 28, 29
Ps. xxxvii. 31
Deut. vi. 6
Isa. li. 6, 7, 8

129. His law bears upon the heart ^{God's law is righteous.} and spirit.^d So that His estimate of sin and righteousness will differ from men's, who can simply judge actions in ignorance of motives and temptations.^e His perfect knowledge working with His love, enable Him to rightly account with men.^f Thus to Abraham *faith was credited* as righteousness;^g *i.e.*, made a positive power to develop ultimate right.^h And so also *repentance* is accounted a discharge for sin.ⁱ

- e John vii. 24
- f Ps. xciv. 9, 10
- g Rom. iv. 3-5, 20-22
- h Gen. xv. 1; xviii. 18, 19
Isa. li. 1, 2
- i 1 Kings viii. 46-50
Isa. i. 16-19
Ez. xviii. 20-23
- j Ps. lxxix. 27, 28
Isa. iv. 3, 4 (marg.)
- k Rev. xx. 12; iii. 5
Rom. xiv. 10-12
2 Cor. v. 10
Heb. xiii. 17
1 Pet. iv. 5
- l Rev. xxii. 12
Heb. vi. 10
Ex. xxxii. 32, 33
Rom. ix. 28 (marg.)

130. That we are correct in regarding ^{God's ledger.} the Book of Life,^j or at least the Book of Record,^k as the *Divine Ledger*,^l seems plain from such testimonies as Ezekiel xviii. and xxxiii. In their light we may regard the account as standing thus:

<i>Dr.</i>	<i>Cr.</i>
All sins: as Theft, Murder, Idolatry, Adultery, Injustice, Oppression, &c. ...	True Repentance, or change of conduct shewn in doing righteousness
Totals:	Totals:
Death.	Life.

In the Divine book-keeping motives and intentions seem to be appraised at a value equal to actions.^m

- m Matt. v. 22, 28; x. 41, 42

131. This view does not admit ^{The discharge of debt.} of the usual theological suppositions concerning God's judgment, such as, one sin making an infinite debt, the impossibility of the most holy

after-life discharging the back-reckoning of sins committed before conversion, the need for an Infinite Substitute to pay our debts, etc. On the contrary, we have God's affirmations that He accepts repentance as a discharge of the debt,^a and as a title to life when springing from faith.^b

^a Isa. lv. 6, 7; lviii. 9, 10, 18, 14
Jer. iii. 12, 18, 21, 22; iv. 1—4
Dan. iv. 27

^b Acts xi. 18

^c Rom. i. 16, 17; viii. 3

^d Phil. iii. 14, 15
2 Tim. i. 8—10

^e Lev. xix. 2—4
1 Pot. i. 15
Rom. vi. 19, 22

^f Matt. v. 8
2 Cor. vi. 16—18;
vii. 1

^g Ps. xvii. 3; xxvi. 1—6
Isa. lxiv. 5

^h Ps. l. 5, 6; cxix. 163—168

ⁱ 1 Cor. i. 24
Hob. xi. 39, 40
Gal. iii. 28, 29

^j Rom. x. 10
Hob. ix. 13, 14

^k Ez. xxxvi. 26, 27
Isa. li. 7
Luke viii. 15

132. The difference between the ^{Mosaic and Christian forces.} Mosaic and Christian dispensations, in respect to their power of salvation, is one of *force*.^c The present calling, of believers, being to a higher dignity,^d—Kingship with Christ,—it requires weightier forces, or stronger attractions, to cause that holiness which will qualify for the position. Some degree of holiness must precede any title to life,^e but degrees of glory seem conditioned upon the relative heart purification.^f The respective attainments of Old and New Covenant saints may not be essentially different in their results and rewards. Modern machinery enables men to produce things easier and in greater quantity, but perhaps no better in quality than the diligent labour of the olden handicraftsmen. And so the Mosaic saints, working out righteousness under that law^g by faithful loving service,^h need not be behind those serving under the helpful machinery of Christ's gospel.ⁱ

133. Under Old or New Covenant ^{Justification the same under each Covenant.} justification is one and the same principle, but the *extent* of its operation is greater through the blood of Christ than by the blood of animals (see 286). Want of sufficient power in the ordinances of the law of Moses made it unable to justify from many things. Christ's sacrifice, reaching past the flesh, and appealing to the heart,^j affects the fountain, and so cleanses the stream of moral life.^k

134. The source of sin is in the ^{Agents of} mind.^a The *agents* of justification will therefore be mentally applied.^b These exhibit themselves in Repentance, Faith, Love, Obedience, and other principles of the doctrine of Christ expounded by His apostles.^c

a Mark vii. 20—23

b Rom. vii. 25; ii. 4

c Hob. vi. 1; 2

d 2 Cor. vii. 8—10

e Ezo. xiv. 6

2 Chron. vi. 26

Judg. x. 15, 16

1 Thess. i. 9

Isa. i. 16, 17

Matt. iii. 8

Luke iii. 8—14

Acts xxvi. 20

f Lev. vi. 2—7

Eph. iv. 23

g Eph. iv. 25

h Matt. v. 23—24

i Luke xix. 8—10;

iii. 13, 14

Jer. vii. 5—7

j Isa. i. 18

Rom. xii. 1, 2

k Jer. xxix. 11—13

Isa. lv. 6—9

l 2 Chron. vii. 14;

xxx. 9

Job xxxiii. 26—28

James iv. 8—10

Ps. xxxiv. 18; li. 17

Isa. lvii. 15

Jer. l. 4, 5

m Num. v. 6, 7

Ezra x. 11

Prov. xxviii. 13

1 John i. 9

Lev. v. 5, 6

n Col. i. 13

o Rom. vi. 16—19

p Ps. li.; xxxii. 1—6

1 John i. 9

135. REPENTANCE

Is not a passing emotion of sorrow,^d ^{A change of} ^{life.} but a *change of mind carried out into action.*^e Thus, repentance of theft is to restore the thing stolen, or its value, with interest.^f Repentance of lying is to speak the truth;^g of slander, to apologise;^h of injustice, to make full restitution.ⁱ The Greek word conveys the idea of to “think with God”: so that real repentance means to think of a deed as God thinks of it. It is therefore reasoning together with God.^j

136. The first talk of God and the ^{Penitence.} sinner begins in God’s love;^k *Penitence* in response becomes one of the first steps of repentance.^l

The next step involves a *Confession* ^{Confession.} of sin, and applies equally to offences against man and God.^m

137. Thus we see that for either a ^{Changing sides} ^{for the} ^{Kingdom.} sinning person, or nation, to repent implies a complete turning round of thoughts and actions. To the believer it means “changing sides for the kingdom,”ⁿ in going over from Satan’s camp to Christ’s army.^o

It is therefore always set forth as the beginning of justifying action: the sinner can never become the saint unless he makes this *turn*. Indeed it is the pivot of salvation, for the soul which *sinneth* it shall *die*, but the soul which *repenteth* shall *live*.^p

138. FAITH

Is another important element in ^{Belief of God's truth.} making men righteous.^a It is the Belief of God's truth.^b Without faith it is as impossible to please God^c as it is to please man; and we know no person who likes his word to be doubted.^d How much pleasure God can derive from our taking Him to mean what He says we may gather from the fact that it was doubt which caused the first transgression,^e and its long entail of suffering. God honoured Himself in making belief in His truthfulness the great agent of salvation.^f Adam disbelieved a threat,^g we believe the promise.^h Abraham so greatly honoured God by believing the apparently improbable promise of a seed, that "his faith was reckoned to him for righteousness."ⁱ Our belief of His word concerning resurrection, one of the seeming impossibilities,^j is likewise justifying.^k

- a Rom. iv. 2, 8, 11; v. 1; i. 17
- b Gen. xv. 6
- c Heb. xl. 6
- d 1 John v. 10
John iii. 38
- e Gen. iii. 2-6
- f Eph. ii. 8
Rom. iii. 3, 4
- g Gen. ii. 17
- h Tit. i. 1, 2
Gal. iii. 6-9
- i Gen. xv. 5, 6
Rom. iv. 10-22
James ii. 23
- j Acts xxvi. 6-8
- k Rom. iv. 23-25
Acts xiii. 32, 33;
xvii. 31, 32

139. Whilst the possession of faith ^{Faith's motor.} is thus a means of producing righteousness of character, it has itself a motive power, *i.e.* LOVE, by which it works.^l And also it so blends, as rainbow colours, with

- l Gal. v. 6

140. HOPE

As oftentimes to be hardly separable. ^{The acting power to righteousness.} It is the hope of righteousness which acting by faith^m confirms repentance, or causes its works of justification. The pains resulting from sin make the sufferer desire their removal. A belief in the promised blessing supplies the foundation for hope's confidence;ⁿ and together they play an important part in the work of *making* righteous.^o For they cause that action in the mind called the *obedience* of faith.^p If

- m Gal. v. 5
Col. i. 27-29
Tit. iii. 7
- n 2 Pet. i. 8, 4
- o 2 Pet. i. 5-9
- p Rom. i. 5; xvi. 26;
vi. 16, 17

we believe what God has promised we shall hope to share therein,^a and therefore shall do the things which He has commanded as conditions.^b

141. The first of these *acts of faith*, Justifying ordinances. or ordinances which justify^c and save^d sinners, is BAPTISM.

The word only has one significance Immersion. in the New Covenant, *i.e.*, immersion.^e And as an ordinance it is always used in respect of immersion in water. This merits the term of *the* obedience of faith,^f because it is—

the test and proof of repentance ;^g
 the means of washing away sin ;^h
 the answer of a good conscience,ⁱ in
 the renunciation of the service of sin,^j and
 the declaration of service to God.^k
 By its observance we—
 begin righteousness ;^l
 testify our faith in God's promise ;^m
 die, with Christ, to sin,ⁿ and
 rise with Him to holiness of life :^o
 put on the *name* of Christ ;^p
 are inducted into His body, the church ;^q
 are adopted into God's sonship ;^r
 become entitled to the first resurrection ;^s and
 also, as His brethren, to the kingship.^t

142. Another ordinance of Christian Breaking bread. faith is the

LORD'S SUPPER.

By this term^u we usually designate the communion, or breaking bread together at the Lord's table.^v It was instituted by our Lord Jesus as a memorial rite, or ceremonial keepsake, for the time of His absence.^w Like all other divine things, it is full of ideas, of which we may perhaps

know only some fractions. We gather that it was intended to be—

- | | |
|--|---|
| <p>a 1 Cor. xi. 16, 17, 20,
22, 33, 34
Acts ii. 42</p> | <p>a means of Christian intercourse,^a
an opportunity for mutual edification,^b</p> |
| <p>b Acts xx. 7
1 Cor. xiv.</p> | <p>a reason for regularly meeting together,^c</p> |
| <p>c Heb. x. 19—22</p> | <p>a central point to church union,^d</p> |
| <p>d Acts ii. 44; v. 42;
vi. 1</p> | <p>a place to obtain increase of the Spirit,^e</p> |
| <p>e 1 Cor. xii. 7—13,
27; v. 4, 5</p> | <p>It may be properly regarded as the Christian</p> |
| <p>f 1 Cor. v. 7, 8</p> | <p>Passover,^f and as such ought to be diligently</p> |
| <p>g Heb. x. 23—25</p> | <p>attended to.^g</p> |

The apostles do not seem to have legislated much, either as to the time, manner, or persons concerned with it, so we can but be wary of making laws thereon.

143. CHURCH FELLOWSHIP,

- | | |
|--|---|
| <p>h 3 John 3, 6, 8</p> | <p>As apostolically exhibited, is another Church
union.</p> |
| <p>i 1 Tim. iii. 5; v. 17
2 Tim. ii. 2, 14—19
Tit. i. 5—9; ii.</p> | <p>means of development.^h The mutual instruction and edificationⁱ therein provided is, or may be, one of the most fruitful means of growth in righteousness^j which we can conceive of. Based on unity of sentiment^k and balanced with mutual forbearance,^l it is a way for bringing out the needful elements of character which God seeks^m in Christ's companions. Hence <i>the church is the kingdom in germ, or seed.</i>ⁿ and a manifestation of God's wonderful plan which excites the admiration of the angels.^o</p> |
| <p>j 2 Pet. iii. 18
Eph. ii. 19—21</p> | |
| <p>k Eph. iv. 4, 5, 6</p> | |
| <p>l Rom. xiv.</p> | |
| <p>m John iv. 23</p> | |
| <p>n Rev. i. 5, 6
Col. i. 13</p> | |
| <p>o Eph. iii. 10, 21</p> | |

- | | |
|---|---|
| <p>p Acts viii. 1
1 Cor. xi. 23</p> | <p>144. Each association of believers, The Body of
Christ,</p> |
| <p>q 1 Cor. xii. 23</p> | <p>as a church,^p is a part of the Church in general,^q which is the Body of Christ.^r As such it will vivify its members, not only by the right co-operation of its organs,^s but through the <i>opportunity for the Holy Spirit to act</i> by means of the mutual help which association affords.^t Hence the communal service of God in praise</p> |
| <p>r 1 Cor. xi. 20
Eph. i. 22, 23</p> | |
| <p>s Eph. iv. 15, 16;
v. 20, 30</p> | |
| <p>t Eph. ii. 22;
v. 18—21</p> | |

a Eph. v. 19; vi. 18
Col. iii. 16, 17
Heb. xiii. 15
b Heb. x. 25
c Rom. xv. 1, 2
d Eph. iv. 15, 16
e Col. ii. 19; iii. 1
f Ecc. iv. 9-12

and prayer,^a mutual exhortations,^b and fraternal encouragements,^c build up the body in love^d during the dwelling of its head, Christ,^e in the heavens. It is, of course, possible for a solitary Christian to exist, but hardly to have activity. Therefore the need for combination.^f

g Gal. ii. 10
2 Cor. viii. 4
h Psalm cxii. 5, 6;
xxxvii. 26
Prov. xix. 17
i Acts x. 2, 4
Matt. vi. 4
j 2 Cor. ix. 8, 9
k Ps. cxii. 9
l Ps. lxxii. 2, 4,
12-14
m 2 Cor. ix. 10-13

145. The Church relationship has ^{Care of the poor.} also its *duties* and *obligations*. One of the weightiest of these is the *care of the poor*.^g Benevolence,^h alms-giving,ⁱ mercy-shewing,^j are in God's estimation worthy of eternal reward.^k True regard for the poor is, therefore, a study for the saints. And as the grand feature of the kingly work of Christ is that He is to be the deliverer and judge^l of the needy, it follows that His co-workers to that kingdom must be trained to be helpers of the poor.^m

n Rom. xv. 26, 27
o 1 Cor. xvi. 1, 2

146. As the supply of their lack in- ^{Tithes.} volves expense, the means for this is provided by "the contribution."ⁿ The apostle teaches this as a regular duty.^o On the first day of the week a portion is to be laid aside, as the Lord hath prospered each. The proportion is not stated, but some definite rate seems to be understood. No better proportion can be found than the divinely-appointed tithe or tenth.^p Therefore it is seemly that each Christian should weekly set apart a tenth of his income for the Lord's use,^q and then to distribute it himself faithfully as the Lord's steward,^r in such channels as He points out.

p Deut. xiv. 28, 29;
xxvi. 10-15
q Gen. xxviii. 22
r Luke xii. 42, 43
1 Pet. iv. 9, 10
Tit. i. 7

147. ASSOCIATION is not limited to ^{Social duties.} church matters. The Christian, as a member of the nation and community, has his duties to the commonwealth. Not only by his own per-

sonal example and influence of well-doing, but by co-operation with others, should he seek the welfare of the city.^a

^a Jer. xxix. 7

148. The great sin of our land and times brings out prominently the duty of CHRISTIAN CITIZENSHIP. We ought to be as

^b 2 Tim. ii. 21, 22, 25
^c 2 Th. ii. 17

ready to join in "every good work,"^b as to pray for it. Any two agreeing to *ask* God for a thing^c implies their readiness to associate in *working* for it.^d The Lord has honoured men by

^c Matt. xviii. 19, 20

^d Ecc. iv. 9—12

^e Jud. v. 23

^f 2 Cor. vi. 1

calling on them to help Him,^e and to work with Him.^f A selfish, idle Christian is a contradiction. A follower of Christ must be a missionary, willing to do good and to communicate.^g *The greatest enemy* of physical, social, and spiritual good *is intoxicating liquor*. Consequently every Christian must needs be

^g Heb. xiii. 16
^h 1 Tim. vi. 18, 19

^h Eph. v. 18

ⁱ 1 Tim. iii. 3

^j Tit. i. 7

^k 1 Pet. iv. 3

^l Num. vi. 2, 3

^m Lev. x. 9—11

ⁿ 1 Pet. ii. 9, 11

^o Luke xxii. 18

^p Tit. ii. 7

^q Acts xx. 18

^r 1 Cor. viii. 13

^s Rom. xiv. 17—21

^t Rom. xvi. 21

^u Phil. iv. 3

Firstly, a total abstainer himself,^h after the priestly pattern,ⁱ and to qualify for the kingly priesthood.^j

Secondly, a pattern to,^k and teacher of others, and a companion of those fighting the evil foe, a yoke-fellow with God's labourers.^l

149. The ramifications of the evil being so great, the Christian may find many fields in which he can have choice of work—the Temperance Societies, Bands of Hope and Mercy, Good Templary and kindred Associations, Orphanages, Magdalene and other Rescues, Workhouse and Prison Missions, Ragged Schools, Hospitals, etc. In some sphere he must work if he will have his pay.

Fields of Labour.

150. The Christian life is a school, where the pupils prepare for governing the people righteously,^m by learning the grand lesson of self-government. Who rules others must

The School of Christ.

^v 2 Sam. xxiii. 3

- have learned to have his own spirit in subjection.^a Who would command must have learned to obey.^b The kings of the future age will be patterns of the holiness which God requires,^c even as Christ is now our pattern.^d To qualify for which, they must in this life have studied and practised their lessons of *patience*,^e *perseverance*,^f and *self-denial*.^g
151. HOLINESS is thus shewn to be ^{Holy to the Lord} inseparable from Justification. It may be regarded as its central *object*. A believer is justified that he may be holy,^h as without holiness no man can see the Lord.ⁱ The term is expressive of *condition*—clean, pure, spotless—fit for the Lord's use and presence.^j Such fitness is demanded by the nature of Jehovah's own radiant holiness,^k and of all things pertaining to Him.^l His surroundings being so pure, everything for Him must be separated, sanctified, not commonised.^m
152. As believers are to be for God ^{Physical and mental purity.} and with God, they must be holy ones in body, soul, and spirit. The law of man's constitution so links the physical and mental as to make them one. Hence what a man eats and drinks determines how he acts and thinks.ⁿ Gross feeding tends to animalism, lust, and idolatry.^o It also greatly ministers to drunkenness, by exciting the unholy thirst. Gluttony is not so much over-eating as unrighteous eating;^p *i.e.*, eating unclean meats,^q and thereby inflaming the blood and nerves. And its corresponding vice, drunkenness,^r is not over-drinking, but the drinking^s (in small or much quantity) of any liquid containing the brain and nerve poison,^t alcohol.
- ^a Prov. xvi. 32
- ^b 1 Sam. xv. 22, 23
- ^c 1 Pet. ii. 13
Matt. v. 16
- ^d 1 Pet. ii. 21
- ^e Jas. i. 3, 4; v. 7, 8
Heb. x. 36; xli. 1
- ^f Matt. x. 22
Acts xlv. 23
Gal. vi. 9
Col. i. 23
Heb. iii. 6, 14
Rev. ii. 7, 11, 13,
17, 26;
iii. 5, 10—12, 21
- ^g Matt. xix. 21, 27, 28
Mark x. 29, 30
1 Cor. viii. 9, 13;
ix. 27
Gal. v. 24
1 Pet. ii. 11
- ^h 2 Cor. vii. 1
- ⁱ Heb. xii. 14
Matt. v. 8
- ^j 2 Tim. ii. 21, 23
- ^k Ex. xv. 11
Ps. xxix. 2; xxx. 4
- ^l Ps. xvii. 8;
xlviii. 1
Isa. lxiii. 15
- ^m Ps. xciii. 5
Ex. xxviii. 36
Zech. xiv. 20, 21
Jer. ii. 3
- ⁿ Hos. iv. 11
- ^o Ex. xxxii. 6
1 Cor. x. 6, 7
Num. xi. 4—6,
18—20
- ^p Deut. xxi. 20
Prov. xxiii. 20, 21
- ^q Deut. xiv. 2—21
- ^r Isa. v. 11, 22—24
Matt. xxiv. 49
Luke xxi. 34
- ^s Deut. xxix. 19
Hab. ii. 15
- ^t Prov. xxiii. 34, 35;
xxxi. 5
Isa. xxviii. 7
Eph. v. 18

- a Gen. vii. 2
- b Lev. xi.
Ex. xxii. 31
- c Isa. lxvi. 3, 17
- d Rom. xiv. 2, 6, 14
Gal. ii. 4, 12
Col. ii. 14, 16
Matt. xv. 1-20
- e 1 Cor. x. 31, 32
Rom. xiv. 21
Acts xv. 20, 29
- f Rom. xii. 1
1 Cor. vi. 20
- g Lev. xvii. 10-14;
xix. 26
Deut. xii. 23-28
- h 1 Pet. ii. 11
- i 1 Cor. x. 6-8
Jer. v. 7-9
- j 1 Cor. iii. 17; vi.
13, 19
1 Thes. iv. 3-8
- k 2 Cor. vii. 1
Ez. xxxvi. 25, 26
- l Luke i. 75
- m Lev. xix. 2
1 Pet. i. 14-16
2 Pet. i. 4
Heb. xii. 10
Eph. i. 4, 5
- n Rom. vi. 18-22
Eph. iv. 24
Heb. xii. 10, 11
- o 1 Tim. i. 5, 9
- p 1 John iii. 5; i. 9
Heb. ix. 13-15
- q Tit. ii. 12-14
- r 1 John iii. 3, 24
- s 1 John iii. 6, 9;
v. 18
- t Col. i. 22
1 Cor. i. 8
Jude 24
- u 2 Pet. i. 3-11
Heb. xiii. 21

153. Holiness, therefore, begins with ^{True} healthiness, the body. The Law taught the Israelites to recognise the naturally^a clean and unclean *foods*,^b by the use of, or abstinence from, which they would be holy; *i.e.*, healthy in body and mind.

No change having taken place in the ^{The conditions} unchanged. human and animal constitution, the same foods are still unfit and abominable, and therefore condemnable.^c The Apostle of the Gentiles, whilst delivering his converts from Judaic additions to the divine laws,^d never teaches unholy eating and drinking.^e In urging saints to present their "bodies a living sacrifice,"^f Paul never contemplated their offering of blood-eating,^g scrofulous (*i.e.*, swine-infected), drink-sodden tissue, as "holy, acceptable to God."

Our foods cause our passions, so that ^{Pure eating.} it is needful to abstain from any of these which war against the soul.^h Lest neglecting, we exciteⁱ fornication, lust, or like sinful animalism, and defile the temple of God, *i.e.*, our bodies.^j

It is noteworthy that God's word ^{The imitation} of God. recognises not the theological distinction of moral and physical holiness. Filthiness of flesh and spirit go together;^k therefore holiness of both are needed in the service^l and the imitation of Jehovah.^m

154. Holiness follows on Righteous- ^{Cause of} holiness. ness as effect on cause.ⁿ Therefore to get at holiness we must first become righteous.^o And, as we have seen (Sec. 119), for this we are indebted to the power of Christ. By cleansing us from sins past,^p starting us afresh in paths of righteousness,^q and guiding and helping us in the new walk,^r He makes us holy men and women,^s blameless before God,^t fit for the work of the kingdom.^u

For this result He uses means. ^{Christ's means of holiness.}
 Saints are sinners cleansed,^a by
 the blood of the Christ,^b
 belief of the word of truth,^c
 washing in baptism,^d
 the renewing power of the Holy Spirit,^e
 discipline and fiery trial.^f

155. SANCTIFICATION is so intimately ^{The setting apart.}
 woven in with holiness as to be almost the same
 in meaning. It is the *condition of being set*
apart, separated, for God's service;^g therefore a
 position requiring great purity of flesh and
 spirit.^h

It also denotes a high ranking in ^{High rank.}
 God's nobility.ⁱ The men and women set apart
 for God, through their belief of His truth, are
 sanctified persons, otherwise saints—called of
 God.^j They are God's elect, made such by
 the Spirit setting them apart in the affinity of
 their faith with the truth.^k Election is thus a
 coöperative work of God's will and man's will.^l
 Its token and evidence are, clean hands and a
 pure heart.^m And it is a needful qualification
 for the inheritance of the kingdom.ⁿ

Need I add that in this, as in all other good,
 Jesus Christ is the channel of our sanctification?^o

156. To return to details. One ^{True religion.}
 of the chiefest elements of well-doing pertaining
 to the Christian life, and essential to God-
 pleasing, is the practice of PURE RELIGION.^p
 Religion is the *binding again* of a broken con-
 nection. Unrighteousness causing the separa-
 tion betwixt God and man, it follows that righ-
 teousness will be the re-uniting band.^q James
 summarises this religion into two heads or

- a 1 Cor. vi. 11
 b Rev. vii. 14
 c 1 Pet. i. 21—23
 Jas. i. 18, 21
 Acts xv. 9; xxvi. 18
 John xvii. 17, 19
 Ps. cxix. 9
 d Eph. v. 26, 27
 Heb. x. 22
 e Tit. iii. 5
 2 Thes. ii. 13
 f 1 Pet. i. 7
 John xv. 2, 3
 Mal. iii. 2, 3, 4
 Isa. iv. 3, 4; vi. 6, 7
 g Ex. xxxiii. 16;
 xxxi. 13, 14
 Jude i.
 h Lev. xx. 7, 8
 Ex. xix. 10, 14, 15
 1 Thes. iv. 3, 4, 7, 8
 i 2 Cor. vi. 16—18
 2 Pet. i. 3, 4; ii. 9
 j Jude 1
 1 Cor. i. 2
 k 2 Thes. ii. 13
 1 Pet. i. 2, 22
 1 Cor. vi. 11
 l 2 Cor. vi. 16, 17
 Rev. xxii. 17
 m Ps. xxvi. 4, 6
 n Acts xx. 32
 o 1 Cor. i. 30; vi. 11
 Heb. ii. 11; x. 10,
 14; xiii. 12, 21

p James i. 22, 25—27

q Isa. lix. 2, 12, 13,
 17; xxxiii. 14—17

- a** James i. 27 proofs ; *i.e.*, charity and purity.^a The affirmed possession of faith in God and His promises must be shown by works^b of love,^c courtesy,^d compassion,^e self-denial,^f impartiality,^g and every other virtue.^h As easily could we allow the pretensions to scholarship of a man unable to speak correctly his own language, as accept the claim to be a servant of Christ by one who hated and slandered his brother,ⁱ was discourteous, lewd, vile, untruthful, or such like common vices.^j
- b** James ii. 14, 17—26
Rom. xii, xiii.
- c** 1 Pet. iv. 8
1 Tim. i. 5
- d** 1 Pet. iii. 8
- e** Isa. lviii. 6, 7, 8
James ii. 15, 16
- f** 1 Pet. iii. 9—11
- g** James ii. 1—9
- h** James i. 21
1 John v. 18
1 Pet. ii. 11, 12; iv. 10
Phil. iv. 8, 9
- i** James i. 26; iii. 9;
iv. 11
- j** James iii. 15, 16
iv. 4
- k** James ii. 21, 26
- l** James iii. 17, 18
1 Tim. iv. 8, 9
Titus ii. 7, 10—12;
iii. 8, 14
- m** Phil. ii. 12—15
1 Pet. i. 14—17
2 Pet. i. 3, 4
- n** Eph. iv. 17—24
- o** 2 John 9
- p** 1 Tim. i. 9—11
Titus i. 8, 9;
ii. 1—10
- q** Eph. ii. 10
2 Pet. i. 3, 4
- r** 2 Pet. i. 2
John xvii. 3
1 John ii. 3, 4, 29
- s** Titus ii. 1—10
- t** 2 Cor. v. 17
157. In fact, it may be held as an ^{Manifested} axiom of salvation that no man can be justified ^{godliness.} by faith alone ;^k *i.e.*, in the usual sense of head knowledge of certain doctrines.
- GOOD WORKS are Godliness in manifestation.^l Godlikeness is the outcome of Godwardness.^m So if the holy thing is in the heart it will shew itself in the conduct.ⁿ This is the essence of the whole scripture teaching : it is the doctrine of Christ.^o We cannot open a page of the epistles without finding this, so that we are without excuse if we neglect this sound teaching.^p It is the very *object* of Christian life : we are "*created in Christ Jesus to good works.*"^q The *knowledge of God* and of Christ consist in this,^r so we earnestly maintain this sound doctrine ; *i.e.*, teaching or learning.^s (See 175.)
158. The preceding arguments will ^{Conversion a} have shewn that Justification is a ^{life-work.} life-work. Instant salvation, in the popular sense, is not a Bible doctrine. No one will deny that there must needs be a time, more or less marked according to individual characteristics, when the new birth of the inner man begins.^t But this is different to the usual idea of CONVERSION as a

full-grown thing or act. This is scripturally represented as a process, and if understood in the sense of *a turning round*,^a may take place oftener than once, or may even need to begin in believers.^b Thus Peter had to be converted after his election to apostleship.^c

^a Isa. vi. 10; i. 27, 29
Ps. li. 13

^b Matt. xviii. 3
James v. 19, 20

^c Luke xxii. 32

159. In like manner, other assumed beginnings of salvation are really *results* of justification. Thus

^d Ps. xxxii. 5
1 John i. 9

^e Josh. xxiv. 19, 20
Jer. xviii. 11, 12,
20, 23

^f Luke vii. 47, 48, 50
Ps. li. 1, 2, 3
Jer. xxxvi. 3

^g Matt. vi. 12, 14, 15
Col. iii. 13
Eph. iv. 32

^h Ps. cxxx. 3; cxliii.
2
Acts xvii. 30

ⁱ Matt. xviii. 21—33

^j Matt. xii. 31
Mark ii. 29

^k Matt. xviii. 34, 35;
v. 15

^l Acts iii. 19
Lov. xxv.

^m Jer. xxxi. 34
Dan. ix. 9
Isa. xxxiv. 24
Num. xiv. 20, 21

ⁿ Matt. xii. 32
Rev. xiv. 6, 7
Ps. cxxx. 3, 4, 7, 8

^o Rom. v. 1
Phil. iv. 7

FORGIVENESS is not granted once Pardon. for all. Each separate offence is freely pardoned when repented of:^d sins are not forgiven till confessed and forsaken;^e but when so repented of they are virtually washed out.^f This action on God's part has, however, its conditions attached. We must forgive those who sin against us, as fully and freely as we desire to be forgiven.^g Every iniquity of ours is not recorded against us,^h so that we are not to be over-righteous in our exactions from others.ⁱ Every booked sin (except that against the Holy Spirit^j) is forgiven when forsaken; but with this seeming reservation—that an unforgiving spirit on our part inks in again the erased debt.^k It follows, as man is an erring being, that there is no actual sinlessness, no clean sheet, till the life's account is closed, and final pardon is received in the Great Day of At-one-ment.^l The Day of Judgment will apparently be the Day of Forgiveness,^m as it will be also that of Justification. The golden light of the everlasting gospel shews that God has in store forgiveness in the life to come.ⁿ

160. As forgiveness destroys enmity Peace.
and strife, so it causes
PEACE WITH GOD^o—

- a Rom. viii. 6, 7
John xiv. 26, 27;
xvii. 17, 21, 23
- b Col. iii. 15
1 John iii. 18—22
- c Acts iii. 26
Ps. lxxix. 9
Isa. lvii. 15—19
- d Isa. lix. 8, 9
Ps. xi. 7
- e Isa. lix. 2
Ps. lxxx. 3; lxxxix.
14—16
- f 2 Cor. iv. 6
- a harmonious spirit-communion.^a It is not an emotion only, but exhibits itself as a life-giving power toward others.^b God's peace is like His light, warming and vitalising. His kindness causes Him to bless men in turning them away from iniquity,^c because this is so painful in its effects; and especially baneful in obstructing the light of His countenance from shining upon them.^d The rays of the Sun of righteousness piercing this sin-made cloud^e shed joy into the heart.^f

161. REGENERATION.

The new
birth.

- g John iii. 5
1 Pet. iii. 21
Eph. v. 26
- h John vi. 63
Ez. xxxvi. 27
- i Titus iii. 3—7
Rom. viii. 10, 14
- j John iii. 3
1 John iii. 2
- k James i. 18
1 Pet. i. 23
John i. 12, 13
1 John v. 4—6
- l Heb. v. 13, 14
- m Rom. i. 4
John iii. 6, 8
- n Ez. xi. 19, 20;
xxxvi. 26, 27
- o 2 Cor. v. 17
Gal. vi. 15
- p John iii. 8
- q Eph. iv. 22—24
- r Rom. viii. 29
Col. iii. 9, 10
- Entrance into the kingdom is contingent on being born again of water and of Spirit.^g Baptism is the visible proof that the inceptive influence of the Holy Spirit^h has operated upon the mind, and begun to reform the character.ⁱ It may be viewed as the birth of the infant new creature,^j previously begotten by faith and hope;^k which new-child-nature must grow from its first birthday up to maturity in Christ.^l For true regeneration is really a reception of the Spirit of holiness,^m and so the getting of a new mind or dispositionⁿ—a mental and moral re-creation.^o There is in this a mystery: how that a second life may germinate and grow in our spirits; but it is not the less a truth. And the germ thus begun by the Holy Spirit^p will gradually supplant the previous character,^q and redevelop the divine likeness through Christ.^r

162. The result of this mental re-
newing in Christ Jesus is the certainty of a
bodily regeneration,^s or a second birth in

Physical
regeneration.

RESURRECTION.

For it is then that moral likeness is perfected

s Rom. viii. 11

by our becoming *actually* sons of God.^a RESURRECTION of the dead believers will take place at the second advent of Christ,^b and be the fruit of present spiritual life.^c

163. Till then our life is hid with Him.^d The believer's eternal life^e begins with his begetting by the Spirit.^f But, like life in a seed of corn, it is only latent. It must enter into the earth, *i.e.*, must die, before it can become active.^g So the germ of eternal life in the sons of God must undergo the analysis of death and the grave^h before it is manifested as the active condition of endless life.ⁱ

Resurrection, *i.e.*, a standing again, in itself has little value. The blessing, the *hope*,^j in it springs from the promised *afterward*, *i.e.*,

164. IMMORTALITY.

Deathlessness
yet future.

The bestowment of this is only promised to the righteous.^k It will therefore be both the proof of justification^l and the reward of righteousness.^m

The mistake of popular theology consists in assuming this *reward* to be the *present possession* of all men. And so, starting wrong, all the plan of salvation is by it transposed or perverted. That the current idea is a mistake will appear when we see that

those who are not in Christ have no life in them;ⁿ
 that God only hath immortality;^o
 that it is an object to be sought for;^p
 that eternal life is a gift of God;^q
 that resurrection at Christ's coming is a prize for the Christian race;^r
 that without a resurrection all *perish*;^s

^a 1 John iii. 1, 2
Rom. viii. 19, 23

^b 1 Thes. iv. 13-18
1 Cor. xv. 23
Phil. iii. 11
John v. 25; vi. 39, 40

^c Rom. viii. 13, 14
1 Cor. xv. 48

^d Col. iii. 3, 4

^e John v. 21; iv. 36

^f John vi. 63, 47, 53-57

^g 1 Cor. xv. 35-38, 42-44
John xii. 24, 25

^h 2 Tim. iv. 6, 8

ⁱ Heb. vii. 16
1 Cor. xv. 54

^j Acts xxvi. 6, 7
Ps. xvi. 9; xvii. 15

•

^k 1 John ii. 25, 17
John vi. 35, 40
Rev. xx. 5, 6

^l 1 John iii. 14, 15
Rom. v. 18

^m Mark viii. 35, 36
Rom. v. 21
John iv. 36; vi. 51

ⁿ John iii. 36; v. 40; vi. 53

^o 1 Tim. vi. 16; i. 17

^p Rom. ii. 7
John iv. 10

^q Rom. vi. 23
John iv. 10, 14

^r Phil. iii. 10, 11

1 Cor. xv. 17, 18

and many similar affirmations quite opposite to theological teachings.^a (Sec. 108).

^a Mark viii. 36, 37
John xi. 25, 26

165. To ensure unending life or im- Incorruption
a reward.
mortality, our physical frames must receive

^b 1 Cor. xv. 50, 53, 54

INCORRUPTIBILITY,
or the *quality* of non-decay.^b This is certainly the most fitting object of hope that could be discovered, seeing it is that which makes immortality worth having. To escape from pain, sorrow, disease, death, is the hope of righteousness.^c When our Lord appears we shall be made like Him—have bodies like His.^d How organised structures can be incorruptible may not be scientifically evident, but the *fact* has been demonstrated in Christ. Spirit-body, without any element of decay in it, has been shewn

^c Rev. xxi. 4
Job xix. 25—27
^d 1 John iii. 1, 2
1 Cor. xv. 48, 49
Matt. xxii. 30

to be real,^e tangible,^f and sustained by food.^g And the means of our future continued endless life is provided for: by eating of the Tree of Life we shall live for ever.^h

^e 1 John i. 1
Luko xxiv. 37—40
^f 1 John i. 1
John xx 20, 27
^g Luko xxiv. 41—43
Matt. xxvi. 29
^h Gen. iii. 22
Rev. ii. 7; xxii. 14, 2

166. The teaching concerning Justification I thus find to be, that

Summary of
teaching
concerning
Justification.

It is to render the subject of it blameless, or up to the standard of the kingly requirements.ⁱ

ⁱ 1 Cor. i. 7—9
2 Cor. v. 9, 10

Being *made* just, there is therefore no condemnation to those who continue just.^j

^j Rom. viii. 1

Justification is not a completed but a developing work, holiness being the total or end.^k

^k Rom. v. 16—21; vi. 19; viii. 30

It manifests itself in regeneration of the character, and it results in resurrection.^l

^l 2 Cor. iv. 16, 17

Death being the consequence of sin, may be regarded as the penal discharge for it. And taking effect upon the stained and spoilt physical frame, it leaves free scope for the recreative exercise of the Holy Spirit's power to form immortal bodies.^m

^m 2 Cor. iv. 17, 18; v. 1

TAUGHT BY THE SCRIPTURES.

167. I further find it taught that Acceptance:
its means.
- ACCEPTANCE
- a Rom. xiv. 17, 18
Gen. iv. 7
- b Acts x. 2, 4, 35
Prov. x. 32
1 Tim. ii. 1-4; v. 4
Heb. xii. 23
Job. xxxi. 6, 13, 14,
16-40
- c Eph. i. 4-6;
v. 8-10
Prov. 21. 3, 4
Micah vi. 5, 8
Rom. xii. 1, 2; xiv.
8, 18
- d 1 Pet. iii. 8-12
- e Luko vii. 47
- f Prov. x. 12; xvii. 9
1 Cor. xiii. 4-7
1 Pet. iv. 8
- with God^a is dependent upon personal good works — as almsgiving, prayers,^b when these result from faith and sincere love. Those accepted in Christ are so by reason of His causing in them the requisite character and works.^c Especially those works which come from *Love*, Love, the
Justifier. which, being the fulfilment of Law, is the great justifying *power*.^d In the estimate of Divine judgment its works are the best coin (Sec. 125). There is much forgiveness credited for much love.^e And if in men's estimation it is the chiefest covering for sins,^f it will be more so with Him who is essential Love.

168. The justifying influence of the Justified
by the
blood of
Christ.
blood of Jesus the Christ works by its exhibition of the love stronger than death,^g which acts on the conscience to win from sins. He came to save His people *from* their *sins*,^h as the means of freeing them from the effects of sins.ⁱ Love evokes imitation. Hence a following of the example of Christ is the in-growing means of being justified through Him. We are made partakers of His righteousness by the indwelling of His Spirit, and by "Christ being formed in us"; *i.e.*, His character in ours.^j This operation of the love-speaking, truth-teaching blood of the Christ will result in His being able to present us *holy, unblameable, and unreprouable* in the sight of God^k:—the fullest possible *Justification*.
- g John xiii. 1, 31
- h Matt. i. 21
- i Rom. v. 21
- j Gal. iv. 19
- k Col. i. 22
1 Thess. v. 23

The Things of the Kingdom of God.

KEY NOTE.—"The Kingdom of God is not eating and drinking, but righteousness, and peace, and joy in the Holy Spirit. . . . So then follow after *things* which make for peace, and *things* whereby we may build up one another."—Rom. xiv. 17, 19.

- | | | |
|--|--|-------------------------------------|
| <p>a Rom. ii. 6, 7</p> | <p>169. God renders eternal life to the righteous :^a</p> | <p>Purposes of
Life-giving.</p> |
| <p>b Psa. cxii. 6, 9
Matt. xix. 21; xxv.
31-36</p> | <p>1. As a reward for their goodness,^b self-</p> | |
| <p>c Matt. xix. 16, 21</p> | <p>denial,^c and efforts to please Him ;^d and</p> | |
| <p>d Isa. lvi. 4, 5
Col. i. 10, 12
1 John iii. 23, 28</p> | <p>2. Because the lessons they have learned in doing this, and the characters they have thereby become, are what His righteous kingdom requires.^e</p> | |
| <p>e 2 Pet. i. 3-7, 10, 11
Rev. xx. 6
Heb. xii. 28</p> | <p>Hence the "things concerning the kingdom of God" taught by the apostles^f are not political or physical details concerning it, but the things <i>giving</i> Life, the things which <i>constitute righteousness</i>.^g</p> | |
| <p>f Deut. vi. 24, 25</p> | | |
| <p>g 1 Cor. vi. 9, 10
Acts viii. 12</p> | | |

170. Development of character Classification
of character.
being the object of the entrance of sin into the world, a certain general classification necessarily follows ; *i.e.*, Righteous and Wicked, Just and Unjust, Holy and Profane, etc. The relationship of each person to these classes it will be the office of the Judge to decide.

From the nature or operation of the test is the New Covenant classification :—those who

a Rom. viii. 3—8, 12, are *fleshly*,^a or whose minds are controlled by
13
Gal. v. 19—21 the animal degrading propensities;^b and those
James iv. 1—5 who are *spiritual*,^c or whose minds have an
John iii. 6 upward bent,^d accomplishing and shewing the
b Rom. i. 21, 24 heavenly powers of the spirit. (Sec. 175.)
c Rom. viii. 4—6
1 Cor. ii. 14, 15
d John iii. 8, 21
Rom. xv. 24

e Ex. xix. 6

f Matt. xix. 16—19

g Acts viii. 12;
xxviii. 31
Rom. xiv. 17, 18

h Ex. xx.

i 1 Cor. viii. 4—6

j Isa. xliv. 15

k Deut. xxxii. 39, 10
11

l Psa. lxxxlii. 18;
cxxxv. 4, 5

m 2 Tim. iii. 2
James ii. 12—16

n 1 Cor. x. 6, 7, 20—22
Ez. viii. 8, 14

o Gen. i. 26, 28

p Isa. xlv. 9, 15—20

q Jer. x. 11—16
2 Cor. vi. 16

r Lev. xix. 2, 5, 8

s Psa. cxlviii. 13, 14

171. The First Covenant (Sec. 283) ^{The Law of the Kingdom.} had for its purpose the making of a kingdom of priests,—a Holy Nation.^o The Ten Commandments are the essence of the Law of the Lord.¹ Therefore they will be the Foundation of the Things of the Kingdom afterwards taught.^s A cursory analysis will shew their fitness to be regarded as Epitomised Righteousness.^h

I. LOYALTY TO JEHOVAH.—“Thou shalt have *no other gods before Me.*”¹ Being the King, He had claim to their first regard, and to be honoured as their Maker,^l Protector,^k Ruler.¹ Transgression of this first commandment usually takes a double form:—self-love,^m and honouring the devilⁿ by drunkenness and lust.

II. TRUE WORSHIP.—“Thou shalt not make to thee any graven image, or any likeness of things in the heavens above, or in the earth beneath, or in the waters under the earth; thou shalt not *bow down thyself to them, nor serve them.*” Man being lord of the creatures,^o to worship them is terribly degrading.^p On the other part, the worship of a Higher and Holier Being is elevating, because the mind copies the object worshipped.^q

III. COVENANT-KEEPING.—“Thou shalt not take the Name of Jehovah in vain; for Jehovah will not hold Him guiltless that taketh His Name in vain.” Taking the name implies VOWS, offerings,^r prayer, praise;^s these belong-

a Isa. lvi. 4-7
Prov. xviii. 10
Psa. cxi. 9, 10

b Acts ii. 38; viii.
12, 16; x. 48

c Lev. xviii. 21

d Ex. xxxi. 13-17
Deut. v. 14, 15
Isa. lvi. 3

e Ex. xx. 10, 11
Gen. ii. 1-3
Isa. lviii. 13, 14

f Eph. vi. 1-3
Col. iii. 20

g Gen. v. 1, 2
Isa. xlv. 9, 10

h Lev. xx. 9
Prov. xx. 20

i Psa. cxxviii. 3, 4

j Prov. xxiii. 22,
24-26
Mark vii. 10-12

k Matt. xix. 18

l Deut. xxx. 20

m Gen. ii. 7
Eccles. xii. 7
Ez. xviii. 4

n Matt. v. 21

o Matt. v. 27-30;
xix. 4-6

1 Thess. iv. 4-7
1 Cor. vii. 2, 3

p Eph. v. 28-33

q Job xxxi. 9-12
Heb. xiii. 4
Mal. ii. 14-16

r Lev. xix. 35, 36
Prov. xxi. 7; xxii.
22, 23
James v. 4

ing to the covenant relationship of taking the name upon them.^a (Believers in taking the name of Christ upon them in immersion^b enter into the New Covenant.) The penalty of apostasy is involved in a breach of this name-taking.^c

IV. USE OF TIME.—“Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God.” Incessant labour is an enemy to well-doing, either mental or physical; true diligence requiring rest days.^d And Jehovah has a right to a (seventh) portion of His people's time.^e

V. FILIAL DUTY.—“Honour thy father and thy mother, *that* thy days may be long in the land which thy God giveth thee.”^f The parental relation being the Fountain of life, is a likeness of God in creation,^g and is therefore sacred.^h The Family is the foundation of society;ⁱ and there can be no family institution without filial piety.^j

VI. VALUE OF LIFE.—“Thou shalt not kill” (murder).^k Life is God's property^l lent to men.^m So no one has a right to rob his brother man, or interfere with the use of God's gift.ⁿ

VII. SACREDNESS OF MARRIAGE.—“Thou shalt not commit adultery.” Physical and social purity depend on the holiness of sexual intercourse.^o Home happiness and heavenly love^p cannot exist without marital truth.^q

VIII. RIGHT OF PROPERTY.—“Thou shalt not steal.” Social well-being is so intimately connected with an individual's right to the results of his labour or gifts, that dishonesty in anything is strife-causing.^r Theft is therefore another name for war.

- a Prov. xii. 19
 b Psa. l. 19, 20
 c Prov. xxv. 18
 d Lev. xix. 16
 Prov. xxvi. 20, 23
 e Prov. xii. 17, 18
 Psa. lii. 2-5
 f Prov. xvi. 23
 g John viii. 44
 h Prov. xxi. 25, 26
 Eph. v. 3, 5
 Col. iii. 5, 6
 i Prov. xxviii. 16;
 xvii. 1
 j Prov. xxviii. 8
 k Micah ii. 1, 2
 Jer. vi. 13
 l Hab. ii. 9-11
 m Matt. vi. 24
 Luke xli. 15
 n Ecc. iv. 8; v. 10, 11
 Hab. i. 18
 o 1 Tim. vi. 6-8
 p 1 Cor. vi. 9, 10
 q 1 Cor. vi. 15-20
 r Prov. xxviii. 24
 Mark vii. 10-12
 s Matt. xli. 36-39
 Deut. vi. 4, 5
 t Matt. xxii. 40

IX. TRUTHFULNESS.—“Thou shalt not bear false witness against thy brother.” The liar,^a slanderer,^b scandal-monger,^c talebearer,^d perjurer,^e are evil nuisances, poisoning social peace,^f and spreading Satan’s mischief.^g

X. CONTENTMENT.—“Thou shalt not covet . . . anything which is thy neighbour’s.” Desire to get anything not earned^h engenders strife,ⁱ theft,^j litigation,^k bitterness,^l unthankfulness to God,^m idolatry of wealth,ⁿ and like evils. Whilst contentment with our own gifts from God is great gain.^o

172. Paul gives a classification of the characters who shall not inherit the kingdom of God; *i.e.*, who are unfit to enjoy “the things” thereof.^p The ten mentioned ^{Unfit for the kingdom.} answer nearly to each commandment:—Fornicators (iii.),^q Idolaters (ii.), Adulterers (vii.), Effeminate (iv.), Sodomites (vi.), Thieves (viii.), Covetous (x.), Drunkards (i.), Revilers (ix.), Extortioners (v.).^r

173. In the foregoing numbering of the Ten Commandments I have followed the usual practice. But our Lord teaches us^s that there are two others preceding ^{Twelve Commandments.} the Ten, so that these latter are really Nos. 3 to 12. The primary two are the supports^t and the frame of the ten, as well as of all the law and the prophets.

Jesus gives the order as,

First—“Thou shalt love the Lord thy God with all thine heart; and

Second—“Thou shalt love thy neighbour as thyself.”

When He afterward gave to His disciples “a

- a** John xiii. 34 new commandment,"^a we see that it was new in application, not in substance. The apostle's comment on this shews that he so regarded it, the new being the old re-stated.^b Love is the fulfilling of the law ;^c for love makes it easy for us to keep the commandments of God,^d and work no ill to our neighbour.
- b** 1 John ii. 7-9
c Rom. xiii. 8-10
Deut. x. 12, 13
d 1 John ii. 3-5
- e** Eph. v. 2
John xv. 8-10;
xvii. 23-25
f Rom. viii. 17, 38, 39
g 1 Cor. xiii. 13
h Psa. lxxix. 35, 36
Matt. xxv. 31-40
James ii. 5
i Matt. xxi. 43
j Jer. xxii. 3, 4
Isa. i. 16, 17, 26, 27
k Psa. xxxiv. 12-15
l Psa. li. 12; lxxvii. 4
m Psa. xxvi. 3; lxi. 7
n Psa. lxxxv. 10, 11
o Mal. iii. 16-19;
iv. 2
p Matt. xxi. 31, 32
q Mal. iv. 2, 4
r Matt. xxi. 41
2 Chron. xxviii. 9-15
s 1 Cor. ii. 6, 7
t John v. 17
u Neh. ix. 6, 13, 20
Ez. xx. 11
v Eph. ii. 12
Heb. xii. 28
w Psa. xix.
x Gal. iii. 21;
iv. 1-7
Jam. i. 18
Act. xx. 32
Rom. xv. 4
y Jam. i. 25
Deut. xvii. 19-20;
xxx. 14
Josh. i. 7, 8
Psa. xxxvii. 31
z Deut. xxxi. 11-13;
xxxii. 46
a Deut. vi. 25
b Ps. i. 2, 3
Mic. ii. 7
Jam. i. 25
c Luke xl. 28
d Deut. xxxii. 47
- A loving mind^e being the character Loving
kings. of those who will be joint-heirs with Christ of His kingdom,^f love will of necessity be the chief characteristic, the first^g "thing" of the kingdom of God.^h
174. The "things" of the kingdom Fruits of the
kingdom. is a phrase evidently equal to the "*fruits*" of the kingdom.ⁱ Righteousness,^j peace,^k joy,^l truth,^m mercyⁿ being the crop, the germs and blossoms must be exhibited now.^o The Jews failed in doing this,^p so were unfitted for the position of a kingdom of priests; but a nation will hereafter enjoy the blessings,^q because bringing forth the fruits.^r
- The kingdom is a wonderful ex- Kings and
People
trained by
Laws. hibition of the wisdom of God.^s The Plan of it is perfect, and is being perfectly worked out.^t God's Good Laws^u are the foundation of His stable Commonwealth.^v These being fixed, in creation and in revelation,^w the next work is the *training*^x of Governors in accordance with these Laws, so that they may get the *habit of practising* them.^y Thus trained, they will be able to educate their people^z into a ready obedience to the Principles of Righteousness;^a out of which come personal,^b social,^c and national Happiness.^d (Sec. 192.)
175. The following table exhibits Causes of
death and life
contrasted. the principal *things* in contrast:—

The Works of	The Works of
<p>^a Gal. v. 19-21; the <i>flesh</i>,^a which vi. 8 Rom. i. 29-31 Matt. xv. 19</p> <p>condemn man to <i>death</i> by causing mental and physi- cal corruption, are</p>	<p>the <i>Spirit</i>,^b which ^b Gal. v. 16-18, 22-25</p> <p>are antiseptic to the corruption of sin, and have a refining influence, are</p>
<p>^c Isa. xxviii. 7, 8 Drunkenness^o ^e Prov. xxiii. 2, 20, 21 Gluttony^o</p> <p>^g Prov. xxi. 4; xvi. 5, 18 PRIDE.^e</p> <p>ⁱ Prov. xvi. 25 Willfulness^l ^k Prov. xviii. 12 Highmindedness^k ^m Prov. xv. 32 Presumptuousness^m ^o Psa. x. 8 Prov. xxv. 14, 27 Boastfulness^o</p> <p>^q Jam. ii. 15, 16 2 Tim. iii. 2, 3 SELFISHNESS.^q</p> <p>^s Prov. xxx. 14 De i. xxvii. 19 Tyranny^s ^u Job xxiv. 2-4 Deu. xxvii. 18 Hardheartedness^u</p> <p>^w 1 Pet. iv. 8 1 Cor. x. 14, 20 IDOLATRY.^w</p> <p>^y Deu. xviii. 9-14 Witchcraft^y Necromancy^a</p> <p>^a Isa. viii. 19, 20</p> <p>^c Jam. ii. 7 Col. iii. 8 BLASPHEMY.^c</p> <p>^e Prov. xxiv. 9 Scorning^o ^g 2 Pet. iii. 8 Scoffing^g ⁱ Eph. v. 4 Jesting^l ^k Prov. x. 14 Tit. iii. 9 Foolish-talking^k</p> <p>^m Jer. x. ii. 27 Ez. xxiii. 38 SABBATH-BREAK- ING.^m</p> <p>^o 2 Th. iii. 10-12 Prov. vi. 10, 11 ^q Deut. xxvii. 16 Idleness^o Prov. xx. 20</p> <p>^s Dent. xxi. 18-21 IMPIETY.^q</p> <p>^u Mark vii. 10-12 Prov. xxviii. 24 Disobedience^a Robbery of parents^u</p> <p>^w 1 John iii. 15 Lev. xix. 17 HATRED.^w</p> <p>^y Mark vii. 21</p> <p>^a John xv. 20 24 Murder^y xvi. 2 Persecution^a ^c Prov. xxiv. 29 Deu. xxvii. 25 Implacability^c</p>	<p>are antiseptic to the corruption of sin, and have a refining influence, are</p> <p>Temperance^d Lawful eating^f</p> <p>HUMILITY.^h</p> <p>Submissiveness^j Lowliness^l Self-respectⁿ Loyalty^p</p> <p>LOVE.^r</p> <p>Loving-kindness^t Tenderheartedness^v</p> <p>ZEAL.^x</p> <p>Devoutness^z Perseverance^b</p> <p>WORSHIP.^d</p> <p>Teachableness^f Gravity^h Circumspection^j Sound speech^l</p> <p>SABBATH-KEEP- ING.ⁿ</p> <p>Industry^p</p> <p>PIETY.^r</p> <p>Obedience^t Filial love^v</p> <p>LOVE TO GOD.^x</p> <p>Goodness^z Faith^b Hospitality^d</p>
	<p>^d 1 Cor. ix. 25, 27 ^f Acts xv. 20 1 Pet. ii. 11 ^h Prov. xvi. 19 1 Pet. v. 5 ^j James iii. 1 Eph. v. 21 ^l Phil. ii. 3 Prov. xi. 2 ⁿ Gal. vi. 4 ^p Rom. xiii. 1-7 1 Pet. ii. 13-15 ^r Prov. x. 12 ^t Rom. xv. 2, 3 Prov. xvii. 9 ^v 2 Ki. xxii. 19 ^x Gal. iv. 18 Titus iii. 1 ^z Ecc. v. 4-6 Psa. l. 14 ^b 1 Cor. xv. 58 Gal. vi. 9 ^d 1 Tim. ii. 8 Ps. lxxv. 5 ^f John iii. 33 1 Th. ii. 13 ^h Tit. ii. 7 1 Tim. iii. 4 ^j Ex. xxiii. 13 Eph. v. 15, 16 ^l Tit. ii. 8 ⁿ Ps. lvi. 2, 6, 7; lviii. 13, 14 ^p Prov. xxi. 5; xxii. 29 ^r Prov. i. 8, 9 1 Tim. v. 4 Luko xix. 32 ^t Prov. v. 1, 2; vi. 2, 21 Col. iii. 20 ^v Prov. x. 1; xiii. 1 ^x Ps. v. 11 Dent. xi. 1 ^z Gal. vi. 2, 10 ^b Col. ii. 13 ^d 1 Pet. iv. 9 Heb. xiii. 2</p>

a Tit. iii. 3 Dent. xxvii. 24	MALICE.^a	MERCY.^b	b Col. iii. 12 1 Pet. iii. 8
c Zech. vii. 10	Malignity ^o	Tenderness ^d	d Eph. iv. 32; v. 2
e Prov. xiv. 29 Ps. lv. 8	Wrath ^e	Kindness ^f	f Lev. xix. 18, 34
g Prov. xiv. 17, 29 James i. 20	Anger ^g	Sympathy ^h	h Rom. xii. 13 Heb. xii. 12
i James iii. 16	Strife ⁱ	Generosity ^j	j 1 John iii, 17, 18 Isa. lviii. 7
k 1 Tim. iii. 3	Variance ^k	Peaceableness ^l	l 2 Tim. ii. 23, 23 Rom. xii. 18
m 1 Cor. iii. 3 Prov. xiv. 30	ENVY.^m	MEEKNESS.ⁿ	n Zeph. ii. 3
o Prov. xvi. 27; xviii. 6	Debate ^o	Courtesy ^p	p 1 Pet. iii. 8 Heb. xiii. 24
q 1 Cor. xi. 18, 19 2 Pet. ii. 1	Heresy ^q	Gentleness ^r	r 2 Tim. ii. 23, 24
s Rom. xiii. 2-4	Sedition ^s	Forbearance ^t	t Col. iii. 13
u Ps. ci. 5; 1. 19-21	Slander ^u	Patience ^v	v James i. 3, 4; v. 8
w Prov. xli. 18	Evil-speaking ^w	Harmlessness ^x	x Phil. ii. 15 Ps. xxxiv. 14
y Prov. xxvi. 22	Backbiting ^y	Longsuffering ^z	z Col. iii. 13
a Rom. i. 24	LUST.^a	PURITY.^b	b 1 Pet. ii. 11 Eph. iv. 29
c Prov. v. 4, 20	Adultery ^c	Chastity ^d	d 1 Cor. vi. 13-16 Matt. v. 23
e 2 Pet. ii. 14	Fornication ^e	Contineny ^f	f 1 Th. iv. 3-5
e Deut. xxvii. 20, 22, 23	Uncleanness ^e	Cleanheartedness ^h	h Ps. li. 10 Matt. xxiii. 25
g 1 Cor. vi. 18	Filthiness ^g	Abstinence ^j	j 1 Th. v. 23
g Eph. v. 3, 5	Lasciviousness ^k	Sobriety ^l	l Eph. v. 18
i Prov. xxx. 12	Revellings ^m	Home-love ⁿ	n Ecc. ix. 7-9
k Mark vii. 21, 22	Sodomy ^o	Self-restraint ^p	p Matt. xviii. 8, 9
l 1 Pet. iv. 3	Bestiality ^q	HONESTY.^t	t Rom. xiii. 7 1 Th. iv. 11, 12
m Deut. xxi. 20 Isa. lvi. 11, 12	THEFT.^s	Equity ^v	v Luke xvi. 10 Prov. xxviii. 21
o Dent. xxiii. 17 Lev. xviii. 23	Fraud ^u	Justice ^x	x Dent. xvi. 20 Matt. vii. 13
q Lev. xviii. 23 Deut. xxvii. 21	Oppression ^w	TRUTH.^s	s Eph. iv. 25; vi. 14
s Matt. xv. 19	DECEIT.^y	Guilelessness ^b	b Ps. xxxii. 2 Rev. xiv. 5
u Lev. xix. 13 Deut. xxvii. 17	Hypocrisy ^a	Sincerity ^d	d Eph. vi. 24 2 Cor. i. 19
w James v. 4	Lying ^c	Exactness ^f	f Ps. cxix. 106; xv. 4
y Ps. v. 6, 9 Prov. vi. 12, 13	Perjury ^e	Uprightness ^h	h Ps. xvii. 3
a Matt. xxiii. 21-26	Covenant-breaking ^g	CONTENTMENT.^j	j Prov. xiv. 14 1 Tim. vi. 6-8
c Prov. xiv. 25 1 Tim. i. 10	COVETOUSNESS.ⁱ	Prudence ^l	l Prov. xiv. 15 Lu. xiv. 28-30
e Ex. xxiii. 1 Prov. xiv. 5	War ^k		
g Hos. x. 4 2 Tim. iii. 3			
i Col. iii. 5			
k James iv. 1, 2			

176. It must, however, be remem- A Book of
Duty useful. bered that no spiritual character is of self-growth,^a or is naturally discerned.^b Each has to be cultivated, and measured, according to a given standard. God gave commandments to Israel *to fit them for the kingdom.*^c These condensed rules were amplified in the statutes, laws, judgments, which were *written out* in a *Book*^d for the use of the priests.^e Their teachings of duty and judicial decisions were to be according to this code.^f We find this Book of the Covenant,^g or Book of Duty, if we may so call it, in Ex. xxi., xxii., xxiii., afterward supplemented in Lev. xxvii., and commented on and expanded in Deuteronomy.

177. Believers in Christ being called The same
Book
for Christians. to the kingship and priesthood^h in advance of Israel, it is plain that we need a Law Book as much as Israel did. Our Lord and High Priest has not given us one, but enjoined us to keep the Lawⁱ of His God. He neither revoked it nor changed it in the least.^j As God's Lawyer, He magnified it and made it honourable.^k It follows that it is the Christian's duty to study, observe, and do all the statutes.^l

178. Students find it necessary to Proverbs
A book
for all Saints. use digests, compendiums, manuals, of the laws, arts, sciences, which they desire to learn. This need the Holy Spirit had foreseen and provided for. In the too-little-regarded Book of Proverbs we have a Compendium of Duty,^m a Saints' Companion,ⁿ a Believers' Manual.^o For these wise digests of divine laws are not mere "moral virtues and their contrary vices," but the

^a Eph. ii. 4, 5, 10
Jer. viii. 8, 9

^b 1 Cor. ii. 13, 14

^c Ex. xix. 5, 6
Hos. viii. 13

^d Ex. xxiv. 3, 4
^e Deut. xvii. 18

^f Lev. x. 11
Eze. xliv. 24
Mal. ii. 5-7

^g Ex. xxiv. 7

^h 1 Thess. ii. 12
Rev. i. 6; xx. 6

ⁱ Matt. v. 19

^j Matt. v. 17, 18
Luko xvi. 17

^k Isa. xlii. 21

^l Deut. xxvii. 23

^m Prov. i. 1-6
ⁿ Prov. vii. 1-4
^o Prov. viii.;
ix. 1-11

a Prov. viii. 15, 16;
xvi. 10-15

Ps. cxlv. 10-15

b Deut. xl. 18, 21

Ps. xxv. 8-10,
12-14

Mal. iv. 4

PRINCIPLES OF THE KINGDOM OF GOD.^a

The man or woman walking according to these will be qualified for that Kingdom,^b both now and when it is established.

The brief abstract of its chief sayings given in the Appendix will shew its value.

179. The Law given by God is to continue so long as the present heavens

The Law, the
Book of
Judgment.

and earth.^c Even after the millennial phase of the Kingdom it seems to be the standard used at the General Judgment.^d God's great Statute Book is eminently fitted to be such standard. For it is said by David to be now

c Matt. v. 18

Deut. vii. 9, 11, 12

Ps. cv. 8-10

d Rev. xx. 12

perfect, converting the soul,^e

sure, making wise the simple,^f

right, rejoicing the heart,^g

pure, enlightening the eyes,^h

clean, enduring (or giving duration) for ever,ⁱ

true, so righteous altogether.^j

A Book so extolled as in Psalms xix. and cxix. cannot be treated as an obsolete and discarded book.

e Jam. i. 25

Deut. xxx. 6

f Deut. iv. 6

2 Tim. iii. 14-17

g Ps. i. 2; xl. 8

Jor. xv. 16

h Ps. xcvi. 10-12;

cxix. 130

Prov. vi. 23

i 1 Tim. i. 5-11

Ez. xx. 11

j Rom. vii. 12, 14

Mic. ii. 7

John. xvii. 17

Acts. xx. 32

Concerning the Kingdom of God.

KEY NOTE.—“Thy Kingdom come, Thy will be done on earth as in heaven.”—Matt. vi. 10.

- ^a Gen. i. 26
Ps. viii. 6—8
180. Man was appointed by God to ^{Man God's viceroy.} be His deputy and rule over the creation.^a
- ^b Gen. ix. 2, 5
- But his sin produced an impediment to the right exercise of his governing powers^b; so this destined authority has not been fully made over to him.^c
- ^c Heb. ii. 8
- Therefore the appointment and installation waits till the ruler obtains character, talents, and nature, fitting him for the office.^d
- ^d Isa. xi. 1—9
Prov. xxix. 14
- This must consist in a moral and physical likeness to Jehovah, who Himself is the Great King over all the earth.^e
- ^e 2 Sam. xxii. 3, 4
181. From these premises we see ^{God's Kingdom His reason for redemption.} that the *idea* of a Divine Kingdom^f is the foundation of all restitution. In other words, this great object, and not merely the happiness of individuals amongst mankind, is the reason for the Lord's redeeming plan: His way of securing the greatest happiness to the greatest number.^g
- ^f Prov. xvi. 4
- ^g Ps. lxxii.
Isa. xlix. 6
182. Divine Government harmo- ^{A Divine aristocracy.} nises with the whole creation, in having proper phases and degrees. Hence the rule over the creation embraces also the essential feature of the lordship of the superior over the inferior man:^h or the making of an aristocracy, and a common people as subjects.
- ^h Gen. xxv. 23;
xxvii. 29

183. For wise purposes God has <sup>Human mis-
rule
permitted</sup> permitted experimental rule of sinful man over his fellow men,^a and consequent war arising from the clashing of interests among them. The objects served in this permissive dominion are:—
- ^a Gen. x. 9, 10
Dan. iv. 25, 26, 32
- By tyranny^b and war to teach men <sup>Object
of tyranny.</sup> that rulers should be first *trained*^c and fitted for the office by being made righteous and immortal. And that the right of appointment rested with Him^d as the only Being wise enough to discover or educate those who should be worthy of the station.^e
- ^b Prov. xxviii. 15,
16, 23
Ecc. v. 8
- ^c Prov. viii. 14—16;
xxi. 3—5
- ^d 2 Sam. vii. 8
1 Sam. viii. 5—22
- ^e Ps. cxliv. 10
1 Sam. xiii. 14
2 Sam. xxiii. 3, 4
- By good rulers to teach and benefit <sup>Benefit of
a magistracy.</sup> the nation.^f So that a true magistrate is to the people a monitor; *i.e.*, a scholar teaching others.^g
- ^f 2 Chron. xix. 5—7
1 Kings x. 9
Job. xxxix. 7—25
Ps. xvi. 13
- ^g 2 Chron. xix. 8—11
Dout. i. 16, 17
184. But as in this age the good are <sup>A Theocracy
needed.</sup> few, and the evil many, the experience of all nations is, that a Theocracy, or real Divine Government by the hands of His chosen men, is the only worthy form of government.^h
- ^h Isa. xxxii. 1—8
185. Since the creation God has <sup>The
preparation
for it.</sup> been working out the *divine idea* of a Kingdom, in two parallel courses:—
- I. The preparation of a *class* of persons worthy of being invested with the *kingship*.¹ (See 274.)
- II. The fitting of the *race* for experiencing the *Kingdom*.¹
- ⁱ Rom. ii. 7
1 Thess. i. 12
Prov. xxix. 4
- ^j Isa. lx. 21
Ps. cx. 3
186. His systematic operation has <sup>The elements
of the
Kingdom.</sup> been the choice, training, or establishment of those essential elements without which a kingdom cannot exist. These are a King, an Aristocracy, a Land, a Nation, a Metropolis, Laws, and a Religion.

- ^a Prov. xx. 8;
xxiv. 2, 8
- ^b Ps. ii. 6, 7, 13
Matt. xvi. 16
- ^c Heb. ii. 10; v. 9;
vii. 23 marg.
- ^d Heb. x. 12, 13
- ^e Matt. xix. 27, 28
Rev. ii. 26, 27;
xx. 4
Luke xii. 32;
xxii. 23, 30
Dan. vii. 18
Ps. cxlix. 4-9
- ^f Acts xv. 14
- ^g Rom. i. 6
1 Cor. i. 2
1 Thess. ii. 12
- ^h Heb. ii. 11, 12, 14
- ⁱ Acts. xiii. 23, 26,
46, 47; xv. 17
- ^j Zech. ii. 12
Isa. lvii. 13
- ^k Ex. xv. 14, 15, 17
Ps. lxxix. 35, 36
- ^l Mal. i. 11
Ps. ii. 8;
lxxii. 8-11, 17
lxxxii. 8;
cii. 15
- ^m Deut. viii. 7-10
Ez. xx. 6
- ⁿ Ps. lxxviii. 15, 16
- ^o Deut. viii. 9;
xi. 9-11
Lev. xxvi. 4, 5
Mal. iii. 10-12
- ^p Lev. xxv. 23
Ps. lxxxv. 1
- ^q Deut. xi. 12
- ^r Ez. xxviii. 13;
xxx. 16
- ^s Lev. xxvi.;
xxviii. 23
Deut. xxviii.
- ^t Isa. ix. 19;
xxiv. 1-13
- ^u Lam. v. 2, 8, 9, 18
- ^v Luke xxi. 23

187. The KING, upon whom depends ^{The King.} the character of the kingdom,^a must be pre-eminently qualified in personal attributes. And the Sovereign of the Universe has recognised this in having chosen and appointed for this office His own Son, the Christ.^b And He has perfected Him,^c so that the King is fully ready for the time of His kingship.^d (See 48, 61.)

188. The PRINCES,^e or *Aristocracy*, ^{The Lords.} are as yet only in process of development.^f These are the called saints,^g the holy Sons of God, constituted as such through their Elder Brother, Jesus Christ.^h They are men of all ages and all peoples, though principally of the stock of Israel.ⁱ

189. The HOLY LAND,^j or central ^{The Land.} state of the Empire, is that called Palestine.^k What Britain is to the British Empire, the land of Israel is to God's Kingdom over the whole globe.^l It is the most fitting for the purpose by reason of its *centrality* and its convenience of access from all parts of the earth. It excels, or will excel, all other lands in natural features,^m scenic sublimity,ⁿ and pre-eminent fertility.^o It is a land *dear* to its Creator; one which He reserved as *His special property*,^p and which He always keeps His eyes upon.^q It appears to be the very land of Eden,^r at the east of which the original Paradise stood.

In process of preparation for the kingdom of His Son it has been subjected to the fortunes of God's nation,^s and is at present desolated^t through the mal-government of the Turk.^u But now that the days of vengeance^v are drawing to a close, the promises of Edenic excellence and

- a** Isa. li. 8; lv. 12, 19
Ez. xxxvi. 35
Amos ix. 13-15
Joel iii. 18
- b** Ez. xx. 6
Mal. iii. 13
Isa. lx. 5-7
- c** Ex. vi. 37; xix. 5, 6
Deut. vii. 6-8
2 Sam. vii. 23, 24
Amos iii. 2
- d** Gen. xvii. 10, 10;
xviii. 19
- e** Gen. xviii. 10-13;
xxi. 12
Heb. xi. 11
- f** Rom. ix. 7, 8, 23
- g** Isa. x. 22, 23
Rom. ix. 23
- h** Mic. iv. 8
Isa. lx. 12
- i** Ex. xix. 6
Lev. xx. 24, 26
Deut. xxvi. 19;
xxviii. 9
Isa. lxii. 13
- j** Ps. lxxxvii. 2, 5, 7
Isa. lx.
- k** Ps. cxxii. 3, 5
Mic. iv. 2
Isa. xxiv. 23;
xxxiii. 20-22
- l** Joel iii. 17
Ez. xlvi. 7
Isa. lx. 13
- m** Ps. lxviii. 29
Isa. ii. 2, 3
Zech. xiv. 10, 20
- n** Luko xxi. 24
Mic. iii. 13
Lam. v. 14-21
- o** Ps. xlviii. 2
- p** Ps. xlviii. 2, 12, 13
Isa. liv. 11, 12;
lx. 13, 17
- q** Isa. lx. 5-7; lxi. 6
- r** Ps. xlv. 5; xlvi. 9
Isa. xxxiii. 20;
liv. 13, 14
- s** Isa. i. 25-27
Jer. xxxi. 11-14
- t** Isa. ii. 8
- u** Rom. xiii. 10;
xiv. 17
James ii. 8
Luke x. 25-28
- v** Ps. lxxxv. 9-13
- w** James ii. 12
Isa. lx. 17
Zech. viii. 16-23
- x** Mal. ii. 6, 7
- y** Heb. vi. 5
- fertility will soon be realised.^a Then will it be more than ever the glory of all lands.^b
190. The NATION elected to be the The Nation. ruling race of the empire, is Israel.^c God chose them in Abraham,^d and, by a kind of new creation in Isaac,^e begun a new race to be fitted for the high position.^f Bible history is the story of their training for this national and racial superiority. And a severe training it has been; but shortly it will be perfected,^g and they will be made the Messiah's first dominion^h—a people holy to the Lord.ⁱ
191. The METROPOLIS—civil and The City. ecclesiastical—will be Jerusalem.^j For at Zion will be the seat of the government,^k the palace of the King,^l and the world's Temple.^m At present this city is in humiliation and desolation.ⁿ But when Christ dwells in it, it will be the joy of the whole earth.^o As befits the abode of holy kings and people, it will be rebuilt in magnificent proportions and with the richest architectural splendours.^p It will also be the commercial centre of the nations;^q and for ever be undisturbed, peaceable^r—a happy home for the redeemed people.^s
192. The LAWS for all the world The Laws. will issue from Zion.^t They will be in keeping with the characteristics of the kingdom.^u And these being righteousness and peace, mercy and truth,^v the code of laws will secure this blessedness.^w Israel's priests were the expounders of Israel's law.^x In the coming age Christ's Laws will not only have wise interpreters, but be *illustrated by the lives* and fortified by the *supernatural powers* of the rulers^y; so that there

- a Isa. xi. 2-5;
xxxii. 1
- b Rom. vii. 12, 14
Deut. iv. 8
Neh. ix. 13, 14
Mal. iv. 4
- c Matt. v., vi., vii.
- d Mal. i. 11
Zech. xiv. 9
Ps. xlviii. 9, 10
- e Ps. lxxviii. 29;
xlv. 4
- f Isa. lvi. 7;
lxvi. 23
Ps. lxxv. 1, 2
- g Zeph. iii. 9, 13
- h Isa. ii. 3-5
- i Isa. ix. 6, 7
Ps. lxxii. 3, 7;
xlv. 9
- j 2 Chron. xlii. 8
- k Jos. xviii., xix.
- l 1 Sam. xiii. 14
1 Chron. xxix. 17
1 Kings xi. 4
- m 1 Kings vi., vii.,
viii.
- n 1 Kings xi. 13, 38
- o 1 Kings x. 11, 14,
17, 22, 23
- p 1 Ch. xxix. 11, 12
- q 1 Ch. xxix. 23
- r 2 Ch. xix. 6
1 Kings ix. 4-7
Jer. xxii. 3-5
Ez. xxii. 27
- s Ez. xxi. 25-27

can be neither mistake nor failure.^a The basis of the Zion *code* will evidently be the holy, just, and good law of Sinai.^b The elements of its enlargement are seen in many of the Psalms; the Proverbs contain almost every item of the royal statutes; and Christ's exposition supplies the very essence.^c (Sec. 171, 174.)

193. The DIVINE WORSHIP will be ^{The Religion.} one throughout all the earth.^d

To ensure this a Temple will be built at Jerusalem,^e to which all nations must regularly resort, as Israel did to the former one. With a House of prayer for all people^f will arise a pure language;^g and as the accompaniment of one worship will be the brotherhood of nations^h and universal peace.ⁱ

194. The Kingdom of God, exhibiting in specimen these future features, ^{Previous existence of the Kingdom.} *has been already in existence.*^j The Land was once possessed by the Nation:^k they had David, a monarch after God's own heart,^l for their king: the Lord was worshipped in His holy Temple,^m and Jerusalem bore the Name of the Lord,ⁿ being prosperous in commerce and in splendour.^o *The kingdom of Israel was the kingdom of God^p*—but constituted of mortal elements. Therefore it soon corrupted itself, and therefore it was put away. *The throne of David was the throne of the Lord;^q* but being filled with a mortal man, it was soon left to others who did *not rule for God,^r* so He overturned it.^s

195. But these will all be restored. ^{All will be restored.} The very things must be again, not some other things substituted. A kingdom in the hearts of

men, or one above the skies, would not be *the* Kingdom of God. As well could we imagine a city apart from houses or inhabitants. There can be no Kingdom of God without the restoration of the kingdom of Israel.^a Christ, as David's son, must sit on the throne of David,^b or the Lord cannot reign in Jerusalem.^c The city of David must be rebuilt, that the Lord may again put His Name there.^d

^a Jer. iil. 17, 18;
xxx., xxxi.,
xxxii. xxxiii.
Acts i. 6

^b Luke i. 32
2 Sam. vii.

^c Isa. ix. 7
Ps. lxxxix.;
cxxxii. 11

^d Jer. xxxiii. 15
Isa. xxiv. 23
Zech. ii. 10; viii. 3

^e Ps. xlviii. 1, 2, 8
Isa. xxxiii. 20-22

^f Rev. xx. 4, 6
Isa. lxxv. 22

^g Ez. xxxiv. 23, 24
Isa. xxxii. 1

^h Isa. xxxii. 3-6;
lxxv. 20

ⁱ Heb. iv. 9

^j Eph. iil. 11

^k 2 Cor. vi. 18
2 Pot. i. 4
Rev. xxi. 7

^l 2 Cor. vi. 16
Rev. xxi. 3
2 Pet. iil. 13
1 Cor. xv. 28

^m 2 Pet. iil. 18

ⁿ 1 Kings viii. 27, 29

^o 2 Pot. iil. 7
Ps. v. 4-6
Mal. iv. 1, 3
Rev. xx. 14, 15

196. And this state of things must exist as the Kingdom of God for at least the period commonly know as the Millennium.^o During this time resurrected Israelitish rulers^f will govern mortal subjects.^g On this account that age must be regarded as a transitional one. The presence of death, for either Israel or Gentiles, prevents us from accepting the Millennium as the Sabbath-rest promised to believers.^h

Millennium
an
intermediate
state.

197. The grand ultimate purpose in God's Plan of Salvationⁱ is—a glorious creation ruled and peopled by sons and daughters^j resembling Himself, and among whom He will dwell.^k All the past and future developments of the Kingdom are to bring about this result. Hence we find the horizon of prophecy filled with the glowing revelation of a

The grand
purpose.

198. NEW HEAVEN AND NEW EARTH.

The present material creation is, like the nature of its lord, too sin-defiled to be the *abode* of righteousness,^l the dwelling-place of its Source, the LORD GOD.^m Therefore, when the race of man has accomplished the full probation, all evil things will be destroyed out of it,ⁿ and

This earth
renewed.

- a 2 Pet. iii. 10, 12
 b Isa. lxxv. 17
 Rev. xxi. 1; xxii. 3
 Ps. cii. 25, 26
 c Rev. xxi. 1
 Isa. xxx. 26
 d Isa. lxxv. 17;
 lxxvi. 22
 2 Pet. iii. 13
 e Rev. xxi. 1
 f Rev. xxi. 2
 g Rev. xxi. 3, 11, 12;
 xxii. 3, 4, 14;
 iii. 12
 Phil. iii. 20
 h Rev. xxi. 24, 26
 i Heb. xi. 10, 16
 John xiv. 2, 3
 j Rev. xxi. 11, 23;
 xxii. 5
 k Rev. xxi. 12
 Isa. lxxvi. 22
 l Rev. xxi. 14, 19, 20
 iii. 12
 Luke. x. 20
 Mal. iii. 16, 17
 m Rev. xxi. 18, 21
 n Rev. xxi. 16, 17
 o Rev. xxi. 24—26
 Isa. lx. 1—3
 p Rev. xxi. 24, 26, 27;
 xxii. 3—5
 q Rev. xxi. 27;
 xxii. 15
 r Rev. xxii. 1, 2, 17
 s Rev. xxii. 2, 14
 t Heb. xi. 10
 u Rev. xxii. 14, 19
 Phil. iii. 20. marg.
 1 Pet. i. 4
- itself be purged with fire;^a which purification will also be made the basis of a change or recreation.^b The atmosphere, or heavens, will be renewed,^c and no longer be subject to storms or other evils. The earth itself will be made perfect,^d and there will be no more sea.^e Then the
199. NEW JERUSALEM will descend ^{The} Holy City. from heaven,^f to be the home of the Lord God, of His Son Christ Jesus, and of the saints.^g This is the grand *finale* of all revelation. The Holy City will be the fitting metropolis of a glorified earth and an immortalised race.^h It will be
- Built by God, and prepared by Christ;ⁱ
 Lighted by the glory of God and the Lamb;^j
 Have twelve gates of pearl in its jasper wall, bearing the names of the twelve tribes of Israel;^k
 Have twelve foundations set with precious stones, engraven with the names of the apostles and the saints;^l
 Have its streets and buildings of pure gold:^m
 Be 1,500 miles long, broad, and high.ⁿ
 The redeemed nations will walk in its light;^o
 Their kings bring glory and honour into it.^p
 It will be safe from all danger or contamination;^q
 Have the river of the water of life flowing through it;^r
 Have the tree of life growing in its street: whose fruit will sustain the life of the citizens, and whose leaves will benefit the nations.^s
- This City was the object of Abraham's hope,^t and should be the object of the Christian life.^u

Concerning the Gospel.

KEY NOTE—"When they believed Philip preaching *good tidings* concerning the Kingdom of God and the name of Jesus Christ, they were baptized."—Acts viii. 12.

200. Jesus and His apostles preached ^{The gospel of the Kingdom.} *the gospel of the kingdom*^a during the period of His ministry. And He commissioned them after His resurrection to proclaim it among all nations.^b As Paul forbids the idea of adverse or diverse preaching of the gospel,^c it follows that "the gospel of the Christ,"^d "the gospel of your salvation,"^e and like terms, are other forms of expression for "the gospel of the Kingdom."

^a Matt. iv. 23;
xiii. 19, 27
Mark i. 14, 15

^b Mark. xvi. 15, 16
Matt. xxiv. 14
Acts. viii. 12
Gal. ii. 2, 7
^c Gal. i. 6-9
^d Rom. xv. 29
^e Eph. i. 13

^f Col. i. 5
2 Thess. ii. 14.

201. "Gospel" is an Anglo-Saxon ^{Meaning and application.} word modernised, signifying *good-news, glad-tidings*. "Evangel" is a rendering of the Greek word. Scripturally, it is always used with the sense of, or in connection with the idea of, a good message of a promised salvation.^f And as all this will be fulfilled in the Kingdom of God, it follows that all the glad tidings will pertain to that era, either as to *what* the blessing is, or *how* it will be got.

^g Eph. i. 9, 10, 13

^h Heb. i. 1, 2
1 Pet. i. 10-12

ⁱ Gal. iii. 8

202. From the nature of the case, ^{Gospel a growing theme} it follows that the good news of God's purposed Plan of Redemption^g will grow plainer and more specific as it is prophetically developed.^h

203. The Gospel was first preached ^{The First Gospel.} to Abraham, not Adam.ⁱ It was in these wonderfully comprehensive words: "In thee

- a Gen. xii. 1-3
 b Gen. xii. 7
 c Gal iii. 16
 d Gen. xv. 8, 15
 Acts vii. 5
 Heb. xi. 8, 13
 e John viii. 56
 f Heb. xi. 10, 16
 g Rom. iv. 17, 18,
 7-9
 h Gen. xii. 1, 7;
 xiii. 14-17
 i Ex. iii. 8, 17
 j Ps. cxxxiii. 3
 k Heb. iv. 2, 6
 l 2 Sam. vii.
 m Isa. lv. 3
 Acts. xiii. 84
 n Acts xxvi. 6, 7
 o Matt. iii. 2
 p Matt. iv. 23; x. 7

shall *all nations of the earth be blessed.*"^a To this was shortly added an explanatory *how* or *means* *i.e.*, To thy Seed will I give this land,^b which seed is Christ.^c The extent of Abraham's gospel-hope we have no sure means of knowing, but that it embraced resurrection to eternal life,^d the Kingdom of Christ,^e the New Jerusalem,^f and universal blessedness,^g is plainly set forth.

204. This gospel blessedness was ^{Gospel of a Land.} united to a material inheritance of a promised land,^h as we have already seen (Sec. 189). This realism was the very marrow of the gospel preached to the Israelites in the wilderness.ⁱ And we cannot have *the gospel* if we separate the hope of it from its predicted place.^j The inheritance of the Land of Abraham is the gospel hope preached *alike to Israel and to us Gentiles.*^k

205. When God's nation had be- ^{Gospel of a King.} come settled as tenants of this Land, the good news was particularised with information about a King and a Kingdom.^l Hence, "the sure mercies of David"^m became the theme of many gospellers, *i.e.*, prophets, and was enlarged so as to become the national hope.ⁿ (Sec. 48.)

206. So when John came preaching ^{The Kingdom expected by the Jews.} that the kingdom was at hand,^o he appealed to a knowledge and faith common to himself and his hearers. And when Jesus and the seventy disciples repeated this message, it was the same with them.^p It also follows that the gospel of the kingdom preached by him and them would not consist of facts or details known by every Jew. We must therefore look on this proclamation as one concerning the means to attain this expected kingdom.

207. The glad-tidings of the Kingdom thus run together with "the things of the Kingdom."^a (Sec. 169.) And the gospel of Jesus Christ seems to be contained in the sermon on the mount. This was a preaching or discourse repeated in whole or part on different occasions,^b so that we may safely assume it to represent the substance of his message. And what the Ten Commandments are to Moses' law, the Seven Beatitudes are to the gospel of Christ. They are the text and essence.

The gospel
in the
Sermon on the
Mount.

^a Luko viii. 1; ix. 2
Acts viii. 12

^b Matt. v., vi., vii.
Luko vi. 17-40

208. Like the colour-rays composing light, the seven blessednesses seem to hold in themselves the beauties of the Kingdom. [The latter two of the nine beatitudes are applications of the rest.] The seven characters thus beatified may be manifested in parts, or whole, by those who believe this gospel. A slight analysis is all I can give here.

A rainbow
gospel.

^c Prov. xiii. 7

A.—The *poor in spirit*^c are, not the humble-minded as such, but the generous, *self-sacrificing*—the true heroes. The Master led his brethren in this spirit of poverty.^d Magnanimity, self-abnegation, open-handedness, are prominently *qualifications* for the Kingdom of Heaven^e

The poor in
spirit.

^d Phil. ii. 4-11
2 Cor. viii. 9, 1-5
Acts xx. 35

^e Job xxix. 11-16
Ps. xxxvii. 26;
cxii. 9
1 Cor. x. 33

B.—The *mourners* are, not sorrowers for bereavements, but rather those who grieve over wrong-doing—the true patriots and philanthropists.^f Such will be *comforted* by the equity of the Kingdom.^g

Those who
mourn.

^f Ezek. ix. 4
Lam. ii. 11
Jer. viii. 18-23;
ix. 1, 2

^g Ps. lxxxix. 14-16;
lxxii. 2-4, 12-14

^h Prov. xvi. 32;
xix. 11
Gal. vi. 4

C.—The *meek* are, not inactive-tempered persons, who care little how things go with themselves or others; but rather the *self-conquered*^h—such as the high-emotioned

The meek.

- a Num. xii. 3, 13;
xvi. 4, 5, 15
- b John ii. 17, 16;
viii. 49, 50
Heb. xii. 3
- c Zeph. ii. 3
Ps. xxxvii. 11;
xxi. 26-28
lxxvi. 8, 9
- d Heb. i. 9
Ps. xlv. 4, 7;
vii. 3, 8;
xv. 2-5;
xxvi. 1, 2
- e Isa. xxxiii. 15, 16
- f Prov. xi. 3, 5
Dan. xii. 3
- g John iv. 34
Prov. xxi. 3
Ps. xl. 6-10; xi. 7
- h John iv. 14;
vi. 51, 54
Rev. xxii. 14, 17
- i Ps. xxiv. 5;
xvii. 15
Isa. lviii. 8-12;
lx. 17, 21
- j Prov. xiv. 21, 31
Luke vi. 31-35;
x. 29-37
Gal. vi. 1-3
- k Ps. cxii. 4, 5
Prov. x. 12;
xvii. 9, 17
Gal. v. 13, 14
- l Matt. xxv. 31-40
- m Matt. v. 27-30
- n 1 Cor. vi. 11
Heb. x. 22
Ps. li. 2, 7, 10;
xxxii. 1, 2
- o 1 Thes. iv. 3-7
1 John v. 18
- p Isa. xxxiii. 17
Rev. vii. 15
- q James iii. 17, 18
Rom. xiv. 19-21
- r Col. iii. 12-15
- s 1 Cor. vi. 7
Matt. v. 19-41
- t Matt. v. 41, 45
Rom. v. 1, 8, 10
- u Rom. viii. 16, 17,
29, 32
- v Acts x. 35
- w Matt. xxiii. 37
- x Ps. cxxv. 1, 5
Luke xiv. 42
- y Luke ii. 10, 14
- z Matt. i. 38, 39
Acts ii. 23; iii. 15

Moses,^a or the Lord Jesus himself.^b Such shall *inherit the earth* in the peaceable reign of Messiah.^c

D.—Those who *crave after righteousness*^d are the truth-lovers,^e the wise-hearted^f: those whose “meat and drink is to *do* the will of the Father.”^g Their hunger and thirst will be satisfied with the Bread and Water of that Life^h of Righteousness.¹

E.—The *merciful* are recognizable ^{The merciful.} in the helpful, neighbourly, compassionate¹ those who *act* and *give* in love.^k As is meet, they will receive mercy from the Father of mercies, and from their Judge.¹

F.—The *pure in heart*^m are such as ^{The pure in heart.} have been purged from sin,ⁿ and are now able to keep under their passions and “sin no more.”^o As holy ones they shall see God in His holiness.^p

G.—The *peacemakers*^q are, not so ^{Peacemakers} much those who act as reconcilers in quarrels, *i.e.*, peace-menders, as those who practice forbearance and charity,^r and do not strive even for their own.^s Such shall be acknowledged as sons of Him who so loved the world as to reconcile it to Himself.^t Which sonship entitles to the kingship.^u

209. This “word of God,” this ^{Gospel of peace.} preaching of peace by the Lord of all,^v following John’s gospel of repentance, was not nationally received. Had they accepted the offer and obeyed it, the blessings of the kingdom then brought near would have been theirs.^w Peace would have been upon Israel.^x But the gospel sung by angels at Messiah’s birth^y had to be postponed in its application,

For they rejected and murdered God’s chosen King.^z

a Acts ii. 22—24, 36, 38; iii. 13—16; iv. 12; viii. 5, 12; xxviii. 31
 Rom. i. 1, 4, 10
b Acts iii. 13—26; ii. 25—36; x. 42, 43; xiii. 30—37; xxvi. 22, 23
 1 Cor. xv.
c Acts v. 20, 31, 32; x. 37; xiii. 26
d Acts xvii. 31; xx. 24, 25; xxvi. 18
e Rev. i. 18
 1 Cor. xv. 22, 26, 54, 55
f 2 Tim. i. 10; ii. 8

g Heb. vii. 16
h John i. 4
 1 John i. 1, 2

i Ps. cxxxiii. 8

j 1 Tim. iv. 10
 1 John iv. 14; ii. 2

k Col. i. 23
 Rom. xv. 8—13
 Acts xiii. 46, 47
l Matt. xxviii. 18—20

m Acts xv. 14
 Rom. ix. 30
n Rom. ix. 8; x. 12, 13
o 2 Tim. ii. 10
 2 Thes. ii. 13, 14
p Jude 8

210. After the resurrection of the ^{Gospel of Life.} Christ His apostles gave prominence to the things concerning His name.^a Which things have as their central truth, Jesus—“the Resurrection and the Life.”^b The glad tidings in their “word of this Life”^c was the assurance given, by the fact of Messiah’s resurrection, that all who become His should live again in His kingdom.^d Death and Hades were shewn to be no longer lords over the race.^e Christ had brought into daylight the life and incorruptibility dimly seen in previous gospelling.^f The way and means of inheriting the kingdom for ever had been demonstrated, by the King exhibiting the power of an endless life.^g The gospel of Christ shewed that *in Him was Life.*^h

211. The first gospel declared bless- ^{Preached to the Gentiles.} ing to all nations: which blessing is the all-important one of life.ⁱ In the necessity of God’s righteousness, after the perfecting of His Christ to be the Saviour of all men,^j it came to pass that the good news of this mighty grace was preached to those who should hereafter be thus saved.^k Hence Messiah’s commission to His apostles to go into all the world and disciple all nations.^l As pointed out elsewhere, the first object of Christ’s word is not an immediate salvation of some and damnation of others. The apostolic preaching, by voice and by writings, is to take out of the Gentiles a people for Christ’s name,^m to rank with the previously elect.ⁿ In other words, it is a calling out of characters for the kingship.^o

212. Being a common salvation^p for ^{Some preparatory teachings.} Jew and Gentile, it follows that the gospel to the uncircumcision will be essentially

- a Rom. iii. 30;
i. 16, 17
- b Eph. ii. 12
- c Acts xvii. 24—29
1 Cor. viii. 4—6
- d Acts xvii. 31
Rom. xv. 12
- e Acts xvii. 3, 7
Rom. i. 3
- f Acts xvii. 31
1 Thes. i. 9, 10
- g Heb. v. 13
- h Heb. vi. 1, 2
- i Heb. v. 13, 14;
vi. 1
- j James i. 15
Gen. iii. 17—19
Ez. xviii. 4—9,
20—23, 27, 28,
30—32
Col. i. 21, 22
- k Heb. xi. 1, 6, 8—10,
13—15, 33—40
- l Rom. i. 17;
iii. 21—26;
iv. 1—5
- m Matt. iii. 6, 11, 15
Acts viii. 12, 36—38
- n Matt. iii. 11
Acts ii. 2—4
- o Acts ii. 38, 39
- p Num. xxvii. 18, 19
Lev. viii. 33
Acts viii. 15—19;
xix. 5—7
- q Acts xiii. 2, 3; vi. 6
1 Tim. iv. 14; v. 22
- r Ex. xiii. 2
2 Thes. ii. 13, 14
Heb. x. 14
- s Ex. xxix. 1, 7, 34
Lev. xxi. 6—8
Col. i. 22
- t Luke iv. 40
Mark xvi. 18
Acts xxviii. 8
James v. 14, 15

the same as that preached to the circumcision,^a *i.e.*, the gospel of the kingdom. But as the Gentiles were ignorant of God's promised kingdom,^b Paul and his co-labourers worked into their testimony the First Principles of the doctrine of Christ, making both Jew and Gentile equal in this instruction. Their *primer lessons* contained the teachings that there was One God,^c the Creator of all; that He would rule the world in righteousness;^d that He had appointed His Son as King,^e and resurrected Him for that purpose.^f

213. The "First Principles of the ^{Gospel First Principles.} oracles of God,"^g embodied in the First Principles of the Doctrine of Christ,^h were the seven vowels of the Apostolic speech. They are the Foundations of the Science of Salvation,ⁱ with which the Gospel is concerned; agreeing with the seven demonstrations of the Kingdom contained in Christ's Beatitudes. (Sec. 208.) The writer to the Hebrews recites them as,

A. *Repentance* from dead works, *i.e.*, works causing death.^j (Sec. 135, 136.)

E. *Faith* toward God;^k this being the justifying agent.^l (Sec. 138.)

I. Teaching of *Baptisms*; *i.e.*,

Immersion in water,^m and

O. Immersion by the Holy Spirit.ⁿ

The baptism in water is the title to receive the Holy Spirit,^o which gives the powers of the world to come. (Sec. 141, 9.)

U. Laying on of hands, *i.e.*, *holiness* and *healing*. For by this action *consecration* was made,^p which is another term for setting apart,^q sanctifying,^r making holy to the Lord.^s It was also the prescribed form to give healing to the sick.^t

- W. Resurrection of the Dead—God's door of Life.^a (Sec. 162 to 165.)
- Y. Eternal Judgment, *i.e.*, the Judgment of the Age.^b "Judgment" means the same as "rule,"^c so that the phrase is a summary term for the purpose of the Kingdom.^d That will be *God's adjustment* of all things:^e a time always presented by Old Testament writers as most desirable.^f (Sec. 184.)
214. By such teaching both Jew and Gentile were brought into one faith and hope in Christ:^g the common faith of God's elect.^h The gospel of Jesus Christ thereby became a virtual lawⁱ to all related to it, because of its great principle of a personal attainment of eternal life,^j and the consequent obligations it brings.^k Thus the apostles speak of *obeying* the gospel,^l and it being preached for *obedience* of faith;^m of men *perverting* it by wrong-doing;ⁿ and enjoin that the disciples have their *conversation as becometh* the gospel.^o Paul's message taught the righteous use and object of law,^p and revealed^q God's purposed judgment.^r
215. The gospel of the grace of God, as first preached to Abraham and enlarged by the prophets, contained a mystery.^s It promised the blessing^t to all the nations, whilst the law seemed to restrict it to Israel.^u The Apostolic gospel solved this enigma in three parts:—
1. By establishing a common faith for Jew and Gentile,^v ensuring Life and the Kingdom through an uniform holiness.^w
 2. By an interim calling of fit and proper persons to the higher position, in Christ Jesus, of kings and priests,^x *i.e.*, by choosing out the church.^y
- ^a John v. 21, 25–29; xi. 23–27
Rom. viii. 11
- ^b Rom. ii. 16
Ps. lx. 7, 8, 16; cxlv. 7–13
Isa. ix. 7
- ^c Acts xvii. 31
Rev. xx. 4
- ^d John v. 22; xii. 31, 32
Matt. xii. 18–21
Ps. lxxii.
Isa. xxxii. 1, 16, 17
- ^e Acts iii. 21
2 Thes. i. 5, 6
- ^f Ps. lxxxix. 14–16; ci. 1
Isa. xxx. 18
- ^g Eph. iv. 3–6; ii. 13–20; iii. 6
- ^h Tit. i. 1, 4
- ⁱ Rom. iii. 27; ii. 16; vi. 16; viii. 2, 4
James i. 25
2 Cor. iv. 2–4
- ^j Rom. v. 21; vi. 22
- ^k Rom. viii. 12, 13; xiii. 8–10
- ^l Rom. x. 16, 8, 9
2 Thes. i. 8
1 Pet. iv. 17
- ^m Rom. xvi. 26; i. 5
- ⁿ Gal. i. 6–12
- ^o Phil. i. 27
- ^p 1 Tim. i. 9–11
- ^q Rom. i. 16–18
- ^r Rom. ii. 16
- ^s Eph. vi. 19; iii. 2, 3
- ^t Gal. iii. 8
Ps. cxxxiii. 3
- ^u Amos iii. 2
Acts xv. 1, 2
- ^v Rom. i. 16
Eph. ii. 14
- ^w Rom. ii. 6–10
Gal. iii. 26–29
Col. i. 26–28
- ^x Rom. viii. 23–30
Col. i. 5, 12, 13
Rev. v. 9, 10
- ^y Eph. ii. 18–22; iii. 9–11
Col. i. 18

a 1 Tim. ii. 3-7 3. By indicating that at a due time Christ should be testified as the Saviour of all the race.^a

The gospel thus proceeds upon the divine methodical progression, of which a sample is given in the order of resurrection salvation, *i.e.*,^b

b 1 Cor. xv. 23, 24, 23
Rev. v. 8-13

1. The Christ.
2. They who are Christ's.
3. The remainder, the main body.

c Eph. iii. 11 216. The Gospel Mystery, or Secret, ^{The Plan in the Gospel.} is part of a Divine Plan, or Eternal Purpose.^c

d Eph. i. 9-14 Paul states its object to be, in or through Christ,^d to gather together in one all things ; to give an inheritance ; to elect believers to His glory ; and the redemption of His own possession.

e Eph. iii. 8, 9 217. The mystery had also "fellow- ^{The fellowship of the mystery.} ship" or stewardship.^e This is the gist of the secret, solved by the gospel Paul preached.^f His "knowledge"^g of the secret is seen in his letter to the Romans.^h Quoting from the prophets,ⁱ he shews us that the puzzle was, not the *fact* of Gentiles being saved or blessed in Abraham, but *how* it should be brought about. Israel, as Abraham's seed, were to be the means of blessing.^j But they had apparently failed in their stewardship.^k How reconcile this with the unchangeable gifts and calling of their God?^l The light of Paul's gospel thrown back on the prophets harmonizes all.

f Eph. iii. 6
g Eph. iii. 3, 4
h Rom. xiv. 9, 11 ;
xv. 8-12
i Isa. xlv. 23
Ps. xviii. 49
Deut. xxxii. 43
Ps. cxvii. 1
Isa. ix. 6, 7 ; xi. 1
j Gen. xii. 3 ;
xviii. 18, 19 ;
xxii. 17, 18
k Ez. xxxvi. 19-23
l Rom. xi. 29

m Rom. xiv. 11
Isa. xlv. 15-25

218. Taking his first quotation,^m we can see,—A Divine Saviour working out unseen "the everlasting salvation of Israel," to realize the planned purpose of peopling the ^{Israel the World's Evangelists.}

earth. (Sec. 197.) Israel's ignorance prevented their understanding the open declarations of this working out of His good pleasure. The "seed of Jacob" should, however, "seek Him" and find Him.^a And then they shall preach or "tell" to the "ends of the earth" how He is "a Just God and a Saviour." To which He adds (as before to Abraham) His oath of promise,^b That to Him *every* knee shall bow, *every* tongue swear, *i.e.*, give universal worship. Their work thus completed, all the seed of Israel shall be justified.

^a Jer. xxix. 13—14
Zeph. ii. 3

^b Heb. vi. 13—18

^c Jer. xxxi. 35, 36
^d Hos. i. 6, 9

^e Isa. xlii. 7, 21
Deut. xxxii. 2, 3, 4
Ps. lxxviii. 11

^f Isa. xlvi. 8—11

^g Matt. xxi. 38—41

^h Matt. xxi. 5, 9, 15

ⁱ Matt. xxi. 42, 43
Isa. xxvii. 6; xlii. 6

^j Rom. xi. 1—5, 7

^k Jer. iii. 8
Micah v. 7
Hos. i. 9, 10

^l Isa. vi. 13; liv. 6—8
Jer. xxxi. 37

^m Rom. xi. 13; xv. 18

ⁿ 1 Pet. i. 23
Rom. ix. 4, 6—8

^o Rom. xi. 21, 22

^p Rom. xi. 16, 23—25

^q Rom. xi. 15
Ez. xxxvii. 1—14

^r Rom. xv. 18—24

^s Jer. iii. 12;
xxxi. 2, 7, 8

219. Paul's gospel-unveiling of the ^{God's} Witnesses mystery shewed another wonderful item of God's plan. Israel has never ceased from being a nation,^c though not always known by the name.^d Nor has their duty of witnessing for and glorifying God's name^e—*i.e.*, their stewardship—ever been remitted.^f When one of the Witnesses, Judah, defaulted^g against their King and His salvation,^h the gospelling—the fruit-bearing testimony—was given to Ephraim.ⁱ For Israel, though lost in name as a people, have had the remnant elect of grace.^j *Gentilized* for national sins,^k they have still been counted the living seed of righteousness.^l And as *the* Gentiles in chief, the Gospel of salvation was sown amongst them by *their* apostle,^m and being in right soil has produced seed.ⁿ When the gospel died out of Hellenic and Roman church branches,^o it remained in Teuton and Anglo-Saxon, as the good olive tree,^p to become ultimately "life from the dead."^q The geography of the gospelling of Paul,^r in the route and district of Israel's prophetic settlement,^s is a notable feature of God's Plan. (Sec. 237.)

220. If then our reading of the mystery of the gospel be correct, it amounts to this,—God so planned that it should be testified to all nations, knowing that lost Israel would accept and keep it, and thus still get their Messiah's blessing;^a through it instead of through their despised and lost covenant. No wonder that Paul should express such ecstatic appreciation of God's wonderful ways of giving His mercy, and keeping His promise to the fathers, and ensuring the continuity of His covenant.^b

a Rom. xi. 26—28

b Rom. xi. 32—36

221. This opening out of the gospel plan encourages a hope that in the yet future gospelling of Christ's New Covenant mediatorship,^c the clouds which now hang round our understanding of the salvation of the race, will be as fully dispelled as were those Jewish difficulties concerning the Gentiles becoming fellow-citizens.^d Then all the bigotry which now restricts salvation to our own sect will disappear, and even more fully than the early believers shall we rejoice that God hath granted to the Gentiles repentance unto life.

c 1 Tim. ii. 5, 6

d Acts x. 34, 35, 43;
xi. 16, 18

e Luke ii. 10, 11

f Rev. xiv. 6, 7

222. Twice has the gospel been revealed from heaven. For we conclude that Abraham first received his from thence. A second time it was preached at the nativity of the Messiah, whose birth was said to be "good tidings of great joy."^e And knowing what was involved in the Son of God becoming Saviour from sin and death, Life-giver, and King, we reply,—The angels' words were good tidings indeed. So when we read of a third angelic gospelling,^f we naturally conclude that

Lost Israel
the keepers of
the Gospel.

Difficulties
dispelled.

The everlast-
ing Gospel.

- it pertains to and completes the other two. It is evidently the "*due time*"^a everlasting gospel, or gospel of the ages, and is preached to every nation and people, even all destined to be blessed in Abraham and ransomed by Christ. Its terms agree with the elements of a racial salvation.
- a 1 Tim. ii. 4—6
- b Deut. v. 29
Ps. xxxiii. 18—20;
xix. 9
Prov. viii. 13;
xiv. 27
- c Ps. xxii. 25—31
Num. xiv. 21
- d Ps. vii. 8, 9
Dan. vii. 14, 22,
26, 27
Acts xvii. 31
- e 1 Tim. ii. 4
- f 1 John ii. 2
- g Rom. ii. 4
- "Fear God,"—ensuring life, wisdom, &c.^b
 "Give glory to Him." Divine worship is the means of universal peace.^c
 "The hour of His judgment is come,"—the time of His kingdom, the judgment so much desired by the saints.^d
- So we may safely assume that the everlasting gospel comprises those revelations, yet wanting, of *how* God will have *all* men to be saved and to come to a *knowledge of the truth*;^e *how* Christ is a ransom for *all*, the propitiation for the sins of the *whole world*.^f and *how* His goodness will lead them to repentance,^g as it has done us.
-

Concerning the Promises.

KEY NOTE—"They who have been called may receive the promise of the eternal inheritance."—Heb. ix. 15.

223. God having set forth *faith* as a saving principle, He necessarily gave certain plain *promises*, for the mind of men to grasp, and to lay as a foundation for a righteousness-making faith.^a

Faith needs promises as a foundation.

^a Gal. iii. 14
Tit. i. 1, 2

These are many in number, but form themselves into two classes:—

^b Gen. viii. 21, 22;
ix. 9-16
Isa. xlv. 18
Jer. xxxi. 35, 36

1. Perpetuity of the ordinances of creation, and therefore of the race of man.^b

^c Gen. xii. 2, 3, 7;
xiii. 14-17;
xv. 1, 5, 18-21;
xvii. 1-21;
xviii. 17-19;
xxii. 15-18
Acts vii. 3-5
Heb. xi. 8-16
Gen. xxvi. 3-5, 21;
xxvii. 29, 29;
xxviii. 3, 4, 13-15;
xxxv. 10-12

2. *The* promises to the fathers:° gosselling blessings to mankind by means of the Land and Nation of Israel. (Sec. 189, 190.)

^d Micah vii. 20
Ex. iii. 15, 16, 8;
vi. 3, 4, 8;
xv. 13-18
Deut. i. 8
Luko i. 72-75

224. These things being the basis of God's salvation,^d a belief of them was accounted as righteousness to Abraham,^e and his obedience to them made him the Friend of God.^f Being constituted by his faith the Father of the Faithful^g and Heir of the World,^h all those who would share in the blessings promised to him must *become his children*.ⁱ And Abraham's title to the inheritance of land and glory being one of faith, sonship to him is a spiritual one.^j Those are his children, whether Jew or Gentile, who have the same hope, and expect the same promised things which he did, and not a heaven above the skies. And they must enter into the family of faith through the rite of adoption, *i.e.*, by baptism into Abraham's One Seed.^k

Abraham's faith is ours.

^e Gen. xv. 5, 6
Rom. iv. 3, 9-22
James ii. 23, 24
Gal. iii. 6

^f James ii. 23
Isa. xli. 8

^g Rom. iv. 11, 16
Gal. iii. 18

^h Rom. iv. 13

ⁱ Rom. iv. 11, 12
Gal. iii. 9

^j Gal. iv. 23, 29;
iii. 14-22

^k Gal. iii. 27, 29

225. The Promises made to Abraham, Isaac, and Jacob contain all the elements of the Kingdom. (Sec. 186.) It follows therefore that the *things* to be *believed for salvation*^a embrace these promises as their principal. For they are the foundation of the hope of Life, and of the faith of God's elect,^b because the statements therein are of an *eternal inheritance* of the land,^c and the *blessing* of all nations.^d
- ^a Luke i. 72, 73, 77
1 Pet. i. 4, 5, 9, 10
- ^b Tit. i. 1, 2
2 Tim. i. 1
Gal. iii. 14
Heb. vi. 13—18
- ^c Gen. xiii. 15
Ps. cv. 8—12
- ^d Gen. xii. 8; xxii. 18
Acts iii. 25
Ps. cxxxiii. 8
- ^e Col. i. 5, 6, 8—18, 27
Eph. i. 3, 18; ii. 6, 7
- ^f Phil. iv. 8, 9, 20
- ^g 2 Cor. viii. 9
1 Sam. viii. 11—17
Ps. lxxii.
- ^h 1 Cor. x. 24, 28, 33
- ⁱ Gal. iii. 14
226. The very reality and materiality of the Promised Inheritance and Kingdom is the clue to its spirituality.^e Rightly discerned, it is the embodiment of every spiritual grace,^f devoid of every selfish or gross element. Looking unto Jesus, as the Monarch of that Kingdom, we cannot imagine him as using any of its riches for his own gratification.^g "Others' weal" is the essence of the kingship,^h even as highest individual enjoyment—moral, social, mental, physical—is the ideal of the national and racial condition when it is established. (Sec. 215.) *The best of all lands to inherit, the perfect life to enjoy with, the all-loving Sovereign to obey, the Father of spirits to worship;* these are the ideas conveyedⁱ in the Gospel to Abraham—"in thee and in thy Seed shall all nations be BLESSED."

The promises
give the
hope of Life.

The Spirit
in the
Promises.

Concerning the Prophecies.

KEY NOTE.—“The things which are revealed belong to us and to our children for ever, that we may do all the words of this Law.”—Deut. xxix. 29.

227. The Promises made to the fathers are as the trunk of the prophetic word, Christ being the root.^a The multitude of other promises in the Law and the Prophets stand related thereto as branches, leaves, and fruit. Promises the stem of prophecy.
- ^a 2 Cor. i. 20
Eph. i. 9—14
228. The prophets were the teachers appointed by God to declare His will.^b Their writings present a picture of the process of the Divine action in disciplining His nation; but more especially are they valuable as the testimony of what He is doing and will do among the children of men in bringing about their salvation. The prophets God's voice.
- ^b Ex. iv. 15, 16; vii. 1
Jer. xxiii. 28;
xxviii. 9; i. 5, 7, 9
Mal. iv. 5, 6
Deut. xviii. 15, 18—21
229. They were Israel's prophets, teaching to them their Law; because to this nation belonged the oracles of God.^c Therefore their testimonies relate to Israel,^d and not to the church, save as the church may be composed of Israel. Other nations have their fortunes told only as they affect, or are affected by, the well-being of God's elect race.^e Israel's property in them.
- ^c Rom. iii. 2
^d Isa. i. 1
Jer. vii. 25;
xxv. 3—6
- ^e Obad. 10
Jer. xxv. 18—29
230. The mission of Israel's election was to make known the LORD GOD as the One Lord,^f and to be the means of enlightening other nations with the knowledge of His name, so that they might worship the True God.^g This Israel's mission.
- ^f Isa. xlv. 4—23
John xvii. 3
1 Cor. viii. 6, 7
^g Isa. xliii. 10, 12, 21
Ez. xx. 9

- was in part accomplished during their former dwelling in the land, but still more so by their dispersion,^a which has sown them and their civilizing influence in all lands.^b But it will be in and by their signal ingathering to their own land that the Lord's name will be made known throughout the earth.^c
231. Hence prophetic history is a ^{The prophetic theme.} record of Israel's default, chastisements, captivities, and dispersion among all nations. It presents a magnificent picture of the Divine patience.^d The inspired messengers through a course of centuries warned, threatened, pleaded with the erring nation,^e keeping back the vengeance of the broken covenant for generations.^f But the nation would not learn righteousness, so at last the penalties were enforced.^g
232. For a proper understanding of ^{The divided nation.} the prophetic word, we have to remember that the nation was early divided into two kingdoms, *i.e.*, Israel, or the ten tribes, and Judah, or the Jews.^h Endless confusion has theologially arisen from a careless application of the latter term to the whole nation, whereas the Jews were only the remnant of the two tribes who returned from the Babylonian captivity.ⁱ Accuracy of understanding also requires us carefully to observe how the various prophets speak of the two nations under the various titles of "all Israel," or whole house of Israel,^j "Jacob,"^k "house of Isaac,"^l "Ephraim,"^m "Judah,"ⁿ and of their respective capital cities, "Jerusalem"^o and "Samaria."^p
233. The quarrel of the covenant^q ^{The captivity of Ephraim.} was first avenged on Ephraim,^r the earliest sinning kingdom. The captivity of the ten
- ^a Ez. xxxvi. 22, 23
^b Amos ix. 9
Hos. ii. 22, 23
^c Ez. xxxix. 6, 7
Ps. lxxvii. 1, 2
Isa. lii. 10
^d Num. xiv. 17—21
Ez. xx. 4—26
^e Jer. xxxv. 14, 15
^f Ps. lxxviii. 33
Ex. xxiv. 7, 12
^g Deut. xxviii. ;
xxx. 20
^h 1 Kings xii. 16—20
ⁱ Ezra iv. 1, 12; ii. 1
Neh. ix. 2
^j Eze. xxxvii. 16
^k Amos ix. 8
Micah iii. 1
Obad. 10
^l Amos ii. 16
^m Hosea iv. 17
Isa. vii. 17
Jer. xxxi. 9, 20
ⁿ Jer. xxx. 3, 4
Hosea i. 7
^o Joel iii. 6
Amos ii. 5
^p Isa. vii. 8
Hos. xiii. 16
^q Lev. xxvi. 25
^r Isa. vii. 8

a 2 Kings xv. 29;
n.c. 740

b 2 Kings xvii. 6-28;
n.c. 721

c 2 Kings xviii. 9-12

d Amos ix. 9
Jer. xxxi. 10
Deut. xxviii. 64
Zech. x. 9

e Jer. iii. 8; i. 15

f 2 Kings xxiv.
Jer. xxiv.

g 2 Kings xxv.
Ez. xxi. 19-22

h Ez. xxi. 25-27
Ps. lxxxix. 41

i Ps. lxxxix. 38, 39

j Ez. x. 18, 19

k Jer. xxv. 11, 12

l Ezra ii. 1, 64, 70

m Ezra ix. 8, 9

n Luke xxiii.
Matt. xxvii.
John xix.

o Matt. xxi. 38-43
John xi. 48-50
Luke xxi. 20, 21

p John vii. 35

q Deut. xxix. 22-23
Isa. xliii. 1-3, 10

r James i. 1

s Isa. xi. 12

tribes was in two parts,^a on two occasions,^b both by Assyrian invasions. The people were carried captive to Assyria, and located in Media and neighbouring places.^c From thence they appear afterward to have been driven, or emigrated, in fulfilment of the prediction that they should be *scattered*, as seed is sown, throughout all nations.^d

234. The kingdom of Judah had a ^{The captivity of Judah.} later captivity,^e in three divisions,^f by the Babylonian monarchy.^g This caused the overturning of the throne of David,^h and a suspension of the kingly covenant with his house,ⁱ after the Lord had removed His presence from the temple.^j This captivity lasted seventy years.^k At the end of the predicted time it had a partial reversal, in the return of a small number—42,337—to their own land.^l This restoration hardly is recognizable in prophecy, because, in the words of Ezra,^m it was but a grace for a little space, a little reviving IN the bondage. The nation never recovered its former power, being but a fief of some neighbouring empire. This interlude was closed by their being swept out of their land by the Roman armies, after the rejection and murder of their Messiah.ⁿ This later captivity (prophecied only in the New Testament^o) brought Palestinian Jews to the level of their unrestored, or Greek, brethren.^p So that the whole nation became God's "dispersed" witnesses,^q retaining their marked characteristics as the chastised and banished race.

235. The close of New Testament ^{The present position.} writings^r leaves both houses outside their fatherland, but in different conditions. The "dispersed of Judah"^s are scattered and divided

- a Lev. xxvi. 33
Ez. xii. 14, 15
- b Ez. xxxvii. 11, 12
- c John vii. 35
- d Gen. xlv. 5—8
- e Jer. xxxi. 7, 10
- f Jer. xxxi. 1
- g Jer. lli. 12, 18;
xxxi. 8, 10

amongst all nations,^a branded with opprobrium, hated, persecuted. The “outcasts of Israel” are nationally dead and buried,^b “in their graves,” historically lost, though perhaps known to the Jews in Christ’s day.^c But Ephraim seem destined to repeat the history of their father Joseph, and prosper in the strange land.^d The prophets foretell that Israel are to be found in (or as) the *chief of the nations*,^e when the time of their restoration comes.^f The prophetic message is sent to them in the north country, and in the isles.^g

- h Gen. xxii. 17;
xxvii. 29;
xxviii. 14
- i Gen. xlviii. 16, 19;
xlix. 22
- j Deut. xxxiii. 17
- k Gen. xv. 4, 5
- l Rom. xi. 12, 25
- m Ps. lx. 7
- n Num. ii. 19
- o Jer. xxxi. 27, 28
Zech. x. 6—9
Isa. x. 22
- p Zech. x. 8, 9
Jer. x xxi. 2—
Isa. xli. 1;
xlix. 21, 22

236. The promises to the fathers ^{The fulness of the Gentiles.} shew that Israel was to have the leadership of the Gentiles.^h Jacobⁱ and Moses^j predicted that the multitudinous seed of Abraham—the *many nations* out of his loins^k—“the *fulness* of the Gentiles”^l—should come through Ephraim.^m But as this tribe did not outnumber the other twelve whilst in their land,ⁿ and are to be found many nations at their recall,^o it follows that they must have increased to this extent during their separated^p time, as all Israel did in Egypt.

- q Gen. xvii. 4, 6, 16;
xxxv. 11
- r 2 Kings xvii. 6
- s Jer. lli. 12

237. And God has magnified Him- ^{The British, the empire race.} self in exhibiting a steadily growing race, colonizing the earth, founding empires, states, and confederations, or companies of nations,^q carrying civilization (more or less good) into all regions, and dominating or conquering all others. The Anglo-Saxon race, originating where Israel were carried away to,^r and having its head-quarters where Israel is to be recalled from,^s has been laying broadly the national, social, and political foundations of the empire of Christ. Can we logically avoid the conclusion

that the British folk are Israel? Especially when the points of prophetic identification can be pursued into many minutiae.

238. This outside work of God's na- ^{The restora-} tion is preparatory to Christ's kingdom. The first courses of the building on this empire foundation will be the Restoration, or national resurrection, of all Israel's twelve tribes.^a And this is the most prolific theme of prophetic poetry. I can here only give a mere outline.

239. In the process of this restora- ^{The Jews} tion of the people to their land, "the last shall be first." The Jews, cast out for rejecting their Messiah, are first re-admitted. Apparently some of them return as a colony,^b under the protectorate of a powerful empire,^c which we conclude to be Britain. Of these a portion are faithful and believing servants of God,^d but the majority are worldlings.^e These are brought unto the test, and fall into the condemnation of worship- ping the Antichrist,^f and making a covenant with the enemy.^g Their treason against God recoils on themselves: their land is invaded, and Jerusalem besieged by the King of the North.^h

240. In the hour of their extremity ^{The Redeemer} the Christ and his saints descend from heaven to help and save them.ⁱ This period and event is the crisis of Jewish and Gentile history. Hence, though evidently a short time historically—not, perhaps, seven years^j from colonization to deliverance—it seems the principal thought of most of the prophets. And so far as I can judge, it is with this "hour" the Apocalypse is mainly concerned.

241. After the deliverance^k of Jeru- ^{The second} salem begins the great exodus from all countries

^a Ez. xxxvii.
Hosea xiii. 14
Isa. xi. 10—12

^b Ez. xxxviii. 8—14
Isa. x. 21, 22

^c Isa. xviii. 1, 2, 7

^d Zech. xiii. 8, 9
Mal. iii. 16—18
Rev. vii. 1—8;
xii. 17

^e Isa. xxviii. 1—6,
18—22;
lxv. 2—7, 11—15;
lxvi. 2—4
Rev. ix. 18—21

^f Rev. xiii. 14—18;
xiv. 8—11
John v. 43

^g Isa. xxviii. 7—15,
16—22
Dan. viii. 21, 25;
ix. 27; xi. 32

^h Ez. xxxviii. 2—7
Dan. xi. 40—45
Zech. xiv. 1—3

ⁱ Zech. xiv. 3—5
Joel iii. 11, 16
Isa. lix. 19, 20;
lxiii. 1—6;
lxiv. 1—3
Rev. xix. 11—18

^j Dan. viii. 14

^k Isa. lxvi. 18—20
Ez. xxxix. 25—29
Jer. xxx. to xxxiii.

- a Zech. x. 10—12
 Isa. xi. 11
 b Jer. xvi. 14, 15;
 xxiii. 6—8
 Isa. xliii. 18—21
 c Isa. xi. 11;
 xlix. 12;
 xliii. 5—7;
 xxvii. 13
 d Isa. xxxv. 1—7;
 xli. 19, 20;
 lv. 12, 13
 e Isa. xlix. 10;
 xliii. 19, 20;
 xli. 17, 18
 f Isa. xi. 16;
 xlix. 11;
 xxxv. 8—10;
 xli. 15, 16
 g Isa. xliii. 16
 h Isa. xi. 15
 i Isa. xxvii. 12;
 xi. 15
 j Zech. x. 11
 Rev. xvi. 12
 Jer. l. 38; li. 32, 36
 k Hab. iii. 9—15
 l Ez. xlviii.
 m Ez. xxxvii. 16—22
 Isa. xi. 13
 Hosea i. 11
 n Ez. xxxvii. 24, 25;
 xxxiv. 23, 24
 Jer. xxx. 9
 o Isa. ix. 6, 7;
 xi. 1, 10
 Jer. xxiii. 5, 6;
 xxxiii. 15—17
 Ps. cx. 1
 Luko xx. 41—44
 p Ez. xl. to xliii.;
 xlviii. 10
 Isa. lx. 13
 Zech. xiv. 20, 21;
 vi. 12, 13
 q Isa. lvi. 7; ii. 2, 3, 5
 r Jer. xxxiii. 18, 11
 Ez. xliii. 19—27
 s Isa. xi. 14;
 Zech. ix. 13—15;
 xii. 6
 Micah iv. 13;
 v. 6—9
 Ps. ii. 8
 Dan. ii. 44
 t Isa. ii. 8
 Micah iv. 7, 8
 u Micah iv. 2, 3
 v Zech. xiv. 16
 w Isa. lx.
 Ps. lxxii.
 Mal. i. 11
 Zech. viii. 12—23
 Zeph. iii. 9
 x Acts i. 6

of the remaining Jews and Israelites.^a This will be on such a scale, and accompanied by such signal manifestations of the Divine power, as to throw into shadow the wonders of the redemption of Israel from Egyptian bondage.^b The armies of Israelites returning from northern, eastern, and southern lands,^c have the deserts made fruitful before them,^d rivers spring forth for their needs,^e mountains are levelled, and highways (railways) prepared in their paths.^f The western comers have sea mercies provided for them.^g The gulf of the Red Sea will also be cut off,^h the Nile smitten,ⁱ the Euphrates dried up,^j and other notable changes occur in the physical geography of the region.^k

242. When the tribes are again in The kingdom restored. their own land, they will be re-arranged geographically, according to a plan given in Ezekiel.^l They will again form one kingdom,^m under the rule of Davidⁿ and Christ.^o The Temple will be built again,^p this time to be a House of Prayer for all people,^q and the sacrifices be offered anew.^r When the nations and kingdoms have been subdued to Jacob's seed,^s they will be governed out of Zion,^t and rejoice in the extension to them of Israel's laws and observances,^u such as the Feasts, Sabbaths, and Priesthood.^v Then will have begun the blessing of all nations in a new existence,^w the perfect opposite of the present anarchy and misrule. No wonder that the Apostles asked Jesus if he was then going to establish the Kingdom.^x (Sec. 195.)

243. Whilst thus dealing mainly with The kingdoms around. Israel's affairs, the prophets shew us in contrast the destiny of the kingdom of men. As a history of England would be incomplete without

the parallel history of other nations around, so Israel's prophets shew the judgments of the military empires which have oppressed her, and of the neighbouring nations which have seduced her.^a

- a** Isa. xiii. to xxiii.;
xlvi.; xlvii.
Jer. xxv. 12-31;
xlvi. to li.
Ez. xxv. to xxxii.;
xxxv.
Dan. ii.; iii.; xl.
Amos i.; ii.
Obadiah
Nahum
Zeph. ii.
b Dan. iv. 17
c Gen. x. 8-12
Micah v. 6

d Dan. vii. 8-8

e Dan. ii. 35, 45

- f** Jer. l.; li.
Rev. xviii.
Isa. xiii.; xiv.
g Isa. x. 12, 24, 26;
xxx. 31-33
Micah v. 5, 6
h 1 John ii. 18; iv. 8
i Ps. viii. 2; ix. 6
j Dan. xi. 36, 37
2 Thes. ii. 4
Rev. xiii. 5-8
Isa. xiv. 4-6, 12-15
k Ez. xxxviii.
l Dan. xi. 40-45
m 2 Thes. ii. 3-12
n Rev. xiii.
o Isa. ix. 4, 5;
x. 24-26
Ez. xxxviii. 19 to
xxxix. 6
Dan. xi. 45
Hab. iii. 12-14
2 Thes. ii. 8

244. The Assyrian empire seems to ^{The kingdom of men.} have been the first embodiment of the kingdom of men.^b Founded by Nimrod on a military basis,^c it for a time overthrew the kingdom of God as established in Israel. A succession of four empires to the Assyrian estate—*i.e.*, the Babylonian, Medo-Persian, Grecian, and Roman monarchies—each ruled over Israel's land, and also scourged each other.^d At present this Human Empire is in a divided state. It will, however, before Israel's restoration, be re-established by a modern Autocrat ruling over the territory of the preceding four empires, consolidating Nebuchadnezzar's image hitherto only separately developed.^e He will apparently rebuild Babylon, as this city, or metropolis of the kingdom of men, has yet to meet with a violent overthrow.^f

245. This Assyrian of the latter day^g ^{The Antichrist.} seems to be the same person whom we meet with under various names in the prophets. He is usually, by modern writers, called the Antichrist.^h Unless there be several rival adversaries to appear, we may conclude that the great enemyⁱ of the time of the end, who exalts himself as God,^j and is worshipped as such, is variously spoken of as Gog,^k the King of the North,^l that Wicked One,^m the Beast,ⁿ &c. He will meet with his doom at the hand of Messiah, when He comes to deliver Israel.^o Himself

and his army will be destroyed by the mighty forces of the heavenly Prince.*

a Isa. xxx. 27—33
Zech. xiv. 12—15

246. Israel's neighbours in the past, ^{Israel's kindred and neighbours.} who were her enemies, have been

b Jer. xxv. 29
Amos i., ii.

judged with her,^b and shared the captivity.^c

c Jer. xxv. 12—27,
31—33

Those of them who belong to the Abrahamidæ,

d Jer. xlvi. 47

or Abraham races, such as Moab^d and Ammon,^e

e Jer. xlix. 6

with Elam,^f will however be restored, so as to take

f Jer. xlix. 39

the second rank with Israel under Christ's rule.

Ishmael having been never dispossessed, will

not need to be restored; but their blessing waits

on Israel's.^g Assyria and Egypt are made par-

g Isa. lx. 10, 6, 7
Ps. lxxii. 9, 10

takers in the same exaltation.^h

h Isa. xix. 18—25
Ps. lxviii. 31

The final destiny of the nations seems to be

—absorption into the race of Israel:ⁱ actual

entrance into the Commonwealth.^j

i Jer. xxx. 11
Deu. xxxii. 8
Rev. xxi. 12

j Eph. ii. 12

247. The prophets also speak much ^{Physical changes.} concerning the physical features of the Kingdom of God. These may be classified into—

The changes in the atmosphere, rendering it more healthy, and giving it a seven-fold increase

of light.^k

k Isa. xxx. 23—26;
xxxiii. 24;
lx. 19, 20

Immense fruitfulness, both in the Land and the earth generally.^l

l Ps. lxxii. 16
Isa. xxxii. 15;
xxxv. 1, 2;
lv. 12, 13

A return of the patriarchal length of human life.^m

Ez. xxxiv. 26, 27, 29
Hos. ii. 23
Joel ii. 24—28
Amos ix. 13
Lev. xxvi. 3—5,
9, 10, 43

Improvement of human beauty and health through removal of the marring effects of sin.ⁿ

m Isa. lxv. 20—22

Immeasurable increase of knowledge, especially in all divine sciences—God being their Teacher.^o

n Isa. lxi. 3, 9; xl. 81
Zech. ix. 16, 17
Ps. xc. 17; cx. 3
1 John iii. 2

Return of Paradisaic innocence in the animal creation, and establishment of human *rule* over them.^p (Sec. 180.)

o Isa. ii. 3; liv. 13;
xi. 9; xxx. 21
Jer. xxxi. 84

p Isa. xi. 6—9;
lxv. 25;
Ps. viii.
Gen. i. 26, 27

248. These changes, like their national and political counterparts, are

^{The work of the millennium.}

not the work of a moment. They may possibly be the gradual labour of the millennium. This era of blessedness is ushered in by a dread course of judgments for the uprooting of the present evil hindrances. Desolating wars,^a famines,^b pestilences,^c tempests,^d do their work of preparation. By destroying evil men and things,^e purifying the moral, social, and political atmosphere,^f they teach the inhabitants of the earth wisdom.^g

^a Dan. xii. 1
Matt. xxiv. 6-30
Zech. xiv. 1-7
Joel iii. 9, 10

^b Hab. iii. 16, 17
Joel i., ii.

^c Zech. xiv. 12, 13

^d Job xxxviii. 22, 23
Isa. xxix. 6;
xxx. 27-33

^e Dan. ix. 27
Prov. ii. 22

^f Mal. iv. 1
Zech. xiii. 9

^g Isa. xxvi. 9

249. Among the most important <sup>The Messiah
in prophecy.</sup> subjects of prophecy are the advents of the Messiah, as connected with his mission, and his relationship to God and man. We have noticed (Sec. 187, 47) his office toward Israel as their promised King, which is the Messianic office pure and simple. But the prophets present him in a wider relationship, even as Saviour of the race,^h and Monarch of creation.ⁱ

^h Isa. xlix. 6

ⁱ Isa. xlix. 7-10
Ps. viii. 4-8

250. When he formerly tabernacled <sup>The Son of
man.</sup> among men, he uniformly took for his own title the broad term "Son of man." The reason why he thus titled himself perhaps will not be comprehended till he comes again.^j But looking at the important part some MAN occupies in the prophetic thought, it does seem as if a grand mine of truth in respect to the Christ has yet to be worked.

^j Heb ii. 6-9

251. The fitting together of these <sup>The
Central Man.</sup> separate records would be too great a work for us now. We can but note how from Eve downward a CENTRAL MAN figures continuously in the Scriptures of truth. It is surely not an erroneous thought that *one* person is the subject of the varied hopes and expectations expressed in such phrases as —

a Gen. iv. 1, 25
 b Gen. v. 29
 c Gen. xii. 7
 Gal. iii. 16
 d Job. xix. 25
 e Ps. i.; xxxiv. 19, 20
 John xix. 36
 f Ps. xvi. 10
 Acts ii. 27
 g Ps. ii. 7
 h Ps. xx. 5, 6
 i Ps. viii. 4-9
 Heb. ii. 5-9
 j Ps. lxxx. 17
 k Ps. xxxiv. 6
 1 Sam. ii. 8, 10
 l Ps. xxii.
 Matt. xxvii. 40
 Luke xxii. 44
 m Ps. lxxxviii. 4, 7
 Isa. liii.
 Lam. iii. 1

n Isa. liii.
 Ps. xxii., cx.
 Luke xxiv. 26, 27,
 45, 46
 o Ps. xvi.
 Acts ii. 24, 30, 31;
 xvii. 3
 1 Cor. xv. 8, 4
 p Isa. xlv. 8, 11-13,
 15-25
 q Mic. v. 2
 Isa. xlvi. 20;
 xlix. 1-5
 r Matt. ii. 15
 Hos. xi. 1
 s Matt. ii. 18
 Jer. xxxi. 15, 16
 t Matt. iv. 1, 2
 Num. xiv. 33, 34
 u 1 Cor. xv. 4
 Hos. vi. 1, 2

v Isa. xlv. 1-6;
 xli. 2-4
 w Col. ii. 16, 17
 Heb. x. 1

A Man from the Lord ;^a A Comfort ;^b
 The One Seed ;^c My Redeemer ;^d
 The (model) Righteous Man ;^e
 The Holy One ;^f
 God's Son ;^g The Anointed ;^h
The Son of man, creation's Lord ;ⁱ
 God's right hand Man ;^j
 The Poor Man ;^k The Sufferer ;^l
 The Afflicted One ;^m The Man of Sorrows ;ⁿ
 and many others.

252. Yet amid all the multitude of ^{The First} ^{Advent.} prophecies, it is notable that direct mentions of the first advent and its circumstances are few. So apparently hidden are these, that they need the light of fulfilled history to be thrown back on them for their discernment. By its help, however, we are able not only to see the actual foretellings that Messiah should first come in "humiliation" and suffer death,^o but also to get at the more recondite teachings as regards his Humanity Mission.^p

253. Thus we find that Israel's national life was summed up into his personal life. This made him *Israel in miniature*,^q e.g.,

He went into, and came out of, Egypt ;
 Rachel's children suffered for him ;^r
 He was forty days tempted in the wilderness ;^s
 His third-day resurrection prophesied that of Israel ;^t

Jacob's nation and Jacob's Saviour flow together in one scarcely distinguishable prophetic current,^v so Christ's Mission and Israel's Law run together in fulfilment.^w

254. The New Testament gives other ^{New} ^{Testament} ^{allusions} ^{to} ^{prophecy.} hints of prophecies fulfilled in Christ's

first advent. These are mostly incidents or correspondences, *e.g.*, he should

- a* Isa. vii. 14
Matt. i. 23
b Mic. v. 2
Matt. ii. 6
c Isa. ix. 1, 2
Matt. iv. 15, 16
d Zech. ix. 9
John xii. 15, 16
e Zech. xi. 12
Matt. xxvi. 15
f Ex. xxi. 32
g Zech. xi. 13
Matt. xxvii. 9, 10

Be born of a virgin ;^a

Have Bethlehem as his birthplace ;^b

Dwell in a border town of Zebulon ;^c

Ride into Jerusalem on a colt ;^d

Be betrayed for thirty pieces of silver,^e *i.e.*, a slave's value ;^f

The bribe be spent on the Potter's Field.^g

The inevitable deduction, from these comparatively trivial incidents being so literally fulfilled, is, that the thousand-times more numerous and important declarations concerning his future will be as literally fulfilled.

255. So that the testimonies of his Events of his Second Advent. SECOND ADVENT in glory and honour should be as plainly read and accepted.^h The most prominent prophecies of Old and New Testament concerning this are—

h Acts i. 11

His sudden and unannounced return from the Father's right hand.ⁱ

i Mal. iii. 1
Zech. xiv. 3, 5
Luke xvii. 20—37
1 Thess. v. 1—3
2 Pet. iii. 10

The consequent obligation of those who believe to be daily watching, and always ready, for him.^j

j Mark xiii. 32—37
Matt. xxiv. 42—44
1 Thess. v. 4—10
Luke xii. 35—40

The resurrection of the dead saints,^k and simultaneous translation of the living ones,^l and their being together caught away to meet him in the air.^m

k 1 Thess. iv. 13, 16
1 Cor. xv. 23
l 1 Thess. iv. 15—17
1 Cor. xv. 51, 52

m 1 Thess. iv. 17
Zech. xiv. 5

The hour of judgment during this reunion of Jesus and his brethren.ⁿ

n 1 Thess. v. 4, 9
Luke xxi. 36

His advent to Judah's help in the time of greatest trouble,^o when the Enemy has almost accomplished the destruction of Jerusalem.

o Zech. xiv. 1—0
Ps. cxviii. 10—14,
26
Heb. iii. 8, 12, 13

He descends to the very spot from which he

- a Zech. xiv. 4, 5
Acts i. 11
Jude 14
Mark viii. 38
- b Zech. xiv. 4, 5
Isa. lxiv. 1-3
Mic. i. 3, 4
Hab. iii. 6
- c Zech. xiv. 8
Ez. xlvi. 1-11
Joel iii. 18

- d Hab. iii. 4, 11-13
Joel iii. 12, 14
Zech. xii. 2-4, 9
- e Rev. xvi. 16
Isa. lxiii. 1-6;
xxxiv. 1-6
- f Zech. ix. 9
Matt. xxi. 1-11;
xxiii. 39
Ps. xxiv. 7-10
- g 2 Cor. v. 10
1 Pet. iv. 17
Matt. xxiv. 45-51;
xxv. 19
- h Ps. vii. 8;
xcix. 4
Isa. iv. 3, 4
- i Matt. xxv. 31-46
Ps. ix. 7, 12
Joel iii. 2, 12, 14
- j Rev. xx. 13;
xxli. 12
Rom. ii. 5-12, 16
- k Zech. xii. 10-14
- l Matt. xxiv. 31
- m Zech. x. 3-6
Ps. cxlix. 2, 5-9

- n Gen. iv. 17
Isa. xxv. 2
- o Ruth i. 19
Ez. xxii. 2, 3
- p Jos. xi. 18-20
Isa. i. 26

ascended, accompanied by his saints, and the angelic legions.^a

At the touch of his feet Mount Olivet cleaves in two, and a great valley is made,^b affording a channel for the River of Living Waters to reach the Dead Sea and heal it.^c

The brightness of his presence strikes with terror or destruction the Gentile armies assembled against Jerusalem in the valley of Jehoshaphat,^d on the mountains of Megiddo, and in Idumea.^e

He again makes a triumphal entry into Jerusalem; this time to honour and dignity.^f

He afterwards holds courts of judgment for his saints,^g for Israel,^h and for the nations,ⁱ rewarding each according to their works.^j

He is received with penitential joy by the Jews, who mourn greatly for their fathers' sins in rejecting and crucifying him. Isaiah liii. is the liturgy of this repentance.^k

He sends out angels to gather Israel and Judah to their land and his kingdom.^l

He conquers the rebel nations by means of Israel's armies.^m

256. The annals of a metropolis are ^{What a city is to a nation.}

mostly a photograph of the history of the country. Pre-eminently so is it with the Jerusalem of the prophets. A city, like an animal body, is composed of three elements. The buildings are the body,ⁿ without which it cannot exist; the inhabitants^o are the vital principle—the soul; and the government^p is the spirit. It is this fundamental idea of a city which lends such force and realism to the prophetic language, the not discerning which has led so many expositors into vagaries of interpretation. A city

is also the heart of the nation, receiving and sending out life through the land. Hence the much speaking about Jerusalem in the Scriptures. I have already noticed the leading features of this (Sec. 191). So it will be enough to point to a few special items concerning the redemption of Zion.

257. The earthquake which accom- ^{Jerusalem as it is to be.} panies Messiah's advent will elevate the district from Geba to Rimmon.^a Several places having borne these names, identification is rather difficult as yet. But the result will be a high plateau,^b giving an area of 2500 square miles.^c Upon this eminence the city will be rebuilt^d on a grand scale. On the highest part thereof,^e in a suburb,^f probably on the site of Bethel,^g the Temple will be re-erected in magnificence exceeding those of Solomon and Herod.^h The River of living waters from the Sanctuary will flow through it;ⁱ on the banks of which will grow trees of life.^j Its peace will be eternal,^k and it will be illumined with the shekinah of Christ's own presence—the visible light from his person.^l
258. The horizon of prophecy re- ^{The grand finale of prophecy.} veals the grand purpose of God in the final establishment of righteousness,^m and its embodiment and realisation in the creation of new Heavens and Earth;ⁿ in the eternity of Israel;^o in the destruction of death;^p and in the redemption of all the creation.^q (Sec. 197.)
- ^a Zech. xlv. 10
Jer. xxxi. 38-40
- ^b Ez. xl. 2
- ^c Ez. xlvi. 8
- ^d Ps. xlviii. 1, 2, 13
Isa. liv. 11, 12;
lx. 13, 17
- ^e Isa. li. 2
- ^f Ez. xlvi. 15, 20, 21
- ^g Gen. xxviii. 17, 22
- ^h Hag. ii. 6-9
Ez. xl., xli., xlii.
- ⁱ Ez. xlvi. 1
Ps. xvi. 4
Joel. iii. 18
- ^j Ez. xlvi. 12;
xxxiv. 29
- ^k Isa. lx. 18;
liv. 14-17;
lxvi. 13
- ^l Isa. lx. 19, 20;
xxiv. 23
- ^m 2 Pet. iii. 13
Isa. li. 4-6; lxi. 11
Ps. lxxxv. 9-13
- ⁿ Rev. xxi.
- ^o Jer. xxxiii. 15-26
Isa. li. 16
Rev. xxi. 12
- ^p Rev. xx. 14;
xxi. 4
1 Cor. xv. 26, 54
- ^q Rom. viii. 21, 23

Concerning the Understanding of Prophecy.

KEY NOTE.—“In your hearts knowing this first, that no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit.”—2 Pet. i. 20, 21.

259. The preceding knowledge re-^{How I have read the prophets.}specting the past and future is only arrived at by taking the words of Scripture in their natural sense. (Sec. 5). I have understood them as I should had I read them in any other book.^a Only by this course can I expect to come into the secret of God;^b only thus can His word become a light to my path.^c

a 2 Pet. i. 20

b Amos iii. 7
Deut. xxix. 29
Isa. xlv. 19

c Ps. cxix. 105
2 Pet. i. 19

d Acts ii. 17, 25—29,
31—36;
iii. 18, 22—24;
xiii. 27, 29,
32—36, 41;
xv. 14—18;
xvii. 2, 3

260. In this course I follow the ^{Apostolic example.}example of the apostles, when they reasoned out of the Scriptures that Jesus was the Christ.^d Had they resorted to figurative, symbolical, or spiritualizing interpretations, their words would have been shorn of their convincing power. Yet there are far more points for figurative understanding concerning the first advent of Christ than we have found for the future things.

261. The Prophets, read according ^{Simplicity and depth combined.}to the ordinary laws of language, whilst easy to understand by the simple reader, will amply repay the deepest study. Their infinitude of depth, and extent of relationship, outmarch science and history, and are exhaustless to all investigations. It follows, without question, that I can only read the last and great prophecy,

the Apocalypse, as literally as any other book. And doing so, I find it worthy of Jesus Christ, its revealer:^a a majestic unveiling of heavenly things,^b and things yet to come to pass.^c To the faithful^d reader it is not the frightful maze of expositors.

^a Rev. i. 1, 2

^b John iii. 12

^c Rev. i. 19; iv. 1

^d Rev. i. 3

262. There are a few special features ^{Special features.} in prophecy which require noticing to assist in our rightly dividing the word of truth.^e These are the advanced portions of its science; but like the technica of other sciences, they do not interfere with its rudimentary plainness.

^e 2 Tim. ii. 15

263. One of the most difficult of prophetic points is the

Repetition of events, i.e., two separate ^{Duality of events.} fulfilments of one prophecy; or else two similar events to which it is difficult to apportion the respective testimony. Thus, the two past captivities of Jerusalem, and the future partial one, are examples of this. Even with the back-light of history to assist us, it is not easy to apportion to each the prophecies of Moses, Isaiah, &c. Other dualities occur in the

^f 2 Kings xv. 29

^g 2 Kings xviii.
10—12

^h 2 Kings xxiv. 2
Dan. i. 1, 2

ⁱ 2 Kings xxiv.
10—16

^j Jer. xxv. 11, 12

^k 2 Kings xxv.

^l Eze. xl. 1

^m Zech. i. 12

ⁿ 2 Chron. xxxvi.
22, 23

^o Ezra vii., viii.

A. — Two stages of Israel's captivity — by Tiglath-pileser,^f by Shalmanezar^g;

B. — Two (or rather three) captivities of Jews to Babylon: *e.g.*,

First removal B.C. 606^h

Second removal B.C. 598ⁱ: usual beginning of seventy years' captivity.^j

Third removal B.C. 588^k—the smiting of the city,^l and beginning of the seventy years' Indignation.^m

Their returnings, at the Proclamation of Cyrus,ⁿ and under Ezra^o and Nehemiah, are also dual.

C.—The Restoration of Israel is double, *i.e.*,
 a Zech. xii. 7 pre-adventual^a (Sec. 239),
 b Isa. xlix. 6; post-adventual^b (Sec. 241).
 lix. 20; lx. 4, 8, 9

D.—The two advents of Messiah are a recognised duality (Sec. 252, 255).
 E.—Two Resurrections are also taught.^c
 c Rev. xx. 5, 12, 13
 John v. 25—29
 Phil. iii. 10—11
 1 Cor. xv.
 But we need not multiply these instances; each student of prophecy will know them to be many, and also find inattention to them the most fruitful source of expository error.

264. Perhaps three rules may help ^{Three helpful rules.} to remove some of the difficulties. 1. To remember that no word of the Lord *can* fail,^d so that where it is seen that the former event did not realise every part of the whole prophecy, there will be a recurrence to complete it. 2. To observe the time-indications of the context. 3. To note the date of the prophecy (*e.g.*, Zech. xiv., written after the Babylonian captivity, and not fulfilled at the Roman, therefore still future). This duality is not a *flaw* in prophecy, but a manifestation of the *plan* upon which God works,^e and a proof of His foreknowledge.

d Isa. xxxiv. 16
 Mark xiii. 31

e Jer. xvi. 18;
 xvii. 18
 Zech. ix. 12

265. *Non-revelation of dates*, is ^{Absence of dates.} another important feature. God has spoken of times and seasons in relation to prophetic events,^f but has not given the dates of their beginning and ending. Specimens of these are in the “2300 days,”^g the “1260 days,” or “time, times, and a half,”^h “1290 days,”ⁱ and “1335 days,”^j of Daniel. The 70 weeks^k of this prophet seem an exception as respects the beginning date, but this is also uncertain. We have record of two decrees being issued to build the *House*

f Acts i. 7
 1 Thess. v. 1

g Dan. viii. 13, 14

h Dan. xii. 7

i Dan. xii. 11

j Dan. xii. 12

k Dan. ix. 24—27

a Ezra i. 1, 2;
vi. 1, 8
b Neh. ii. 7, 8

c Rev. ix. 5, 15;
xi. 2, 3;
xii. 6, 14;
xiii. 5

d Mark xiii. 32—37
e 1 Cor. iii. 19, 20
Acts i. 7
f 2 Pet. i. 20

g 2 Pet. iii. 3, 4

h 2 Pet. iii. 8, 9, 15
i Jonah iii.

j Rev. v. 6

k John i. 29

l Isa. v. 1—7
m John xv. 1—4

of God,^a and a letter or permit to Nehemiah to build the walls of the city,^b but none of a decree to restore Jerusalem. And the seventy weeks being broken into three sections, with probable intervals between the 7, 62, and 1, the whole is brought into the same uncertainty as the other “times” of Daniel and the Apocalypse.^c

266. This chronological concealment ^{Why not revealed.} is wisely intended to promote faith and *watchfulness*.^d All attempts to fix such dates lead expositors to be wise above what is written,^e and shew false principles of exegesis.^f The result of this is not only shame to the expositor by certain failure, but affords the unbelievers^g an excuse for despising prophecy itself.

Another reason for withholding these dates is the Lord’s opportunity to manifest His long-suffering in delay,^h or postponement,ⁱ of punishment.

267. *Symbols, Types, &c.* In con- ^{Metaphors and figures.} tending against the common symbolizing of prophecy, I must not be understood as denying the existence of types and figures, but only as objecting to their misplacement. A symbol is the putting of one thing in the place of another to convey the *same meaning*. A true symbol, like a true metaphor, trope, or figure, will always convey its own meaning—either from accompanying indication, or a customary use. John’s symbol of Christ as a *Lamb*,^j has both these, being self-explanatory to the Bible reader, and also used previously by the Baptist.^k

268. Another feature of a symbol is ^{Movable types.} its mutability; e.g., the term *Vine*, which is used as the symbol of Israel,^l and of Jesus.^m This

variety of application does not affect the value; the context as well as the relationship betwixt the objects determining the meaning. When these fail there is every reason for supposing the word used to be literal (such as—that Zion is Zion,^a not heaven; that Jerusalem, old or new, are the *cities*, not the church; that a day is not a year, &c.) The Spirit has, however, provided a safeguard; having usually given the explanation of a symbol when it first occurs.^b

^a Rev. xlv. 1

^b Rev. i. 20

269. A *type* never affects the reality ^{Types not myths.} of the original. Thus Moses was a type of Christ; but not a whit the less a real personage. The Law shadowed Christ in some of its sacrificial and ceremonial particulars;^c but these were still as salvatory in themselves. The Tabernacle, Priesthood, &c., were types of things in the heavens; but neither the heavenly nor the Israelitish things were the less real on account of their relationship.

^c Heb. x. 1, 20

270. Before I conclude I may point ^{Misunderstood words.} out, as one of the greatest hindrances to a proper understanding of the prophets, the slipshod use of Bible words by most expositors.

For example, the common jumble of “world,” “earth,” “land.” The slovenly confusing of “world” and “earth” has no example in Scripture. So far as I read, the two are always as distinct as in Psalm xcvi. 9. “World” is the population^d—human, animal, vegetable—upon the globe, and the little words “in” and “on” are of themselves almost precise enough to shew the meaning of their attached noun.

^d 1 Sam. ii. 8
Ps. ix. 8; xix. 4
xxiv. 1; l. 12;
lxix. 11

“Earth” and “land” are not so clearly distinguishable, being, in the Old Testament,

a Isa. i. 1

b Isa. xxiv. 1

c Isa. xlii. 18

d Isa. iv. 2

representative of one Hebrew term. But in such prophets as Isaiah, who gives the opening restriction to Judah and Jerusalem,^a we are safe in limiting "earth" to the land of Israel,^b or such other land as may be the subject of the context.^c The generalising of specific testimonies^d leads to inaccurate ideas.

"Jews" and "Israel" are probably the most confused terms in the expository vocabulary. And, strangely, it is always the less, "*Jew*," which is used to include the greater, "*Israel*," in seeming ignorance that the Jews were only a handful even of the two-and-a-half tribes out of the twelve tribes of Israel. To name the seed of Abraham as "Jews" is a form of speech about as precise as using the term Welsh or Scotch to describe the British race. Till speakers and writers can get the *habit of thinking* that Israel includes Judah, but that Judah cannot include Israel, they will not be able to teach in harmony with the prophets.^e Truth builds by words.

e Isa. xi. 12, 18

271. The end of the matter.

No finality in
truth-seeking.

I have trodden over the preceding grounds at best hurriedly and imperfectly; and the conclusion I arrive at is, that

I MUST HOLD MYSELF READY FOR BEING TAUGHT MANY NEW TRUTHS OUT OF GOD'S WORD; AND THAT ONLY A FOOL WILL SUPPOSE HE KNOWS ALL ITS TEACHINGS—EVEN ALL ITS LEADING ONES.^f

f 1 Cor. viii. 2

ADDENDA.

Concerning Election.

KEY NOTE.—“Walk worthily of God, who calleth you to His own kingdom and glory.”—1 Thes. ii. 12.

272. God being the Creator and Sustainer of all things, has the right and power to do that which pleases Him with His creation.^a And being essential Love,^b it pleases Him to do that which is, relatively to Himself^c and His creatures, right.^d

a Rom. ix. 20, 21
b 1 John iv. 16
c Gen. xviii. 25
Rom. ix. 14—16
d Rom. ix. 23—26

The rights
of God's
sovereignty.

273. For the development of character He made man a free agent. This was not a renouncing of His right, but a mode of shewing His excelling power. For whilst allowing man to act according to his own will in his own limits, God has so surrounded him with the influences of His universe, that human purposes become parts of Divine work.^e He so doeth His will among the children of men^f as not to constrain their freedom, nor diminish their responsibility.^g

e Gen. i. 20
Prov. xix. 21
f Ps. lxxvi. 10
Isa. x. 5—7
g Rom. ix. 10; ii. 2

Freewill a
phase of
Divine Will.

274. In furtherance of His purposes He has elected a *class* of persons to the honour of being His sons^h—to bear His name and partake of His nature.ⁱ But though He doubtless foreknew every individual member of this class, He has not arbitrarily, or with partiality,^j fore-ordained them to life, or the rest of mankind to death.

h Rom. viii. 28—30
Eph. i. 4, 5
1 Thess. ii. 13
i 2 Pet. i. 3, 4, 10
j Ez. xviii. 23

A class
election.

275. In fact, and by virtue of free- ^{Self elect.} will, God's elect are self elected.^a The called according to His purpose willingly put themselves into the community.^b God's invitations and pleadings all proceed upon the basis of human liberty to take or reject the offered good.^c Man's will unites with God's will, and makes election sure.^d An illustration of this joint election occurs in the Law. Israel were to *elect* as their king only the one *chosen* by God.^e This was twice practised—in the cases of Saul,^f and David.^g
276. God's choice is upon *eclectic* ^{Election eclectic.} principles: of those whom He knows to be, and who shew themselves as, best fitted for the kingly office.^h These He elects by their affinity to His Holy Spirit;ⁱ like as the magnet elects the kindred iron particles out of the mixed dust. This spirit-likeness to Holy Spirit sanctifies or sets apart from the grosser elements,^j and is manifested by a belief of the truth and a holy life.^k This makes the highest election: the calling in Christ Jesus.^l
277. Reprobation is not the antithesis of election. The non-elect are not ^{Damnation not the opposite to election.} necessarily under condemnation to either eternal torments or everlasting destruction. The selection of one applicant for an office does not imply that all other candidates are thereupon imprisoned or destroyed; nor does it even involve that they may not try again for some other office. And no more does non-election to a participation in the kingship with Christ mean death for ever. Among the many salvations spoken of in the Scriptures, we need not limit all to one.
- a Rev. xxii. 17
- b Acts ii. 39-41; xiii. 46-48
- c Ez. xxxiii. 11; xviii. 29-32
- d Rev. xxii. 17
Phil. ii. 12, 13
2 Pet. i. 10, 11
- e Deut. xvii. 15
- f 1 Sam. ix. 10; x. 21
- g 1 Sam. xvi. 7, 13
2 Sam. ii. 4;
v. 1-3
- h Gen. xviii. 19
1 Thess. i. 3, 4
Eph. iv. 17
- i 1 Pet. i. 2, 3
- j 2 Thess. ii. 13
- k Jas. i. 18
- l 2 Tim. i. 9
1 Cor. i. 26-31
Eph. i. 18
1 Tim. iii. 14
2 Thess. i. 11
Heb. iii. 1

278. There have been, and are, ^{Other elections.} other special or subsidiary callings, such as Abraham's to the Headship of Faith,^a David's to the Messianic office,^b Jacob's and Esau's racial election.^c It is in virtue of this latter that Israel is the *elect race*^d for God's mercy and glory. This people are God's *elect*,^e the saints of the Old Testament.^f Indeed, most instances of the use of these terms by Jesus and His apostles^g apply to Israel rather than believing Gentiles, as do also Paul's much misunderstood arguments.^h
- a Isa. li. 2
Rom. iv. 16, 17
- b 2 Sam. vii. 8
- c Rom. ix. 10—13
- d Deut. vii. 6—8
Isa. xlv. 4; lxxv. 9
- e Tit. i. 1
Rom. viii. 33;
xi. 5, 18
- f Ps. l. 5
- g Matt. xxiv. 22,
24, 31
Luke xviii. 7
- h Rom. ix.

Concerning the Covenants.

KEY NOTE.—“He hath remembered His covenant for ever, the word which He commanded to a *thousand generations*; which He made with Abraham.”—Ps. cv. 8—11.

279. The two portions of the Bible ^{What a covenant is.} are erroneously named Testaments; the idea modernly attached to this word, *i.e.*, an after-death bequest, having no place in the Divine revelation. The Everlasting Jehovah can make no testament. His relation to mankind is that of a covenant-making and a covenant-keeping God.^a A COVENANT is an agreement, or higher form or bargain,^b and is not altered in its nature when made betwixt the Creator and the meanest creature.

^a Ps. xxv. 14; cxi. 5
^b Gen. xxi. 23—27; xvii. 1, 2

280. A *covenant* follows a *promise* ^{Covenant and promise.} as the means of its realisation;^c and is therefore its legal evidence.^d Such contract imposes mutual obligations,^e and has of necessity its penalties attached.^f In any bargain betwixt God and man the advantage appears to be wholly on the human side; and therefore the grace of God is more manifest. The benefit received by Jehovah from man's *glorifying* His great name^g may hereafter be shewn.^h Meanwhile, the grace of His covenant entitles Him to impose His own conditions.

^c Gen. xv. 5—18
Gal. iii. 15—17
^d Jer. xxxii. 10—15
^e Deut. xxix. 9—15; xxviii. 1—14
^f Lev. xxvi. 15—17, 23, 24
^g Ps. l. 15, 23; lxxxvi. 2, 12, 9
^h Isa. xliii. 7, 21

281. He agrees to give to men certain blessings provided they keep His ^{The Abrahamic covenant.} commandments.ⁱ God gave to Abraham certain

ⁱ Ex. xix. 5, 6; xxxi. 13, 16

promises. And to shew that these were not made irrespective of character, He put them into the form of a bargain,—“ *Walk* before Me, and *be thou perfect*; and I will make My covenant between Me and thee;”^a referring in this to the previous contract which confirmed the credited righteousness of Abraham’s faith.^b The bargain made was to the effect that

a Gen. xvii. 1, 2

b Gen. xv.

c Gen. xvii. 4—8, 19
Ps. cxxxiii. 3

d Gen. xvii. 9
e Gen. xxii. 16—18
Heb. vi. 13—18
Luko i. 72, 73

f Gen. xvii. 10,
23—27

on God’s part—He would give eternal inheritance of the promised land ;^c provided on men’s part—that they would serve and obey Him.^d

This the Almighty confirmed with an oath,^e and Abraham and his heirs *signed* with circumcision.^f

282. The Promises had two class ^{Classes in the promises.} elements—the *people* and the *kings*. These had separate developments, and therefore two corresponding covenants, to bring about the *holiness* thereof.^g The Covenant of the *people* was made at Sinai.^h the Covenant of the *kings* was made first with David.ⁱ

g Luke i. 75
Acts xiii. 34 (marg)
h Ex. xx.; xxiv. 3—8
i Ps. lxxxix. 3, 4, 10
—37
2 Sam. vii.

283. The foundation idea of the ^{The Covenant of Law.} law is a contract betwixt ruler and people. Hence the Law of Moses is a covenant, called in Hebrews “the first.”^j The bargain at Sinai was on the Lord’s part—If ye will *obey* my voice, and *keep* my *covenant*, then ye shall be to me a *peculiar treasure*, and ye shall be to me a *kingdom of priests*, and a *holy nation*.^k on the people’s part—*All* which He hath spoken *will we do*.^l

j Heb. ix. 1

k Ex. xix. 5, 6

l Ex. xix. 8

m Ex. xx. 1—17
Deut. v. 2—21

On receiving this answer Jehovah communicated the Ten Commandments,^m which are the digest of the Law (Sec. 171), afterwards adding

- certain guiding and explanatory^a “statutes and judgments.”
- To this was supplemented another ^{A supplemental} covenant, before the entry into the land.^b This was but that generation re-signing the Covenant of Sinai,^c there being practically no different terms. They may be counted as one,^d when we direct our attention to the subject-matter; or when we contemplate the great importance attached to this by Moses and the prophets.^e
284. A Covenant called “everlasting,”^f enunciating such great and good ^{The greatness of the Mosaic Covenant.} truths,^g containing life and death,^h national and individual blessings and curses,ⁱ and many other points, must be of much import to all believers, both Jewish and Christian. Hence I would urge the deep study of the Law thus given to mankind: a study after the example given in Psalm cxix. The intimacy of this Law with the New Testament may be seen in connection with revelation,^j repentance,^k and faith.^l Paul tells us that the Law is *established* by faith;^m that it does not disannul the Covenant of promise, nor conflict with the promises made to Abraham.ⁿ Therefore I judge it eminently needful for all believers to make themselves well acquainted with it.
285. It is a recognised legal truth ^{Making sure the bargain.} that an unsigned document is not binding. The same rule has been always observed in respect to covenants, which were not obligatory unless ratified. The Eastern rule for making sure a covenant was, by cutting an animal in two and walking between the pieces.^o Thus the Lord and Abraham made their covenant;^p and the Mosaic agreement was dedicated, or made sure,
- ^a Ex. xxi., xxii., xxiii.
^b Deut. xxix. 1, 9-15
^c Deut. xxxi. 9-13
^d Deut. v. 2, 3
 Josh. viii. 32
^e Lev. xxvi.
 Deut. xxviii.;
 iv. 23
 Ps. cvi.
^f Ps. cv. 8, 10;
 cxl. 5, 9
^g Deut. iv. 6-9, 36,
 40; v.; vi.
^h Deut. v. 33;
 xxx. 15-20
ⁱ Deut. vii. 9-15;
 xl. 26-32;
 xxvii. 12-26
^j Deut. xxix. 29;
 xxx. 14
 Eph. iii. 5, 8
^k Deut. xxx. 1-10
 Acts iii. 19-26
^l Deut. xxx. 11-14
 Rom. x. 4-8
^m Rom. iii. 31
ⁿ Gal. iii. 17, 21
^o Jer. xxxiv. 18, 19
^p Gen. xv. 9-18

^a Ex. xxiv. 5-8
Hob. ix. 18-21

over dead victims.^a The people on the one part, and the Lord's Book on the other, were sprinkled with the blood. And though the people broke their solemn bargain, making it faulty on one side,^b the covenant remained in force till it was remitted with greater blood.^c

^b Hob. ix. 7, 8

^c Hob. ix. 15, 23

^d Rom. vii. 12, 14

^e Rom. vii. 13; viii. 8
Gal. iii. 21, 22

^f Rom. vii. 7; iii. 20

^g 2 Cor. ii. 16

^h Rom. iii. 19, 23

ⁱ Rom. iii. 10-18

286. The Law was a holy, just, and ^{A Written Conscience.} good law.^d It failed to give righteousness, however, because of sinful tendencies in the flesh.^e As a Written Conscience^f it was not heeded, so became, what the Gospel also is when not regarded,^g a condemning agent.^h Hence at the close of its historic record it left the people, as a *race*, under the punishment of exile from the land and its attached blessings; and as *individuals*, under the sentence of transgression.ⁱ

^j Heb. ix. 9, 10

^k Rom. v. 6; viii. 4

287. At this time was a New Cove- ^{A new power brought in.} nant introduced. Duty and virtue having been taught, but not to say learned,^j it seemed right to the Giver to introduce some strengthening power,^k which would also soften the heart, render it more sensitive to justifying influences, and more plastic for the formation of a God-like holiness of character. (Sec. 132.)

^l Heb. ix. 14

^m Heb. ix. 15

ⁿ John i. 12

^o Heb. x. 10, 14-23

This was designed and effected by ^{Christ's Mediatorship the strength to sonship.} Christ's introduction of the New Covenant^l—so far as concerns the *kingly element* of the Promises.^m His Mediatorship of this New Agreement gives those who are called in him power to become sons of God.ⁿ God's love in Christ supplies that desirable heart-influence which gives rise to holiness,^o and so obtains the forgiveness of sins. (Sec. 74.)

288. When the time comes for Israel ^{Israel's conversion under the New Covenant.} to rule over the nations as the first

a Micah iv. 8

b Ez. xxxvi. 24—28

c Jer. xxxi. 31—34

d Ez. xx. 37, 38

Jer. xxxi. 3

1 John iv. 18

e James i. 18

Rom. viii. 23

f Heb. ix. 18, 22

g Zech. ix. 11

Heb. xiii. 20

h Heb. ix. 14, 15;

xiii. 21

i Deut. vii. 8, 9

Ps. cv. 8—11

dominion,^a they will also have this heart-change.^b They will then be brought into the bonds of this New Covenant^c—bonds of love instead of fear.^d Meanwhile believers, as the higher class of rulers, are the Spirit's first-fruits under this Covenant.^e They qualify for, and win, the inheritance of the Promised Eternal Life in advance of the seed according to the flesh.

289. Christ, in instituting a New Covenant, was under necessity of re-
The Surety gives Life Eternal.
 moving the former by the same means—bloodshedding^f—which had brought it into force. (Secs. 84, 85, 86, 285.) He was thus the Surety of the New Covenant, in his own experience, and for his brethren.^g In remitting the first covenant and its transgression, and substituting the righteousness-making principle of the second,^h he brought its life to bear upon all. For the second covenant is really the original, or everlasting, covenant made with Abraham, giving eternal life to all under it.ⁱ

Concerning Sacrifices.

KEY NOTE.—"Build thou the walls of Jerusalem.
Then shalt thou delight in the righteous sacrifices,
In burnt offerings and whole burnt offerings:
Then shall they offer bullocks upon thine altar."
—Ps. li. 19.

290. The sacrificial institution was a The Idea.
divine means of teaching.^a And also, the
acknowledgment of allegiance, *i.e.*, the tribute
paid to Jehovah.^b
- The *radical idea* of sacrifice is a *giving up* of
some possession. Man being Jehovah's tenant
of the earth, was required to forego the use of
some of its productions, animal^c or vegetable,^d
giving them to his Lord as a rent-charge or
tenure.^e God's sovereign power was thus taught.
But the Lord having no need for these offerings
for His own use,^f gave them back again in the
form of a blessing,^g by devoting them to the use
of His priests.^h Hence offerings are called "the
Bread of God."ⁱ He also repaid by the answer
to the heart, and instruction in His laws.^j
291. The *meaning* in, or instruction Sacrificial teaching.
by, sacrifices, may be generally stated as
- A.—A visible, acted teaching of the An unseen God.
existence of an unseen God.^k
- B.—A means of coming unto Him Approaching Him.
with the expression of the subject's desires, and
valued accordingly.^l
- C.—The shedding of blood was a Sign of confession.
confession of mortality, and of sin which causes
death. As such it was the sign of repentance.^m
- a Gen. iv. 7
Heb. xi. 4
Micah vi. 6—8
Prov. xxi. 3
 - b Gen. iv. 3, 4
Ps. l. 5, 23
Lev. xvii. 3—5
Num. xxviii. 2
 - c Gen. iv. 4
Lev. i. 2, 3, 10, 14
 - d Gen. iv. 3
Lev. ii. 1, 12;
v. 11, 12
 - e Ps. l. 8
Mal. iii. 8, 9
Deut. xii. 5—14, 17,
18, 26—28
 - f Ps. l. 11—15
 - g Ps. l. 14, 15
Mal. iii. 10—12
Deut. xxxiii. 19
 - h Joel i. 9, 13
Lev. ii. 2, 3
 - i Lev. xxi. 6, 8, 22;
xxii. 25
Eze. xlv. 17
 - j Ps. cxviii. 27
 - k Ps. iv. 4, 5;
cvii. 19—22
 - l 1 Sam. xv. 22
Prov. xv. 8
Mal. i. 12—14
 - m Lev. vi. 1—7

D.—A sacrifice, when made as a sin-offering, was therefore a means of obtaining pardon.^a By it the transgression was *covered*, *i.e.*, concealed, blotted out.^b

^a Num. xv. 25, 26

^b Num. xv. 28
Lev. v. 16

Means of
pardon.

E.—An animal's life was not penally substituted for that of the sinner; otherwise a wild beast would have sufficed. The virtue in the sacrifice was in its being the owner's property given up as an *act of obedience* to God's declared will. By shewing regret for the sin, or neglected duty, which it confessed, it *condoned the offence*.^c

^c Ps. li. 17, 19
Lev. v. 1—6

Animals not
substitutes.

292. These principles apply broadly to all sacrifices both before and under the Law. However, as the covenant of Sinai brought Israel into an intimate and special relation to their God, these things were shewn more plainly, and others bearing thereon added; a number of different offerings, for breaches of its commandments, being required. But all had the same confessional meaning—the acknowledgment of sin.^d

The
knowledge
of sin
by the law.

^d Rom. iii. 20

293. The Mosaic Law had two classes of sacrifices: offerings for sin, and offerings in thanksgivings. The Sin class had two divisions: the *enjoined* and the *voluntary*. In the former we have the

Mosaic
offerings.

^e Num. xv. 22—29
Lev. vi. 21—30

^f Lev. v. 1—10;
vi. 1—7

SIN OFFERING (Hebrew meaning, *to miss the mark*).^e

TRESPASS OFFERING (Heb., *to be guilty*).^f

In the second division is the

^g Lev. iii.

PEACE OFFERING (Heb., *making whole*).^g
Literally, "Sacrifice of Salvations."

This being permissive, taught that whilst God *required* that they should *confess* their sins, it lay with themselves how far they would be *reconciled*, or come into complete unity with God.

The second class was one representing the spontaneous love of the heart: *i.e.*, gifts to God, **FREEWILL OFFERINGS,^a**

^a Lev. i. 8

^b Lev. ii. 1, 9
Num. xv.

MEAT AND DRINK OFFERINGS.^b

Whilst these did not confess sin, doubtless they would oftenest be the oblations of sinners, grateful to God for His mercy to them.^c

^c Lev. i. 9

294. Allegiance to God was thus ^{Israel's}tribute. taught in all the sacrifices. The sin-offering confessed offence against the Law-Giver, asking and getting pardon from Him. In the thank-offerings, tithes, &c., Israel shewed fealty, and contributed to the sustenance of the priests,^d who were Jehovah's Palace-Servants: for the Tabernacle and Temple were His House. On this account it was that the *priests' eating* of the sacrifices was part of their *efficacy*, being a proof that the Lord accepted the offering.^e

^d Lev. vi. 16—18, 29
Num. xviii.

^e Lev. vi. 26

295. The national sacrifices of Israel ^{Pertaining}to their Covenant. were connected with the Covenant.

This was first ratified with blood, and afterward renewed day by day with the **DAILY SACRIFICE,^f** as well as with the anniversary **OFFERINGS** of the great **DAY OF ATONEMENT.^g**

^f Ex. xxix. 38—42
Num. xxviii. 2—8

^g Lev. xvi.

296. The great lesson of the Atonement Day sacrifices was that sin *defiled* the ^{Atonement-}Day lessons. nation.^h In the highest sense we can attach to the words it was Israel's grand spring-cleaning day. All the people, and their holy things and places, were ceremonially cleansed with blood.ⁱ Not that the blood actually acted as a purifier of the thing it represented, for all were cleansed that day, whether a drop reached them or not. (In the same way a believer is now washed,^j and

^h Lev. xvi. 16, 19, 30

ⁱ Lev. xvi. 17, 18, 20

^j Rom. i. 5

a Rev. vii. 14

washes himself,^a in the blood of Christ, though that blood physically touches none.) Nor need we assume that the sins of Israel were actually put upon the scape-goat and carried away into

b Lev. xvi. 21

the wilderness by it:^b for these sins, looked at morally, were impalpable, and, physically, remained in the bodies of each transgressor.

c Heb. ix. 9

Both were pictorial lessons,^c intended to impress certain truths on the minds of the people: *i.e.*, the necessity of righteousness and true

d Ps. lv. 5; H. 17—19 holiness.^d
Heb. xlii. 15, 16

297. We cannot find any teaching ^{Where the virtue lay.} in the Scriptures that sacrifices appeased God's wrath, or moved Him to mercy. Their virtue lay in their teaching power, or in their oblatory character. When the people did not learn the lessons taught, these ceremonial observances became disgusting to God.^e When Israel did not hearken and obey, their offerings were rejected.^f Even as we refuse lip-service when without heart-love, so God put aside Israel's sacrifices.^g This could hardly have been possible if the virtue they had was in typifying Christ's substitutionary death. Then they would have been *of sterling value apart altogether from the offerer's knowledge* or estimation.^h But we see that their efficacy lay in their connection with the individual's state of mind, and the nation's regard to their covenant with God.ⁱ

e Isa. i. 11, 12
Jer. vii. 21—23

f Amos iv. 4, 5;
v. 21—24
Jer. xiv. 12

g Prov. xxi. 8
Hosea vi. 6;
viii. 13

h Ps. xl. 6

i 1 Sam. xv. 22
Mic. vi. 6—8
Mark xii. 33

298. The importance of the Re- ^{Sacrificial types of Christ.} demption through Christ Jesus is not enhanced by theological teachings of his death. That wonderful manifestation of Love stands out all the more glorious when set apart from human ideas of sacrifices. (Secs. 67, 73.)

It is probably true that some of the sacrifices of the Law did foreshadow the death of the Messiah. But it is more by contrast than resemblance. And those which did typify him have their own meaning or use not affected thereby, any more than have the historic types. (Sec. 269.)

299. The Passover is an example of ^{The} Passover. how some sacrifices were not offered directly to God. It partook more of *the character of a feast*, the lamb being eaten in a family communion.^a The blood, on the first occasion, was used, in act of faith, as a token of election;^b on after anniversaries it was sprinkled out.^c The feast was a *memorial* to Israel of God's mercy to His elect people:^d Christ, as our Passover, and his feast, have the same significance.^e

a Ex. xii.
b Ex. xii. 21—23
c 2 Ch. xxx. 15, 16
d Ex. xii. 25—27;
xiii. 8—10
e 1 Cor. v. 7, 8

300. Our deduction from the whole ^{The logic of} sacrifices. is, that the sacrifices were truly *media of salvation*. When these confessional offerings were made by Israel from hearty obedience, their sins were covered, or forgiven.^f And so long as their tribute of allegiance and thanksgiving was rightly paid, they had a sure possession of the land.

f 2 Ch. xxx. 18—20, 22

301. The predicted re-institution of ^{Future} sin-offerings,^g as parts of a general service of sacrifice in the future age,^h when Jesus Christ shall be personally present among Israel,ⁱ is proof that the virtue of sacrifices is not derived from their typifying his death. The service of God *nationally* will require these *visible* means of salvation again; which is not needed in this dispensation of spiritual worship.^j Those who

^{the lesson.}

g Ps. li. 16—19
Isa. lx. 7
Jer. xxx. 11
Mal. i. 11
h Ezo. xliv. 18—27;
xlv. 15, 27, 29;
xlv. 17—25;
xlvi.
i Ez. xliv. 7, 9
j John iv. 23, 24

a Prov. ii. 1—9;
i. 2—7

b Heb. x. 14

c 1 Pet. ii. 5

d Heb. xiii. 15, 16
Rom. xii. 1, 2

are being chosen for high dignity have a mental training,^a so do not require visible mediators of this kind. To these, one sacrifice—discernible by faith, and operating upon their spirits in moral and mental purification—is sufficient.^b And it is responded to in spiritual sacrifices^c—*i.e.*, of holy, self-denying lives,^d and perfect submission to their Master's authority.



Concerning Prayer and Praise.

KEY NOTE.—“From the rising of the sun to the going down of the same My name shall be great among the nations; and in every place incense shall be offered to My name, and a pure offering.”—Mal. i. 11.

302. God's creative and sovereign ^{Duty of worship.} relationship to His creatures calls for their responsive worship. And as all worship divides into Prayer and Praise, it follows that these are both human *duty* and human *privilege*.

a Ps. xxii. 3

b Isa. xliii. 14, 15

c Isa. xl. 28

d Num. xxvii. 16;
xvi. 22

303. The central book of the in- ^{Israel's Book of Worship.}spired volume is Israel's Book of Worship: an unrivalled collection of prayers and hymns. But though of Israel,^a they are so varied in character as to prove that they were inspired for all humanity. Jehovah is the God of Israel;^b but He is also the Creator of the ends of the earth.^c Israel is His chosen, His eldest son; but He is also the God of the spirits of all flesh.^d

e Ps. lxx. 3

f Ps. c. 1

304. It is this relationship of the ^{Universal Liturgy.} Fatherhood of God—the address of our Lord's prayer—which runs throughout the psalms and prophets. Israel's writers, as the elder sons of humanity, moved by the holy Spirit of love, glow and burn with the passions, hopes, and fears of the race. So they speak words not for themselves only, but for all their younger brethren. The outcome of their labour is a *LITURGY for all ages and all nations*;^e a *HYMNAL for all hearts and voices*.^f

305. Prayer is the instinct and necessity of humanity. Children pray their parents to supply their wants; servants ask from their masters; subjects petition their rulers; and men request from God, who stands in this three-fold relation to them. The expression of human want is variously put as seeking God,^a crying unto Him,^b calling upon Him,^c desiring,^d lifting up the soul^e and heart,^f and similar terms of supplication.

Necessity of prayer.

- a* 1 Ch. xvi. 11; xxviii. 9
Ps. xxvii. 7—9
Zeph. ii. 3
Deut. iv. 29
b Ps. xxii. 4, 5; lxxvii. 1
c Ps. xviii. 3; xci. 15
Jer. xxix. 12, 13
Joel ii. 32
Rom. x. 13
d Ps. x. 17; cxlv. 18, 19
e Ps. lxxxvi. 3—6
f Lam. iii. 41
g Job xxii. 27
Ps. xxxiv. 15, 17; lxxxvi. 7
Isa. xxx. 19; lviii. 9
Matt. vii. 7—11; xxi. 22
Mark xi. 24
h John xiv. 13—17; xv. 7. 16; xvi. 23—26
i Isa. lxxv. 24
Dan. ix. 20—23
j 1 Kings iii. 5
Rom. viii. 26
Ps. lxxv. 4; l. 14, 15
k Ex. xxxiv. 9; xxxii. 31, 32
l Heb. iv. 16
m 2 Ch. vii. 14
Job xxxiii. 26, 27
Ps. xxxii. 5, 6
Hos. xiv. 2
n Jer. xxxi. 9
Zech. xli. 10
o Prov. xv. 8, 29
1 John iii. 22
Ps. lxxvi. 17—20
John iv. 23
p James v. 16—18
q Rev. v. 8; viii. 3, 4
r Isa. i. 15
Luko xviii. 10—12
s Matt. vi. 5—7

306. Men often turn a deaf ear to the prayers of their dependants. But God always answers as His wisdom sees best. His Son also pledges his own and his Father's word of promise to believers for the granting of their requests.^h Indeed, so ready is our Father to answer that He anticipates prayer, and provides in advance for it.ⁱ

God always hears.

So great is His grace that He takes the initiative; prompting to, and teaching how, to pray.^j So unfailing is the mercy^k that His seat becomes the "throne of grace."^l

The throne of grace.

Especially is the prayer of penitence pleasing to Him;^m for He knows how it blesses the heart of the offerer of it.ⁿ

Whilst a father's heart is ready to respond to the asking for forgiveness by the rebellious, he delights to grant the request of an obedient, loving child. So God delights in the prayers of the righteous,^o signally answering them;^p and they are converted into incense before His throne.^q

The prayer of the righteous.

307. Lest prayer should become a formal^r or a mechanical act,^s it has its conditions or qualities to render it more acceptable:

Condition of prayer.

- a James i. 5, 6
1 John v. 14, 15
Heb. x. 22
- b Matt. vi. 5, 6
- c Matt. vi. 7, 8
Ecc. v. 1, 2
- d Mark xi. 25
Matt. vi. 14, 16
1 Tim. ii. 8
1 Pet. iii. 7
- e Phil. iv. 6
Col. iv. 2
- f Mark xiii. 33;
xiv. 38
Luko xxi. 36
1 Pet. iv. 7
- g Ps. xl. 1
2 Cor. xii. 8, 9
- h Rom. xii. 12
Eph. vi. 18
1 Thess. v. 17
Luko xviii. 1
- i Isa. lxii. 6, 7
Acts xxvi. 7
- j Acts iv. 31
- k Matt. xviii. 19
- l Acts iv. 24—31
- m Luko xi. 13
John iv. 10;
vii. 37—39
- n Rom. viii. 26
Eph. ii. 18
Jude 20
- o Ps. lxii. 8;
lxv. 2, 5;
cvii. 21, 22
Isa. lvi. 6, 7
- p Lam. iii. 55—57
John iv. 2, 7
Ps. lxix.
- q James v. 14
1 John v. 16
Ps. xxx. 2, 3
- r Ps. xcix. 6—8
Num. xvi. 21, 22
- s Ps. lxxiv., cxliii.
- t Ps. lxxix., lxxxiii.,
lxxxvi.
Gen. xviii. 20—32
1 Kings xviii. 36, 37
- u 1 Tim. ii. 1
Rom. x. 1
- v Ex. xxxii. 11—14
Num. xiv. 13—21
1 Sam. xii. 23
Job xlii. 8
Isa. lxii. 6, 7
Jer. xxix. 7
Dan. ix. 3—23
- w 1 Tim. ii. 1, 2
Jer. x. 10
Dan. iv. 32, 35
Prov. xxi. 1

It should spring out of undoubting faith,^a and be uttered in humility of mind.^b

It should be concise in words;^c and accompanied by a forgiving spirit,^d a thankful heart,^e a watchful mind,^f and a patient waiting.^g

And it must be as unceasing^h as our needs, hopes, and desires are. Israel is given as an illustration of this continuousness.ⁱ

308. There is a *dynamic* force at- Power of
combined
prayer.
tached to congregational prayer. An instance of this was given in the early days of the church,^j which was in accordance with the Lord's promise.^k To realise this it seems desirable that public prayer should be Liturgical, *i.e.*, not one pray for the congregation, but all join their voices:^l for which the Spirit's compositions in the Psalms are fitted.

The Holy Spirit itself should be an *object of* prayer,^m that it may be an *agent of blessing in* prayer.ⁿ

309. Prayer is alike a human duty Its duty and
advantages.
and privilege, national and individual.^o For it Saves in times of suffering,^p and from sickness.^q

The Lord mercifully can answer supplications whilst justly punishing transgressions.^r

And for various all-wise reasons He may defer answers.^s But the very effort of prayer is beneficial to the pleaders, whether persons or peoples, by intensifying faith and hope.^t

310. Intercession, in the sense of Intercession.
praying for others,^u in like manner benefits the asker, and is availing in its object^v of securing good to the subject.

Rulers are special subjects of prayer, their hearts needing the influencing of the Higher Sovereign.^w

- a 2 Sam. xxiv. 17
1 Kings viii.
2 Kings xix. 15-19
2 Chron. xiv. 11;
xxx. 18
Ps. xxv. 22;
xxviii. 9
- b Ps. li. 18, 19
Lev. iv. 13-17
- c 1 Sam. vii. 5;
xii. 19
Ps. lxxx. 1-7
- d Ps. cxvii. 6-9
- e Ps. vii. 9; xii. 1;
xxxvi. 10;
cxxxv. 4
Gal. vi. 16
- f Num. vi. 23-27
- g Ruth ii. 12
1 Sam. i. 17
- h Ps. xx.; cxxxiv. 3
- i 1 Pet. v. 10
2 Thess. ii. 16, 17
1 Cor. i. 3
2 Tim. i. 18
- j 1 Tim. ii. 1
- k 2 Cor. ix. 14
Phil. i. 3, 4
Col. i. 3; ii. 1, 2
Rom. i. 9
2 Tim. i. 3
- l Eph. i. 16, 17;
iii. 14-19
Col. iv. 2-4
1 Thess. iii. 9, 10
2 Thess. i. 11;
iii. 1, 2
- m 2 Cor. xiii. 7
Heb. xiii. 20, 21
2 Thess. iii. 5
- n Matt. v. 44-48;
vi. 14
- o Ps. cxvi. 1
- p Ps. cxviii. 21;
cxxxviii. 1-3
- q 2 Cor. ii. 15, 16

On the other hand, a true king, who has the welfare of his people at heart, prays for them.^a

The priestly office was one of prayer,^b and the prophetic office was greatly such.^c They interceded especially for Israel and Jerusalem.^d And also for the righteous.^e

311. Benedictions are a form of ^{Benedictions.} prayer which loving-kindness takes to shew its desires: *e.g.*, the High Priest's dutiful wish for Israel's good.^f And the benisons of friends,^g peoples,^h and apostlesⁱ, are all prayers which it is to be wished were oftener copied now.

312. Apostolic precept and example ^{Apostolic teachings.} teach us that we should pray for all men;^j but more particularly for brethren,^k that they may receive special mercies for special ends,^l and also for help, prompting, and grace to do their *duty*.^m

Prayer for enemies is enjoined by Christ, because it springs from a God-like spirit.ⁿ

Prayer causes love to God,^o and evokes praise to Him.^p Therefore it is a highly desirable and blessed thing.

313. One of the wonderful proofs of ^{The Lord's Prayer.} the Divinity and Messiahship of Jesus of Nazareth, is the prayer he taught his disciples to use. Like the Supper institution, it has lived through the ages of his absence, and permeated and influenced the tone of prayer in all peoples. For even where ignorantly or unworthily used it has *retained its own power*, like that of the gosselling.^q Its simplicity, conciseness, and grandeur, have fitted it to be the form of request for the humblest and noblest, the infant and the

sage. It is at once the Model and the Universal Prayer; with probably a harvest of answer yet to be revealed in the time when Jesus' Farewell Prayer will be fulfilled^a.

^a John xvii.

Praise

314. Is practically inseparable from Prayer. If asking favours is a natural instinct, giving thanks is its necessary issue.

Union of prayer and praise.

It is a wonderful appointment of God in nature, that He has endowed men with the power of poesy and music as the means of praise.^b It is as natural for praise to find utterance in rhythmic words and musical tones^c as it is for an infant to cry or a bird to warble. Indeed, for poetry and music to take other form than praise is a prostitution, even as is the misapplication of dancing to human frivolities. The poetry of motion should praise God in old and young;^d and so should voice and instrument.^e

Poesy and music.

^b Ps. xcii. 1-5; cxlvii. 1

^c Ps. xxxiii. 1-4

^d Ps. cxlix. 3
Jer. xxxi. 13
Zech. viii. 5
Matt. xxi. 15, 16

^e Ps. cl.

^f Ps. lxxi. 22, 23

^g Ps. lxxxi. 1-5

^h Ps. xxxiii. 2, 3

ⁱ Col. iii. 16

^j Ps. li. 13-15; l. 23

^k Ps. lii. 9; cxl. 12, 13

315. This musical expression has a great spiritual force,^f recognised in all ages as an elevating agent.^g He who ignores the emotional power of "psalms (praise with musical accompaniment^h) hymns, and spiritual songs,"ⁱ loses a great agent in the converting of sinners^j and the confirming of saints.^k Human hymns may be largely tinctured with human errors, but the basis of divine truth in them will not be despised or wasted.

Emotional power.

^l Ps. xlvii. 6, 7

^m Ps. xxxiii. 1-5

ⁿ Ps. xxii. 25, 26;
lvi. 12; lxi. 8;
cxviii. 4

316. It is not to be questioned that intelligent,^l righteous^m song-utterance is most desirable; and that the praises of God should be given by those who serve Him.ⁿ But the Lord has not confined this human

Righteous praise desirable.

- a Ps. lxx. 1-5
 b Ps. lxxix. 34;
 ciii. 23; cxlviii.
 Rev. v. 13
 c Matt. xxi. 15, 16
 Ps. viii. 2
 d Matt. xiii. 25, 39
 e Ps. xxii. 27-31;
 xlvi. 1-4, 8;
 lxxvii.; xcvii.
 xcviii.; cxvii.
 Isa. xlii. 10-12
 Ps. xxii. 22, 23; c.
 Isa. xxiv. 18-16;
 lii. 8
 Jer. xxxiii. 11
 g Ps. lxxviii.;
 xcix. 6-9;
 ciii. 6-11; cv.;
 cvi.; cxxi.;
 cxxiv.; cxxvi.
 h Ps. lvii. 7-11;
 lxxix. 13;
 xcix. 1-3, 5
 i Ps. cv. 1-8;
 cvi. 1-5;
 cviii. 1-6;
 cxxxiv.; cxxxv;
 cxlvii.; cxlix.
 j Ps. l. 23
 k Ex. xv. 2
 Ps. lxxviii. 3, 4
 l Dan. iv. 37
 1 Ch. xxix. 17, 18
 m Ps. cvii. 21, 22,
 42, 43
 n Ps. cvii. 8, 9, 31, 32
 o Ps. l. 23;
 li. 13-15;
 lxxix. 29-32
 p Ps. vii. 17;
 ci. 1-4;
 cvii. 1-3
 q Ps. xxx. 1, 4, 5,
 11, 12;
 xcvi. 10-12;
 cvl. 1-5;
 cvii., cxlvi.
 r Ps. ix. 1-8
 1 Ch. xxix. 10-13
 s Ps. ix. 10, 11, 14;
 xxii. 22-31
 t Ps. xxxiv. 1;
 lxxi. 8, 15; civ. 33
 cxlix. 62, 164
 u Ps. xxxiv. 1-10;
 lxx. 4; cxlv. 1-4
 Heb. xiii. 15
 v Ps. xxxv. 27-28
 w Ps. xxxiv. 11-16
 x 1 Ch. xxiii. 5-6;
 xxv. 1, 7, 8
 Ps. lxxviii. 24-26;
 xc. 1, 2
 y Ps. cxi. to cxviii.
 Matt. xxvi. 30

duty and privilege to such. He accepts worship from all,^a as earnest or instalment of Creation's Thanksgiving.^b He has ordained infant praises to have, sometime, the notable power of stilling the enemy^c (Satan^d). And His word authorises us to believe that the measure of His worshippers will be the number of the saved race,^e led by Israel.^f His past and constant mercies to them form a theme for their worship,^g and make it their national duty to sing His praises amongst all nations:^h being thus God's first Singers of Earth's Hallelujahs.ⁱ

Hallelujah
Chorus.

317. It is true in respect of praise,^j as in all other things appointed by God for men to do, *i.e.*, the duty is a blessing. Praising God glorifies Him,^k and exalts the honour of His name.^l In so doing it gives higher thoughts,^m motives,ⁿ and emotions,^o comprised in the term *salvation*.^p A grateful heart will express its feelings, and thereby win more mercies.^q This reaction of cause and effect between praises and mercies pervades the Psalms.^r And it seems to be still more known and acknowledged in relation to the establishment of the Kingdom,^s and by the subjects thereof.^t

The blessing
of praise.

318. Divine praises should be sung,^u or played, as continually or constantly as prayers.^v Congregationally, they should serve to direct thought to God's goodness;^w express emotions of fellowship;^x and win children to attend to Divine teaching.^y Public praise should be done decently and in order, which will be best obtained by concerted voices, after the Temple pattern:^z which seems to have led the people to use the "Hallel" Psalms^{aa} and the

Objects and
effects of
praise.

- a* Ps. cxx. to cxxxiv. Marching Songs,^a and to be able to use the
Luko xix. 37, 38
- b* Ps. cxxxvL, cxxxv. antiphonies, or true part-songs.^b But whilst so
many psalms are suitable for choruses and other
like high musical culture, the chant is evidently
the simplest and best mode of giving musical
utterance to them. It should be observed that
- c* Ps. xxxv. 18; cxi. 1 many of these were written and sung as solos,^c
cxxxviii. 1-3 (even as the Spirit prompted Mary,^d and Zecha-
d Luko i. 46-55 riah^e), and seem to have been used so in the
e Luko i. 67-79 early churches.^f Indeed our modern church
f 1 Cor. xiv. 26 worship appears to have reversed the primitive
order: which was "*one* had a psalm," whilst *all*
- g* 1 Cor. xiv. 21, 25 prayed or prophesied.^g

319. Whilst praise is a congrega- In family
worship.
tional duty, it should also be practised in each
righteous family,^h as well as prayer. It should
certainly follow upon the reading and learning
of God's teachings;ⁱ as this enables us to sing
with the Spirit.^j

Thanksgiving should also extend to our daily
food,^k as well as to larger or special feasts.^l

- h* Ps. cxviii. 15
i Ps. cxix. 7, 171
j 1 Cor. xiv. 15
Eph. v. 19, 20
Col. iii. 16
k 1 Tim. iv. 3, 4
Luko xxiv. 30, 35
Acts xxvii. 35
l 1 Sam. ix. 13
Mark viii. 6

The Living Oracles.

KEY NOTE.—“What advantage then hath the Jew? or what is the profit of circumcision? Much every way: first of all, that they were entrusted with the Oracles of God.—Rom. iii. 1, 2.

320. Paul gives, as the chief ad-^{The Profit.} vantage, or *profit*, of Israel, that they were entrusted with the oracles of God.^a And it has been the great *loss* of Christianity, that it has not cared to hold the property contained in them: that its theology has virtually said to the Jews, “We don’t care to share the wealth^b of which God has made you trustees; keep it to yourselves.” The consequence has been—a neglected estate. The Hebrews disused it;^c Christians have despised it, counting it useless and bygone. But to the faithful ones it was, and is, a rich treasure: the *foundation* of the doctrine of Christ;^d the *standard* of Christian tuition and education.^e

a Rom. iii. 2

b Ps. cxix. 72, 127

c Heb. v. 12

d Heb. v. 12, to vi. 5

e 1 Pet. iv. 11

321. It is customary to apply the ^{Moses, the agent.} term Oracles to the whole Bible, or otherwise to the Old Testament. But Stephen told the Sanhedrin that “Moses . . . received the living oracles from God to give to us.”^f This restricts the term to the Law, or the Book of the Covenant, (Sec. 176.) Perhaps we need not separate the Law from its setting in the Memorial Name of Jehovah,^g and the Promises to the fathers; though these are *with* it, not *of* it. Even if we extend the application of the term

f Acts vii. 88

g Ex. iii. 6, 12—13; vi. 2—8

TESTIMONIES to the five books of Moses, it still has but a limited range: the field is rich beneath.^a

^a Matt. xiii. 44
Prov. ii. 4, 5

^b Num. vi. 19, 20;
ix. 23

^c Num. x. 8; xv.

^d Lev. vi. 9, 14, 25;
vii. 1, 11, 87
Ex. xxxiv.
Lev. xxiii.

^e Deut. xii.; iv. 14;
vi. 1; xiv. 22-29
xv. 1-6
Neh. x. 30-39

^f Lev. x. 8-11;
xxi., xxii.

^g Ex. xviii. 16-21

^h Matt. xix. 7, 8

ⁱ Acts vi. 14

^j Lev. xxv. 39-55

^k Deut. xxi. 10-14

^l Deut. xx.

^m Luko xvi. 17

ⁿ Ex. xxiv. 12

^o Rom. vii. 12

^p 2 Cor. iii. 6

^q Rom. iii. 20

Gal. ii. 16; iii. 11

^r Acts xx. 27, 30

^s James iv. 11

Matt. vii. 21, 26;
v. 19

322. But such an extension would not be justified. For, leaving out the ^{Some provisional statutes.} historical sections, we know that many of the appointments^b and ordinances^c in the Pentateuch—the feasts, rites, and ceremonies—were special statutes for Israel,^d to be kept in *the Land*.^e Some were precepts for priests as teachers;^f all valuable and admirable, and some with eternal importance in view of Israel's future enjoyment of their land. But, on the other hand, some of the precepts are Moses' own^g—*e.g.*, the law of divorce^h—doubtless permissively enjoined, but not the oracles of God. Statutes which regulated customs,ⁱ such as slavery,^j concubinage,^k warfare,^l can hardly be held as parts of the eternal law, because they will fail^m with the decay of the things they regulate. It may not be easy for us now to distinguish between these; but we can be sure that those written by the finger of God are eternal.ⁿ

323. In PSALM CXIX. we have the ^{A study of the Law.} results of studying the holy^o LAW of God, as arrived at by one who had learned its letter and spirit.^p It is a complete answer to the charges of incompetence brought against the Mosaic Covenant—charges arising from misapprehension of some expressions of Paul.^q And it condemns that spiritual rebellion^r which professes to set up the New Testament as the only part of the Word of God to be now regarded, (but whose advocates seldom obey it^s).

Every verse of this Psalm is a state-^{The various terms used.}ment concerning the benefit, duty, and excel-

lency of the Law of Jehovah; expressed in the synonymous or allied terms of LAW, TESTIMONIES, WAYS, PRECEPTS, STATUTES, COMMANDMENTS, JUDGMENTS, WORD (Oracles), and NAME.

324. The relative meanings of these ^{Meanings of the terms} interchanged terms may be better understood by the following:—

LAW, laws:—the generic term, expressing the will and order of the Sovereign.^a

STATUTES:—the *special*, the positive laws, enactments, *bye-laws*.^b [Thus many of the rites of the Jewish religion were not parts of the eternal Law, though everlasting parts of the national covenant.]^c

COMMANDMENTS:—mandates, the authoritative directions.^d [In the marginal Hebrew we have the term, the Ten Words.^e]

JUDGMENTS:—decrees,^f adjudgments (the *exhibition* of justice).^g

ORDINANCES:—appointments, authoritative rules of procedure.^h

TESTIMONIES:—solemn declarations;ⁱ the attested Book of the Law.^j

PRECEPTS:—teachings,^k rules of action.^l

WAYS:—*how* the Law should be kept.^m

WORD, Oracles:—The spoken order.ⁿ Oracles: words spoken by a god.^o (Living Oracles: the word to live by.) “The Word of the Lord,” “My Word,” sometimes applies to prophetic messages. But when we remember that the prophets were properly God’s Law-Repeaters,^p even as the priests were the Law-Referees,^q we see that the foundation idea of “the Word,” in both Old and New Testaments, is *the Law*.

^a Neh. ix. 13
Ps. lxxviii. 5, 7

^b Ps. cxlvii. 19
Deut. iv. 1, 5

^c Ex. xxviii. 43;
xxx. 21; xxvii. 21
Jer. vii. 22

^d Lev. xxvii. 34
Neh. ix. 14
Ps. cxlvii. 15

^e Deut. iv. 13; x. 4
^f Deut. iv. 8;
xxxiii. 10

^g Deut. xvi. 18, 19;
xxv. 1; xxxiii. 21
Eze. xx. 11

^h Lev. xviii. 4
Num. xv. 15

ⁱ Ruth iv. 7
Ps. lxxviii. 5

^j Ex. xxv. 21, 22;
xxxi. 18

^k Isa. xxviii. 10

^l Ps. cxi. 7, 8
Heb. ix. 19

^m Ex. xviii. 20
Deut. v. 33

ⁿ Deut. viii. 3
^o 2 Sam. xvi. 23

^p 2 Kings xvii. 18
^q 2 Ch. xx. 20
Deut. xviii. 18–21
^r 2 Ch. xix. 8–11
Deut. xvii. 8–13

^a Ex. xxiii. 21
Ps. xx. 1

NAME:—power, authority.^a

325. Had our Bibles been printed as in the following illustration of the first section, the *purpose* of the Psalm would have been more evident, and would have attracted more attention thereto. [In this, and the subsequent analysis, I have selected, or joined, what seem to me the best renderings of six translations.]

How the
Psalm should
be read.

Blessed are they who are perfect in the way—
Who walk in the LAW of Jehovah!
Blessed are they who keep His TESTIMONIES,
And search them with the whole heart!
Yea, those who do no unrighteousness:
But walk in His WAYS!
Thou hast commanded us Thy PRECEPTS,
That we should observe them diligently.
O that my ways were so established,
That I might keep Thy STATUTES!
Then shall I never be ashamed
When I have respect to all Thy COMMANDMENTS.
I will praise Thee with uprightness of heart,
When I learn Thy righteous JUDGMENTS.
I will keep Thy STATUTES;
Thou wilt never forsake me utterly!

326. It cannot be wasted time and labour to review this important portion of the Scriptures. Anything which helps us to a truer appreciation of God's revelation; to a right comprehension of present privileges and future good; to knowledge of mines of wealth locked up by theology—which has taken away the key of knowledge:^b any such help is to be highly valued. In the following analysis of a Law Student's declarations, I have tried to get at and present his thoughts on the excellence of the Law.

A key of
knowledge.

^b Luke xi. 52

327. Its authorship is generally, and ^{The bearings of the subject.} probably rightly, credited to David,^a judging from the mass of similar thought in the Psalms known to be his. The writer is evidently a Prince who has written out a copy of the Law,^b and made a practical study of the whole. He has taken the subject in all its bearings, used its legitimate inferences, and practised its ordinances. The thoroughness of the examination is matched by the scholarliness of the work. Every verse of each section begins with the same Hebrew letter, changed with each of the twenty-four sections: thus shewing his intention to have these studies of the Law committed to memory. And all this inspired labour has been neglected by the professed teachers of truth^c (ver. 126). To them belongs the condemnation: "to him remains the honour, and the profit hereafter."
328. To him it is *the Word* of God; ^{The Standard of Divine Righteousness.} the Oracles of Jehovah (ver. 11, 162). By using the Septuagint and New Testament rendering of the term, we better see the importance of the Law in God's Plan of Salvation. Without *the Word* we have no sure standard of Divine Righteousness, no correct measure of human obligations.^e Consequent on the neglect of the Law of Moses^f is the lawlessness of theology^g—every man believing and doing that which seems right in his own eyes, substituting sentiment or ritual for duty.^h
- And also to this seems due the ^{Its neglect a cause of infidelity.} popular ignorance about the Scriptures—their promises and penalties.ⁱ A Psalmist's spirit of study and belief of the truth as it is in the Oracles, would have limited, if not
- ^a Ps. xix.
Acts xiii. 22
- ^b Dent. xvii. 18
Ezra vii. 11
- ^c Jer. v. 5
- ^d John iii. 19
- ^e Mal. ii. 1—9, 16, 17
- ^f John vii. 16—24
- ^g Matt. xxiii. 23
John vii. 19
- ^h Mal. ii. 13
- ⁱ Mal. iii. 7—12

a Mal. iii. 13—15
 b Ezra vii. 10
 c Mal. iii. 16—18;
 iv. 4

prevented, the prevalence of atheism.^a A hearty searching and submission to the Law now,^b in place of the wilfulness of sectarianism, might be a check to the spread of unbelief.^c

d Isa. viii. 20
 e Prov. i. 1—6
 f Jer. iv. 22; v. 4
 John vii. 48, 49
 g Ps. xciv. 10, 12

329. Science finds it necessary to ^{The Science} ~~the Law.~~ lay great stress on the ascertaining and *defining of the laws* of nature. Without these preliminaries there can be neither understanding nor progress. How still more needful is it to take the declared laws^d or principles of social, moral, mental, spiritual life,^e before we can either learn God's ways^f or obey them. There is this advantage in Scripture laws over natural science: these are revealed by the Author;^g those have to be discovered by slow experimental research.

h Rom. vii. 14
 i Rom. vii. 7

330. The apostle rightly calls the ^{The Law is} ~~spiritual.~~ Law *spiritual*,^h for it answers the spirit's first enquiry, "How am I to know God's will? how am I to discern between good and evil? how shall I know sin?"ⁱ

j John vi. 63
 k James i. 17, 25
 l Deut. vi. 24
 m Neh. ix. 13
 n Lev. xi. 43—45;
 xx. 25, 26;
 xiii., xv.
 Deut. xii. 23—25;
 xiv.
 o Lev. xviii., xix.
 Deut. viii. 1, 6—10
 p Lev. xx.
 Deut. xiv. 22—29
 q Deut. xxxiii. 16
 Neh. ix. 20
 Ps. cxliii. 10
 r Deut. xxx. 11—14

It is spiritual also because it reveals the spirit of the Lord,^j the Father of lights.^k He wills, and provides for, the good of His children;^l and therefore has given them a good Law,^m to ensure them healthy,ⁿ happy lives, best conditions of being,^o and highest mental pleasures.^p What a libel on His Spirit^q theology has invented, in representing Him as giving a Law impossible for men to keep; thus laying a trap for them, that He might find occasion to damn them: whereas He gave them no more than they could keep.^r

331. To return to the Psalm. God, ^{Spirit of, and} ~~from, the Law.~~ as the Giver of the Law, the Speaker of the Oracles, is addressed throughout. The tone of

the psalm thus becomes mostly praise for the Law, or prayer because of it. "Making request to God,"^a or "praying with the understanding,"^b is therein most beautifully exemplified, even when it takes the form of bargaining:

^a Phil. iv. 6
Ps. xxi. 2
^b 1 Cor. xiv. 15

^c Ps. cxvi. 1, 2

^d Ps. xviii. 36

Hearken to me, O Jehovah,
And I will hold to Thy Statutes. 145.^c
I will run the way of Thy Commandments,
When Thou shalt enlarge my heart. 32.^d

And its logic, its therefores, are suggestive,

^e Ezo. xxii. 18—22
Ps. xii. 6

c.g.—

All the wicked of the earth Thou accountest dross;^e
Therefore do I love Thy Testimonies. 119.^f

332. The Law is treated as the ^{Law the motor to rightcousness.} Moving Power to all right action: motor and motion being united in the thought, *c.g.*, 5, 6, 7, 11, 17, &c.

^g Acts xiii. 23
Phil. ii. 13
^h James i. 22

The language takes most forceful forms: affirming, asking, confessing, claiming, hoping, desiring. There is no uncertainty as to freewill and action: the writer does,^g wills, will not, as becomes a doer of the Law,^h under the eye, (ver. 168) and at the hand of his Lord.

ⁱ Matt. v. 6

^j Ps. i. 1

^k Ps. cvi. 3;
xxii. 1, 2

333. The psalmist starts with *two* ^{Beatitudes of the Law.} beatitudes, expressing the sentiments of our Lord's fourth, or central, Gospel Blessing.¹ (Sec. 208.) The Book of Psalms begins with a Blessing,^j of which there are several other instances.^k

This happy condition is the *effect* of ^{Result of Law.} the Law, as shown in

PERSONAL CONDUCT AND CHARACTER.

^l Ps. xviii. 23—25;
cxxviii. 1
^m Lev. xviii. 4
Jer. vii. 23
ⁿ 1 Chron. iv. 10
^o John v. 39

Blessed are they who are *perfect* (or upright) in the way.¹
Who *walk in* the Law of Jehovah! 1, 7.^m
Blessed are they who keep His Testimonies,ⁿ
And *search them* with the *whole heart*! 2.^o

a Lev. xix. 15
Ps. xxxvii. 18, 87
b Josh. xxii. 5
c Ps. cxxxix. 8
d Josh. i. 8
e Ps. xxxvii. 23
f Ps. xxxvii. 5
g Jud. ii. 22
h Ps. xvi. 8
i Ps. xlv. 18
j Deut. iv. 6
k Ps. xxxix. 1
l Isa. lii. 7
Ps. xix. 7
m Ps. xviii. 19—24
n Ps. cvi. 8
o Ps. xxv. 8
p Ps. ci. 1—6
q James i. 25
r Ps. cxi. 2

Yea, those who *do no unrighteousness*:^a
But *walk in His ways*. 3.^b
All my ways are *before Thee*. 168.^c
I declared my ways, and Thou answerest me. 26.^d
Through Thy Precepts I get understanding:^o
So that *I hate every false way*. 104, 128.^f
I have *chosen* the way of *faithfulness*:^g
Thy Judgments have I *set before me*. 30.^h
I have *refrained* my feet from every *evil way*,ⁱ
That I might *keep* Thy Word. 101.^j
I thought on my ways,^k
And *turned my feet* to Thy Testimonies. 59.^l
O that my ways were so *established*,^m
That I might *keep* Thy Statutes! 5, 133.ⁿ
Then shall I *never be ashamed*^o
When I have respect to all Thy Commandments. 6.^p
I will *walk at liberty*:^q
For I have sought Thy Precepts. 45.^r

334. The *means* of obtaining the ^{Means of the Law's Blessing.} Blessedness are, earnestness, diligence, determination, in regard to studying and doing the Law.

s Ps. xcix. 7
t Deut. xxxii. 46
Isa. li. 7
u Deut. vi. 5, 6
v Deut. v. 29, 32, 33
w Josh. xxii. 5
x Ex. xxii. 29
Deut. viii. 1, 6
y Deut. vii. 11
z Deut. xi. 1
a Deut. vi. 17
b Ex. xv. 11
Isa. xxviii. 26, 29
c Deut. iv. 32—40
d Deut. xxvi. 16—19
e Deut. xxx. 15—20
f Ps. lxxi. 6, 14—16
g Josh. xxiv. 23, 24

Those who *keep* His Testimonies;^s
Who *search* them with a *whole heart*. 2, 34.^t
With my *whole heart* will I *keep* Thy Precepts. 69.^u
With my *whole heart* do I *seek* Thee;
O let me *not go astray* from Thy Commandments. 10.^v
I *cleave* to Thy Testimonies. 31.^w
I *made haste*, and delayed not
To keep Thy Commandments. 60.^x
I *will keep* Thy Statutes. 8.^y
Thou hast commanded us Thy Precepts,^z
That we should observe them *diligently*. 4.^a
Thy Testimonies are wonderful,^b
Therefore doth my soul *keep* them. 129, 146.^c
I have *vouched*^d that I *will keep* Thy Words. 57, 145.
Let me *live*, that I *may keep* Thy Word. 17.^e
I will keep Thy Law *continually*,^f
For ever and ever. 44.
I have *inclined my heart* to keep Thy Statutes,^g
For ever, even to the end. 112, 33.

a 2 Ch. xv. 12—15
Ps. lxx. 1—3
Neh. x. 23, 29

I have sworn, and have confirmed it,^a
That I will keep Thy righteous Judgments, 106.

335. The Oracles are presented as ^{The Means to}
means to Righteousness.

b Isa. i. 16, 17
Ps. li. 1—10
Prov. ii.
c Ps. xvii. 4, 5
1 Pet. ii. 8
d Ps. xvii. 3
e Ex. xx. 20
Ps. xix. 13
f Ps. xxxvii. 31
g Ps. vii. 3, 4;
lxvi. 18—21
h Ps. cxli. 4
i Ex. xx. 17;
xviii. 21
j Ps. xxiv. 4
Prov. xxx. 8
k Ecc. ix. 10
l Ps. lxix. 7, 9, 10, 20

How shall a youth keep his *way clean*?
By *taking heed* to it according to Thy Word! 9.^b
They who *love* Thy Law,
Meet with *no stone of stumbling!* 165.^c
Thy Oracles do I *treasure up* in my heart,^d
That I *may not sin* against Thee. 11.^e
Establish my footsteps in Thy Oracles,^f
And *let not any iniquity* overpower me. 133.^g
Incline my heart to Thy Testimonies,^h
And *not to covetous gain.* 36.^h
Turn away mine eyes from looking on *vanity*:^j
Make me *active* in Thy Ways. 37.^k
Turn away my reproach, which I dread,^l
For thy Judgments are good. 39.

m Rom. ii. 26

336. The Righteousness of the Law^m
inspires courage, true meekness, (Sec.
208) confidence, perseverance.

^{The moral}
Good of the
Law.

n Matt. x. 18—20
Jer. xxii. 1—4
Ps. cxlix. 8
o Jer. xxxi. 33
p Ps. xxxi. 1, 17
q Ps. xlv. 13, 16, 17
r 1 Tim. i. 5—7
s Ps. iii. 1—3
t Ps. cvii. 11
u Ex. xxiii. 33
Ps. cxxiv. 7, 8
v Ps. xxvi. 3—6
w Lev. xix. 35—37
Josh. i. 7
x Deut. vi. 12, 13
Ps. lxxviii. 7
y Ps. lxxxviii. 8, 9
Lam. iii. 4
z 1 Pet. iv. 19
a Jer. i. 5, 6

I will *speak* of Thy Testimonies *before kings,*
And will *not be ashamed.* 46.ⁿ
Sound be my heart in Thy Statutes,^o
That I may *never be ashamed.* 80, 31, 6.
Let me *not be ashamed* of my hope. 116.^p
Let the proud scoff at me to the utmost:^q
I *swerve not* from Thy Law. 51, 157.^r
They had almost cousumed me on earth,^s
But I *forsook not* Thy Precepts. 87.^t
The wicked laid a snare for me;^u
Yet went I *not astray* from Thy Precepts. 110, 10.^v
I have *not turned aside* from Thy Judgments. 102.^w
I will *not forget* Thy Word. 16, 93.^x
I am become like a wine-skin in the smoke,^y
Yet do I *not forget* Thy Statutes. 83, 141.
My life is continually in my hand,^z
Yet do I *not forget* Thy Law. 109, 153.
I am wandering as a lost sheep:^a seek Thy servant:
For I do *not forget* Thy Law. 176.

a Prov. i. 10
Matt. iv. 10
b Ex. xxiii. 1, 2
c Deut. xi. 19
Josh. i. 8

Depart from me, ye wicked!^a
For I *will keep* the Commandments of my God. 115.^b
With my lips have I *declared*
All the Judgments of Thy mouth. 13.^c

337. The writer of this psalm has a ^{Law and reward.}
truer knowledge of man's relation to the Law
and its Giver than theology presents. It says it
is impossible to keep the Law: he claims to
have kept the Commandments, and expects the
reward of Righteousness.^d He has certainly
great boldness in his faith.^e

d Ps. lvi. 11
Josh. i. 7
e Eph. iii. 11, 13
f John xvii. 6
g Num. xv. 39, 40
h Isa. lvi. 1, 2
i Deut. vi. 18
j Ps. xcix. 7
k 1 Sam. xviii. 11
l Deut. xxvi. 13-15
m Ps. lxxxii. 2-7
n Ps. xxxvii. 28
o 2 Kings xxiii. 25

I have *kept* Thy Precepts. 56, 100.^f
I have observed Thy Law. 55, 60.^g
Now I *keep* Thy Word. 67.^h
My soul hath *kept* Thy Testimonies. 167.ⁱ
I have *kept* Thy Precepts and Thy Testimonies,^j
For all *my ways* are before Thee. 168.^k
I have *practised* Thy Commandments. 166.^l
I have *done righteous* Judgment;^m
Leave me not to my oppressors. 121.ⁿ
Take away from me reproach and contempt,
For I *have kept* Thy Testimonies. 22.^o

338. On this he founds a claim for ^{Claim on the Law-giver.}
Divine consideration.

p Lev. xx. 22, 25, 26
q Ps. xlii. 3, 5

Consider mine affliction, and deliver me :P
For I do *not forget* Thy Law. 153.
Consider how I love Thy Precepts ;^q
Quicken me, O Lord, according to Thy loving-kind-
ness, 159.

r Heb. iii. 1, 6
Ps. cxxxiii. 1
s Ps. xvi. 3; i. 5
t Ps. xxxv. 27;
lii. 6, 9
u Ps. xxxiv.
v Ps. v. 11, 12

He had *companions* in this same ^{Companions in Law-keeping.}
worthiness: a Brotherhood in Righteousness.^r

I am a *companion* of all them who fear Thee ;^s
And of them *who keep* Thy Precepts. 63.
They who fear Thee will be glad when they see me,^t
Because I have trusted in Thy Word. 74.^u
Let those who fear Thee turn to me ;^v
Even those *who know* Thy Testimonies. 79.

339. In contrast to these worthies ^{The Law's strife with error.}
is the action of the wicked. But the

Law's part in the warfare of truth and error is well set forth. It gives strength and confidence under Persecution for Righteousness sake.^a

- a* Matt. v. 10—12
b 1 Sam. xxix. 6, 9
c Ps. cxliii. 5, 8
d Ps. xxxv. 19, 21
e Ps. v. 7, 8
f Ps. cxl. 4, 5;
 cxxix. 4
g Deut. xi. 18, 20
 Ps. ciii. 18
h Ps. cxx. 2—4
i Ps. cxliii. 8
j Ps. lvii. 6
k Ps. cxliii. 9, 10
l Ps. lxxi. 10—12
m Ex. xxxiii. 7
 Isa. x. 1, 2
n John xvii. 14
- Though princes sit and talk against me,^b
 Thy servant *meditateth* upon Thy Statutes. 23, 161.^c
 Many are my persecutors and my adversaries;^d
 Yet have I *not swerved* from Thy Testimonies. 157, 51.^e
 The cords of the wicked have wrapped me round :^f
 I have *not forgotten* Thy Law. 61.^g
 The proud have forged a lie against me :^h
 With my *whole heart* will I *keep* Thy Precepts. 69, 70.ⁱ
 The wicked lie in wait to destroy me ;^j
 But I *will consider* Thy Precepts. 95, 110.^k
They draw nigh who follow after wickedness ;^l
 They are far from Thy Law. 150, 85.^m
*Thou Thyself, O Lord, drawest nearer ;*ⁿ
 And all Thy Commandments are truth. 151.

340. Their neglect and disobedience Self-caused
1033
of the wicked.
 are a great loss to the wicked.

- o* Deut. xxv. 13—16
 Rom. ii. 23
p Zech. vii. 11, 12
- The wicked are not after Thy Law. 85, 150.^o
 Their heart is as fat as grease. 70.^p
 Thou *settest at nought* all them who err from Thy
 Statutes :^q
 For their deceit is *fruitless*. 118.^r
Salvation is far from the wicked,^s
 For they *do not search out* Thy Statutes. 155.^t
 Thou *rebukest* wilful transgressors :^u
Cursed are those who go astray from Thy Command-
 ments. 21.^v
 Let the proud be *ashamed*, for they have overthrown
 me with falsehood ;^w
 But I will meditate in Thy Precepts. 78.
 When wilt Thou execute Judgment
 On them who persecute me ? 84.^x
- q* Deut. xxiv. 12—22
r Ps. ix. 15, 16;
 lxxviii. 36, 37
s Ps. x. 5
t Isa. xxx. 9
u Deut. xxix. 19, 20
 Isa. v. 24
v Neh. ix. 29
 Jer. xi. 3—8
w Ps. lxxxvi. 14, 17

341. The action of the wicked, and Fate of the
transgressors.
 their consequent fate, rouse mingled indigna-
 tion and sorrow.

- y* Ex. xx. 7
 Jer. xv. 17
z James i. 6—8
a Ex. xx. 6
- A burning storm hath seized me,
 Because of the wicked who forsake Thy Law. 53.^y
 I hate them who are of a *double mind ;*^z
 But Thy Law do I love. 113.^a

It is time for Thee, Lord, to work :
 They have *made void* Thy Law. 126.^a
 I look at hypocrites, and am *heartsick* ;^b
 Because they observe not Thy Word. 158.
 Mine eyes run down with rivers of water,
 Because they keep not Thy Law. 139.^c
 My zeal wasteth me away,^d
 Because my adversaries have forgotten Thy Word. 139.

a Ex. xx. 5
 Isa. i. 22—27
 b Ps. xxxv. 16—24
 c Lam. i. 16, 18
 d Lam. i. 20—22

342. Comfort and benefit in affliction and distress are obtainable in a satisfactory degree from it. Comfort from Law.

This is my *comfort* in my affliction ;^o
 That Thy Word hath quickened me. 50.^f
 Unless Thy Law had been my delight,^g
 I should have perished in my affliction. 92.
 Trouble and anguish have taken hold of me ;^h
 Yet Thy Commandments are my delight. 143.ⁱ
 Before I was afflicted I went astray ;^j
 But now I keep Thy Word. 67.^k
 It is good for me that I have been afflicted,^l
 That I *might learn* Thy Statutes. 71.
 I know, O Lord, that Thy Judgments are righteous,
 And that in faithfulness Thou hast afflicted me. 75.^m

c Ps. xciv. 12—19
 f Ps. xci. 14, 16
 g Ps. xciv. 13
 h Ps. lxxvii. 1—12
 i Ps. xl. 8
 j Dent. viii. 3, 5, 6
 k Isa. xxvi. 16
 l Dent. viii. 1—6
 m Ps. lxxvi. 8—20
 n Rom. ii. 18

343. The *excellency* of the Lawⁿ may An excellent Law. be measured by the strong *desire* for it. And the esteem in which it is held testifies not only to its own qualities, but to the character of the admirer.

Thy Commandments are ever with me. 98.^o
 I delight in the way of Thy Testimonies,
 As much as in all riches. 14.^p
 My *portion*, O Lord, is to keep Thy Precepts. 57.^q
 Thy Testimonies have I taken as an *heritage* for ever ;^r
 For they are *the rejoicing of my heart*. 111.^s
 I love Thy Commandments
 Above gold, yea, *above fine gold*. 127.^t
 I rejoice at Thy Word
 As one who findeth *great spoil*. 162.^u
 The Law of Thy mouth is dearer to me
 Than thousands of gold and silver. 72.^v

o 1 Kings xi. 34 ;
 xiv. 8
 p Ps. xxxvii. 4
 q Dent. x. 12—21
 Ps. xvi. 5
 r Isa. liv. 17
 s Ps. xciv. 19
 Isa. xxvi. 8
 t Ps. xix. 10
 u Ps. xix. 8
 v Ex. xx. 22—24

344. Intensity of *desire* is shewn in : ^{Great desire.}
 I opened wide my mouth that I might inhale them :^a
So longed I for Thy Commandments. 131.^b
 My *soul breaketh* for the longing which it hath
 Continually to Thy Judgments. 20.^c
 Behold, I have longed after Thy Precepts. 40.^d
 My soul fainteth for Thy salvation :^e
I stay myself on Thy Word. 81, 123.^f
 Mine eyes fail for Thy Oracles. 82.^g
 I have longed for Thy salvation,^h
 And Thy Law is my delight. 174.

a Ps. xlii. 1, 2

b Ps. lxxiii. 1, 2

c Ps. cvii. 8, 9;
xxxiv. 18

d Ps. lxxiii. 25, 26

e Ps. lxxxiv. 1, 2

f Isa. xxvi. 8

g Ps. lxxix. 3

h Isa. xxvi. 9

345. The love to Law is equally ^{Much love to it.}
 strong to the longing after it. How great then
 is its magnetic force to the true heart !

i Deut. vii. 9

j Deut. xi. 18

k Ps. i. 2

2 John 6

l Deut. xvi. 10—17

Ps. xxviii. 2

m Deut. x. 12

Ps. cxiii. 1

n Prov. xxx. 5

o Ps. xii. 6

p Ps. v. 1

q 1 Kings ii. 8

Isa. xlvi. 17, 18

r Ps. xxxvii. 4

s Ps. xl. 8

t Jer. vi. 10

u Ps. xvi. 7

Thy Law do I love. 113, 163.^l

O how I love Thy Law !^j

It is my meditation all the day. 97.

I delight myself in Thy Commandments ;

Which I have loved. 47.^k

I will lift up my hands also to Thy Commandments ;

Which I have loved. 48.^l

I love Thy Testimonies exceedingly. 167.^m

Thy Word is very *pure*,ⁿ

Therefore Thy servant *loveth it*. 140.^o

Consider how I love Thy Precepts. 159.^p

Great peace have they who *love* Thy Law. 165.^q

I will *delight myself* in Thy Statutes. 16, 35.^r

I *delight* in Thy Law. 70, 77, 92, 143.^s

Thy Testimonies also are my delight ;^t

The members of my council. 24.^u

346. The Oracles evoke and pro- ^{Faith and Hope by the Law.}
 mote the best and highest emotions ;
 as Faith, Hope, Confidence, Trust.

v Ps. cxvi. 10, 14

w Deut. iv. 1, 5—9

x Ps. xxxi. 19, 23

y Ps. lxxviii. 7

z Ps. lxi. 3, 4

a Ps. cxxx. 5, 6

I have *believed* in Thy Commandments. 66.^v

Remember the Word to Thy servant,^w

Upon which Thou hast made me *rest my hope*. 49.

I *trust* in Thy Word. 42, 74.^x

I *hope* in Thy Word. 81, 43, 116.^y

Thou art my shelter and my shield ;^z

I stay myself on Thy Word. 114, 117.^a

a Lam. iii. 24—26
 b 1 Kings ix. 4
 c Ps. xlii. 8; lix. 16
 d Ps. xxv. 5

I hope for Thy salvation, O Lord ;^a
 And practise Thy Commandments. 166.^b
 Before the morning dawn I cry aloud !^c
 I wait earnestly for Thy Words. 147.^d

347. Some versions render most of ^{The Promises}
 of the Law. the above quotations of "Word" by "Promise,"
 as in ver. 49, 81, 147 ; and also,

e Deut. xix. 8, 9
 f Deut. xi. 8—15
 g Deut. xii. 28
 h Deut. vi. 20—25
 i Deut. vii. 9—15
 j Ps. vi. 7;
 xxv. 15, 21
 k Deut. xi. 21

Confirm to Thy servant Thy Promise. 38.^e
 Thy salvation come according to Thy Promise. 41.^f
 Be Thou merciful to me according to Thy Promise. 58.^g
 Thou hast dealt kindly to Thy servant, according to
 Thy Promise. 65.^h
 Let now Thy loving-kindness be my comfort,
 According to Thy Promise. 76.ⁱ
 Mine eyes are wasted with looking for Thy Promise.
 82, 123.^j
 Thy Promise, O Jehovah, abideth for ever. 89.^k

l Gen. iv. 7

These appeals are on the basic principle of
 all Law—the recognition of well-doing.^l The
 rewards for obedience and righteousness imply
 some declared promises.^m The Law of God is
 not like human law—stern, bare duty : the obe-
 dient are *well paid*ⁿ for doing what they ought
 to do.^o (Sec. 128.)

m Ex. xix. 4—6;
 xx. 12

n Rom. ii. 6, 7
 Rev. xxii. 12
 Ps. xix. 11; xv.;
 xxiv. 3—6

o Luke xvii. 10
 Ps. xviii. 24

348. The thought of a Loving Giver ^{The Law}
 of such good, delightful Laws and ^{the Motive}
 Promises, naturally puts the mind into a prayer-
 ful condition.^p The consideration of the Law
 thus becomes the very MOTIVE TO PRAYER.

p Ps. v. 1—3

q Ps. cxxxviii. 1, 2

I have called with my whole heart ;^q answer me, O
 Lord :
 I will keep Thy Statutes. 145, 147.

r Ps. xxviii. 1, 2

Let my cry come near before Thee, O Lord :^r

s Deut. iv. 6
 Ps. cxi. 1, 2

Give me understanding according to Thy Word. 169.^s

349. But there is no crying without language :
 the ORACLES teach him to know his needs, and
 to express his wants accordingly. The TESTI-
 MONIES counsel him (ver. 24) to ask :—

For Guardianship.

What it teaches
to pray for.

- a Prov. xxi. 16
b 1 Sam. ii. 9

O let me *not go astray* from Thy Commandments. 10.^a
Establish my footsteps in Thy Oracles. 133.^b

For Guidance.

- c Ps. cxliii. 8
Isa. xxvi. 7

O *lead* me in the path of Thy Commandments. 35.^c

For Strength.

- d Isa. lxi. 3
Neb. viii. 9, 10

My soul draggeth for heaviness :
O strengthen me according to Thy Word. 28.^d

For Help.

- e Ps. vii. 6—8
f Ps. xxxv. 24;
xxxviii. 19—22
g Ps. xxii. 11, 19, 22;
cix. 26, 27
h Ps. xxvii. 8, 9, 11

All Thy Commandments are faithful :^o
They persecute me . . . *help* Thou me. 86, 121.^f
Let Thine hand be ready to help me ;^g
For I have chosen Thy Precepts. 173.
Let Thy Judgments help me. 175.^h

For Deliverance.

- i Deut. xxiii. 14
Ps. lxxix. 8, 9
j Lev. vi. 4
Ps. lxxii. 14
k Deut. xxvi. 17—19

Deliver me, according to Thy Word. 170.ⁱ
Remove from me the *way of deceit* ;^j
And vouchsafe to me Thy Law. 29, 153.^k

For Safety.

- l Ps. xvii. 5
Ex. xxxiv. 11
m Deut. xvi. 19
n Ps. xii. 5, 6
o Ps. xxv. 10, 11
p Deut. xxix. 12—15

Hold Thou me up, and I shall *be safe* ;^l
And will ever have respect to Thy Statutes. 117.^m
I call upon Thee, O save me !ⁿ
That I may keep Thy Testimonies. 146.^o
Give a Pledge to Thy servant for good :^p
Let not the proud oppress me. 122.

For Redemption.

- q Ps. cvii. 39, 43
Ex. vi. 6
r Lev. xix. 37
s 1 Sam. xxv. 39

Redeem me from the oppression of man :^q
So will I observe Thy Precepts. 134.^r
Plead Thou my cause, and redeem me :^s
O quicken me, according to Thine Oracles. 154.

For Salvation.

- t Ps. xvii. 3, 4
u Ps. lli. 8, 9;
xxxiii. 21, 22
v Ps. xl. 10, 11
w Ps. lxxvii. 4—15;
xxv. 14, 15

I am Thine, save me :
For I *have sought* Thy Precepts. 94, 166.^t
Let Thy *tender-mercy* come to me, O Lord :^u
Thy salvation, according to Thine Oracles. 41.^v
Mine eyes fail for Thy salvation ;^w
And for Thy righteous Word. 123, 81.

For Life.

- x Ps. xlii. 6;
cxvi. 7—9
y Dou. viii. 1, 3

Deal bountifully with Thy servant :^x
O let me *live, that I may keep* Thy Word. 17.^y

- Uphold me, according to Thy Word, that I may live.* 116.^a
- a Lev. xviii. 5
b Ps. xxv. 6, 16
c Ps. xciii. 5
- Let Thy tender-mercies come to me, that I may live ;^b
For Thy Law is my delight. 77.
Thy Testimonies are righteous for ever :^c
Give me *understanding*, and I *shall live*. 144.

350. The Psalmist understands the ^{Law and Life.} power of divine truth to energize life, as well as to make life worth living. Hence the pleas above, and the following :—

For Revival, Quickening, Activity.

^{Law pleas.}

- d Ps. xlii. 25, 26
e Ps. cxxxviii. 7, 8
f Ps. cxliii. 10, 11
- My soul cleaveth to the dust ;^d
Revive me according to Thy Word. 25, 50, 107, 154.^o
Quicken me in Thy Righteousness. 40.^f
Quicken me according to Thy loving-kindness ;
That I may keep the Testimonies of Thy mouth. 88,
93, 159.^g
- g Isa. xxvi. 9
h Ps. lxxi. 15—20
- Quicken me according to Thy Judgments. 149.^h
Great are Thy tender mercies, O Lord ;
Quicken me according to Thy Judgments. 156.ⁱ
- i Ps. lxxx. 17, 18
Eph. ii. 1—7

For Mercy, Favour.

- j 2 Sam. xxiv. 10, 25
k Ps. lxxix. 8, 9
Ex. xx. 6
l Ps. lxxxv. 7
Rom. xv. 4, 5
m Ex. xxxiii. 18, 19
- I entreated Thy favour with my whole heart :j*
Be merciful to me, according to Thy Word. 58.^k
Grant me Thy Law *graciously*, 29,^l
Deal with Thy servant according to Thy mercy ;m
And teach me Thy Statutes. 124.
Turn to me, and be gracious to me ;ⁿ
As is Thy wont to those who love Thy Name. 132.^o
Thou *art good*, and *doest good* ;^p
Teach me Thy Statutes. 68.
The earth, O Lord, is full of Thy mercy :^q
Teach me Thy Statutes. 64.
- n Hos. xiv. 1, 2
o Num. xiv. 17—19
p Ps. xxv. 8, 10
q Num. xiv. 21
Ps. xxxvi. 5—10

These are pleas also for a universal share of grace in the knowledge of God.^r

For Remembrance.

- r 1 Tim. ii. 3, 4
Ex. xx. 6
- s Ps. xxv. 6
t Deut. iv. 31
Lov. xxvi. 43—46
u Ps. l. 23; cv. 10
- Remember Thy Word to Thy servant. 49.^s
Thy Statutes will I keep ; O forsake me not utterly ! 8.^t
Confirm Thy Word to Thy servant. 38.^u
- v Ps. xxxvii. 29
Rom. xiv. 4
- with the corresponding
Confirm my footing in Thy Word. 133.^v

For Comfort.

- a Ps. cvii. 43
Rom. xv. 4
b Lev. xviii. 23
Ps. xxxix. 12
c Lev. xvi. 20—34
Num. xv. 13—16
d Deut. iv. 40
e Jer. viii. 18
- Let now Thy loving-kindness be for my comfort ;^a
According to Thy Word to Thy servant. 76, 82.
I am a sojourner on the earth :^b
Hide not Thy Commandments from me. 19.^c
I have remembered Thy Judgments of old,^d
And have *comforted myself*. 52, 50.^e

For Discernment, Clearness of mind.

- f Psa. xix. 8
g Heb. iv. 12
Ps. lxxii. 1
h 1 Ch. xxix. 18, 19
i Ps. cxi. 10
j Prov. i. 7
k Prov. ii. 1—11
1 Ch. xxii. 12, 13
- Open Thou mine eyes, *that I may behold*
Wondrous things out of Thy Law. 18.^f
Give me discernment, *that I may keep* Thy Law :^g
Yea, that I may observe it with my whole heart. 34.^h
Through Thy Precepts I get understanding. 104.ⁱ
I am Thy servant, give me understanding,^j
That I may *know* Thy Testimonies. 125.
Give me understanding, that I may *learn* Thy Com-
mandments. 73, 169, 144.^k

For Teaching, Instruction.

- l Ps. cxliii. 10
m Isa. liv. 13
Rom. ii. 18
n Ps. xxv. 4;
xxvii. 11
o Deut. xvii. 19, 20
Ex. xv. 26
p Ps. lxxxvi. 11.
q 1 Ch. xxii. 12
r Ps. cxvi. 9—14
Rom. x. 17
s Ps. xciv. 12, 13
- Blessed art Thou, O Lord ;^l
Teach me Thy Statutes. 12, 26, 64, 68, 104, 124.^m
Teach me the *way of* Thy Statutes,ⁿ
And I shall *keep* (in) *it to the end*. 33.^o
Make me to understand the *way of* Thy Precepts. 27.^p
Teach me good judgment and knowledge,^q
For I have *believed in* Thy Commandments. 66.^r
Make Thy face to shine on Thy servant ;
And teach me Thy Statutes. 135.^s

351. To this teaching there is the ^{Law learning.}
corresponding learning, and enjoyment thereof:

- t Deut. viii. 2—5
u Deut. xxxi. 12,
13, 16
v Ps. xxxii. 8
Rom. ii. 20
- It is good for me that I have been afflicted ;
That I *might learn* Thy Statutes. 71.^t
I have *not turned aside* from Thy Judgments,^u
For Thou *hast taught* me. 102.^v

And the results are,

- w Ps. xlix. 1—3
x 1 Kings iv. 29—31
y Jer. viii. 8, 9
- Thy Commandments have *made me wiser* than my
enemies. 98.^w
I have *more understanding than all my teachers* ;^x
For Thy Testimonies are my meditation. 99.
I understand more than the aged,^y
Because I have kept Thy Precepts. 100.

352. Imitation is a law of being. Imitation
of the
Lawgiver.
Therefore the knowledge taught by these rightly praised Statutes and Precepts must lead to following the Author (Sec. 68), and becoming filled with His Spirit.^a For what God has taught is what He does Himself.^b The Oracles shew what the Speaker is. The Law of the Lord is not merely the Law given by Him, but *out of* Himself.^c Hence God is sought in the *seeking* His Testimonies. 2, 10, 45, 94.^d His Ways are also the Ways He goes in, 3, 15, and where He is met.^e

a Num. xiv. 17, 18
Ps. li. 10—13

b Deut. x. 17—22

c Deut. vi. 4, 5
Isa. xxvi. 12

d Deut. iv. 29
1 Ch. xxviii. 8—10

e Matt. v. 48
Isa. lxiv. 5

Nearness to Him is taught by such utterances as :

f Ezra vii. 10, 11

I have *chosen* Thy Precepts. 173.^f

g Ps. civ. 34

I will *meditate* in Thy Precepts,^g

h Ezra vii. 25, 26

And have respect to Thy Ways. 15.^h

i Ps. lxxvii. 11, 12

I will meditate in Thy Statutes. 78, 23.ⁱ

For meditation, study, is the means of being of one mind with the author.

j Ps. i. 2

Thy Law is my *meditation all the day*. 97, 99.^j

k Josh. i. 8
Ps. lxxiii. 2, 6

Mine eyes anticipate the night watches,

That I might meditate in Thy Word. 148.^k

Such study promotes holy fear, awe, reverence.

l Ps. lxxxix. 1—8,
30, 31;
cxi. 9

I receive *reverently* Thy Commandments,^l which I have loved :

m Ps. ii. 11
Isa. lxvi. 2, 5

And I meditate on Thy Statutes. 48.

n Ps. xxxiii. 5, 8, 9

My flesh trembleth with fear of Thee,^m

o Ps. iv. 4, 5

And I *stand in awe* of Thy Judgments. 120.ⁿ

My heart standeth in awe of Thy Words. 161.^o

353. This Divine Tuition causes in A Scholar's
gratitude.
the Scholar deep gratitude and thanksgiving :

p Deut. xiv. 23

I will give *thanks* to Thee with uprightness of heart,^p

Ps. xxxiii. 11

When I learn Thy righteous Judgments. 7.^q

q Deut. v. 1; iv. 10

At midnight do I rise to give thanks to Thee,^r

r Ps. xvi. 7

Because of Thy righteous Judgments. 62.

s Dan. vi. 5, 10

Seven times a day do I praise Thee,^s

Because of Thy righteous Judgments. 164.

- a Ps. xxxiii. 1—4 Let my lips utter praise ;^a
 b Ps. xxv. 8, 12 For 'Thou teachest me Thy Statutes. 171.^b
 c Ps. xviii. 19—23 Let my soul live, and it shall praise Thee,
 d Deut. xii. 6, 7, 17 And let Thy Judgments help me. 175.^c
 Accept the *freewill offerings of my mouth*,^d
 And teach me Thy Statutes. 108.
 Thy Statutes have been *my songs*
 e Deut. xxxi. 28—30; In the house of my pilgrimage. 54.^e
 xxxii. Let my tongue sing of Thy Word :
 f Neh. viii. 10, 12, For all Thy Commandments are righteous. 172.^f
 17, 18
 Ps. cxii. 1
354. The Law has eminent qualities ^{Qualities}
 of its own, beside its effects on the mind of the ^{of the Law.}
 observer. It is
 Wonderful.
 Thy Testimonies are wonderful. 129.^g
 Wondrous things out of Thy Law. 18, 27.^h
 Broad, boundless.
 To every perfection I see a limit,
 i Ps. cxxxviii. 2 But Thy Commandment is unbounded. 96.ⁱ
 Sweet.
 How sweet are Thy Words to my taste,
 j Ps. xix. 10 Sweeter than honey to my mouth. 103.^j
 Jer. xv. 16
 Good, gracious.
 k Ps. cv. 5, 7, 8 Thy Judgments are good. 39, 68.^k
 Pure, refined.
 Thy Word is very pure ;
 l Ps. xviii. 30; Therefore Thy servant loveth it. 140.^l
 xix. 8, 9; xii. 6, 7
 Enlightening, light-giving.
 m Ps. xviii. 28 Thy Word is a lamp to my feet,^m
 n Ps. cxii. 4 And a light to my path. 105.ⁿ
 Prov. vi. 23
 o Hos. vi. 5, 6 The opening of Thy Word giveth light ;^o
 Ps. xxxvi. 9 It giveth understanding to the simple. 130.^p
 p Ps. xix. 7
 Neh. viii. 1-3, 6-8 Life-giving.
 Never will I forget Thy Precepts ;
 q Deut. xxxii. 46, 47 For *with them* Thou quickenest me. 93.^q
 r Isa. xl. 8 Thy Testimonies are righteous for ever ;^r
 Ps. xciii. 5 Give me understanding, that I *may live*. 144.^s
 s Deut. vi. 2
 Faithful.
 t Deut. vi. 17, 18 All Thy Commandments are faithful. 86.^t
 xii. 12

- Thou hast established the righteousness of Thy Testimonies:^a
 Yea, the faithfulness transcendently. 138.
- Righteous.
 All Thy Commandments are righteousness. 172.^b
 I know, O Lord, that Thy Judgments are righteous.
 75, 62, 164.^c
 Righteous art Thou, O Lord;
 And upright are Thy Judgments. 137.^d
 Every one of Thy righteous Judgments are everlasting.
 160, 142, 144.^e
355. Being of this nature, they are ^{Why} commanded.
 profitable for all God's servants, so
 Are commanded in righteousness. 138, 4.^f
 And *cause* righteousness and hatred to untruth.
 I hate and abhor falsehood,
 But Thy Law do I love. 163.^g
 I esteem *all* Thy Precepts concerning *all to be right*;
 And I hate every false way. 128, 104.^h
- The Law is *the Truth*.
The sum of Thy Word is truth. 160.ⁱ
 All Thy Commandments are truth. 151.^j
 Thy Law is the truth. 142.^k
 Take not the Word of truth out of my mouth. 43.^l
356. It corresponds and unites with ^{Unites} natural laws, shewing both to be from ^{with the} the one hand. ^{natural laws.}
- Eternal, of old.
 Of old have I known from Thy Testimonies
 That Thou hast *founded them for ever*. 152, 52.^m
 For ever, O Lord, Thy Word is settled in heaven. 89.ⁿ
 Thy Faithfulness is to all generations,^o
 Thou hast established the earth, and it abideth. 90.^p
 They abide this day according to Thine Ordinances. 91.^q
 There are numerous other thoughts in this
 wonderful Psalm which we must pass over. I
 may, however, mention two—
 The Creator's *obligation* to teach. 73.^r
 His *custom* of mercy. 132.^s
- ^a Ps. xcii. 5;
 lxxxix. 1—3
- ^b Isa. lvi. 1
 Ps. xxxiii. 4
- ^c Ps. xix. 9;
 lxxxix. 14
- ^d Ps. xl. 7
- ^e 1 Ch. xvi. 14, 15
 Dan. ix. 24
- ^f Deut. xli. 28
- ^g Isa. xlii. 4—6
- ^h Ps. xxxiii. 4
 Hos. xiv. 9
- ⁱ Ps. xliii. 8; lvii. 3
- ^j Ps. xxv. 5
 James i. 18
- ^k John xvii. 17
 Rom. iii. 20
- ^l 2 Tim. ii. 15
 Ps. xl. 10
- ^m Deut. iv. 32, 36,
 39, 40
- ⁿ Ex. xxv. 8, 9, 40
 Heb. viii. 5
- ^o Ps. cxlvii. 18—20
- ^p Ecc. i. 4
- ^q Deut. x. 12—14;
 xi. 17
- ^r Ps. xxv. 8;
 cxxxix. 14—18,
 23, 24
- ^s Ps. xxv. 4—6;
 oiii. 17, 18

357. We have seen what the Oracles ^{The lesson of the Psalm.} are and do: their results, virtue, power, excellence. What conclusion can we come to, than that these Oracles are God's gift for all,^a and meant to continue for ever:^b that they are God's light on man's pathway? The psalmist has not been giving us the items of the Law, but his thoughts and emotions arising from studying them; the principles of duty and righteousness he has found in them, and such considerations. A like study by us of "the words of this Law,"^c would shew us what it taught of kindness,^d justice,^e cleanliness,^f health,^g manners,^h and such good things. When these Words become the Laws of the Kingdom^l (Sec. 192), then all the benefits the Psalmist found will cover the earth.^j
358. Moses in the Law^k wrote of ^{Christ in the Law.} Christ.^l How and where? In the fact that Christ is the end (the *object*, the *aim*,) of the Law.^m He is the embodiment of its righteousness;ⁿ the example of how it can and will be kept.^o His fulfilment of it was not his putting an end to it, but doing it, and so making it part of himself, as we ought to do.^p Laws shew the mind of the monarch who gives them. The Law shews the mind of the Christ,^q the King of Israel, the future Ruler of the World.^r Therefore there can be no abrogation of it by him who has it in his nature,^s and of whose office as Wonderful, Counsellor, Mighty God, it will be so essential a part.^t The everlasting Law will not be destroyed by the Everlasting Father.
359. Under Law to Christ, then, is ^{Not without the Law.} in no wise without (or outside) the Law to God.^u The Son in no case changes, cancels, or denies
- ^a Deut. xxxiii. 2, 3
Rom. xv. 4
- ^b 1 Ch. xvi. 15
Isa. xl. 8
- ^c Deut. xxix. 9-15
- ^d Ex. xxiii. 4, 5;
xxii. 21-27
Ps. cxii.
Lev. xix. 14, 17, 18
Deut. xxii. 1-4,
6-10;
xv. 7-18
- ^e Ex. xxiii. 6-9
Deut. xvi. 18-20
2 Ch. xix. 9, 10
- ^f Lev. xv.
Deut. xxiii. 9-14
- ^g Lev. xi.; xiii.;
xiv. 24-47;
xvii. 10-16;
xix. 19
Deut. xxii. 11
- ^h Lev. xix. 3, 32;
xx. 9
Deut. xxii. 5
- ⁱ Isa. ii. 3, 4;
li. 4-6
- ^j Isa. xi. 1-9
- ^k John i. 45; xii. 34
- ^l John v. 46
- ^m Rom. x. 3-5
- ⁿ Phil. iii. 9
Rom. viii. 2-4
- ^o Ps. xl. 6-10
- ^p Matt. iii. 15
Rom. ii. 27
- ^q Isa. liii. 9, 10
1 Pet. ii. 22
John viii. 4-12, 46
- ^r Isa. liv. 5; xlii. 4
- ^s John iv. 34;
viii. 23, 29
- ^t Isa. ix. 6, 7
John viii. 32, 36
- ^u 1 Cor. ix. 21

a John vii. 26,
28, 38;
xii. 48—50
Rom. ii. 12—16

b Matt. v. 22, 28, 34,
39, 44

c 1 Tim. i. 8
Jor. ii. 8

d Ex. xxi. 22—25

e Matt. v. 38

f Acts xv. 10
Gal. iv. 9, 9, 10
Matt. xxiii. 23, 25

g Col. ii. 13—22
Heb. ix. 10

h Isa. xlii. 21
Ps. cxxxviii. 2

i Mark. vii. 7—13

j Deut. iv. 2; xii. 32

k 2 Pet. i. 20
Prov. xxx. 6

l Gen. xv. 6
Rom. iv. 3

m Ps. xlv. 4

n Ps. xlv. 7
Heb. i. 8, 9

o Rom. x. 3—5

p Isa. lx. 21;
xlv. 23—25

q Deut. vi. 24, 25;
xxiv. 13

r Acts. x. 35
Isa. li. 7, 8

any of the Commandments of his Father.^a Doubtless the seeming change of the sabbath will be found to be a keeping of both letter and spirit. And certainly the “But I say to you” of the Sermon on the Mount,^b in no instance alters the Commandments, but opposes the Rabbinical *unlawful* use of the Law,^c *i.e.*, their applying special provisions to other cases. For example, the statute against assaults on women,^d *i.e.*, “an eye for an eye,” was made into a law of revenge.^e The Jewish legislators made law oppressive by their adjudgments, binding heavy burdens on others.^f Jesus, as God’s Law-Reformer, restored the Precepts to their rightful position.^g In so doing he not only exalted the Law,^h but convicted the lawyers of rebellion.ⁱ For the *law of the Law*, as of all other laws, is that its words must remain intact.^j No private omissions or additions are permissible. Like the *law of prophecy*, it is of no private interpretation.^k

360. “FOR *Righteousness*” is the Righteousness
the aim of
God’s work. inscription on the Guide-post of God’s salvation. It is the first thing in the statement of saving faith.^l It is the purpose of the mission of the Messiah,^m as well as his qualification for the office;ⁿ having been the end aimed at in his observance of the Law.^o For Righteousness is the great object of God’s creative and redemptive work—a work which will have its certain and blessed result,^p or rather results: for there are so many aspects of Righteousness that one designation hardly answers. Beside the general salvation springing from the keeping of the Law,^q *i.e.*, Righteousness in the concrete,^r there are applications of its promised redemption to

- a Ps. lxxi. 19, 20
Isa. xxxii. 16-18
- b Ps. lxxxix. 14-16
Isa. xli. 10;
xlii. 6, 7;
liv. 14, 17
- c Rom. vi. 19, 16-23
Ps. cxii. 3, 4
- d Isa. li. 7, 8
Ps. xv. 2;
lxxxv. 9-13;
cvi. 3
- e Ps. xvii. 15
- f 2 Pet. iii. 13
Isa. lxi. 10, 11;
lxii. 1-5
- g Isa. xlv. 8; lxi. 11
- h Rom. ii. 26
- i Isa. lxii. 1, 2

Natural and social things;^a
Israel and the nations;^b
Personal actions,^c and spiritual attainments,
by believers;^d
The Divine likeness;^e
The grand Home;^f and many other things.

361. The Lord works by means to <sup>Righteousness
another name
for Law.</sup> cause this end.^g This causation is the Law:^h so that wherever we come on the *result*, it reflects back on the *cause*. And therefore every mention of Righteousness and Salvationⁱ are really praises of the Law, though not so plainly as the statements of the Psalm.

- j Mark ix. 7
- k Matt. xxviii. 20
- l Jer. xxiii. 6
1 Cor. i. 30
- m Isa. xi. 1-5;
xxxii. 1-4;
liv. 17
- n Isa. xlii. 1-6;
lxi. 3
- o Ps. cxix. 142
Rom. v. 16-21
- p Dan. ix. 24
- q 1 John iii. 4
Rom. ii. 23
- r Matt. iii. 15
Eph. v. 26
- s Ps. xl. 6-9

362. But there is also everywhere <sup>The Law-
Fulfiller.</sup> recognised the Agent of this work. God's own beloved Son is to be heard^j and obeyed, because his commandments are God's;^k and because he is the Producer^l and Distributor^m of Righteousness.ⁿ The purpose of his life was to bring in the everlasting Righteousness,^o making an end of sins, and finishing transgressions.^p This takes us back to the Law, as it and its Covenant are what were transgressed.^q Hence comes the importance of Christ's relationship to the Law: the Fulfiller of its Righteousness^r as written in the roll of the Book.^s

363. How he enters into the Book <sup>Made under
the Law.</sup> we may see by examining some of the personal items of the roll of the Law. (Sec. 171.) Luke has not recorded the "things" which Jesus shewed his disciples were written of him in the law of Moses.^t So we are left to our own investigations. We find that, as a whole, he made himself the "Thou" of the Law, and the "I" of the Psalm.

t Luko xxiv. 27, 44

- a Lev. xix.
- b Deut. xv. 12—18
- c Rom. v. 21; vi. 16
Isa. xlii. 1—4
- d Ps. xl. 7, 8
Heb. x. 5—7
- e Ex. xxi. 6
- f Ps. cxix.
- g Rom. xv. 6
- h Mark ii. 27, 28
Ex. xxxi. 13—17
Isa. lvi. 1, 2, 6;
lviii. 13
Luko vi. 9
- i Jam. i. 22
Eze. xviii. 5—9
Rom. ii. 25
- j Deut. viii. 1
Rom. x. 5
Eze. xviii. 19
- k John xii. 34
- l Deut. xiv. 2
Lev. xi. 43—45
- m Matt. xv. 10—20
James iii. 6
- n Deut. xxii. 1—4
Luko x. 25—37
- o Deut. xiv. 1
Luko vi. 35, 36
- p Ex. xxxiv. 19, 20
Num. xviii. 15, 16
Rom. viii. 29
- q Deut. xxi. 17
Heb. ii. 10—13
- r Deut. x. 16;
xxx. 6
Col. ii. 11
Phil. iii. 3
1 Cor. vii. 19
- s Matt. xxv. 31—46
Ps. xcvi. 2, 9
- t Heb. ii. 16, 17
- u Deut. xv. 7—11;
xxvi. 12—15
- v Deut. xxiv. 19—23
Eze. xviii. 16, 17
- w Deut. x. 18, 19
Lev. xix. 33, 34
Ex. xxiii. 9
- x Deut. xxiv. 14,
15, 17, 18
Ex. xxii. 26, 27
- y Deut. xxxiii. 15, 16
Mal. iii. 5
- z Ps. ix. 18; xii. 5
Luko vii. 22
- a Matt. viii. 20
- b Ps. cxiii. 7
- c Deut. xv. 4, 5
- d Ps. lxxii.

Going further into particulars, we see some of the Law-provisions which he put himself under or into. Compare his life and character with the statutes and precepts; *e.g.*,^a

A *Servant*;^b loving Righteousness and its service,^c and becoming its willing bondman (or body-man,^d by the ear-pierced token,^e) for ever. As the loving servant legislated for, his delight^f was to do the will of his Master or God.^g

The *Sabbath-keeper*.^h

The *Doer* of all Law;ⁱ so the ever-living one.^j Messiah was evidently so taught to the people.^k

The *Holy One*.^l pure in body and mind.^m

A *Neighbour*;ⁿ helpful, thoughtful.

A *Child of God*;^o in disposition.

The *Firstborn*;^p the beginning of strength.^q

The *Circumcised*; in flesh and heart.^r

364. But it is when he is seated on ^{The} the Throne of national Judgment^s that ^{Law-keeper} ^{enthroned.}

he shews how truly and fitly he has fulfilled the Law. Judging the assembled nations according to the Book of the Law, he shews that he has indeed taken hold upon the seed of Abraham,^t and been in the positions legislated for. He is the representative, as he has been the embodiment, of

The *Poor one*^u—hungry, thirsty.^v

The *Stranger*, foreigner—desolate, forlorn.^w

The *Naked*—orphan, widow, hireling.^x

The *Oppressed*—sick, prisoner.^y

For all these poor suffering ones the King is particularly sensitive.^z He made himself poor, a wayfarer,^a in sympathy and co-partnership, that he might lift them up.^b And it will be a speciality of his Kingdom that there shall be no poor in the land;^c for the work of his judgments will be for their relief.^d

Giving long life, riches, and honour. iii. 16, 22 ;
 a Ecc. vii. 12 iv. 9, 13 ; viii. 35 ; ix. 11.^a
 b Ps. xix. 10 The knowledge of wisdom is mental food,^b
 c Isa. xxiii. 6 satisfying, rewarding. xxii. 17, 18 ; xxiv. 14.^o
 d John viii. 82 Is inseparable from truth. viii. 6—8.^d
 e Luke xi. 35, 80 Wisdom's teachings are plain and right, and easy
 f Ecc. x. 2, 10 to students. viii. 9 ; xiv. 6 ; xviii. 1.^o
 g Deu. xxxii. 29 Give skill, viii. 12, xviii. 15, xxi. 22 ;^f prudence,
 h Isa. xl. 9 v. 1, 2, xiii. 16, xiv. 8, 18, xv. 28, xvi. 21, 23 ;
 foresight, xiv. 15 ; safety, xiv. 16, xxii. 3.^g
 It is stored by God for the righteous. ii. 7.^h

368. Those who acquire this wisdom ^{The Wise} _{the scholars.}
 are the WISE, of whom much is taught in the
 i Dan. xii. 2 Scriptures as to their life (xiii. 14),ⁱ glory and
 John xvii. 3 honour (xiv. 24),^j in the Kingdom.^k iii. 35.

j Ecc. viii. 1, 2 They co-work with God in storing knowledge.
 k Dan. xii. 3, 10 ii. 7 ; x. 14 ; xiv. 33 ; xv. 14 ; xxiv. 5 ;
 Matt. xii. 31 xxii. 12.^l

l Jer. ix. 23, 21 Prove themselves to be of excellent spirit.
 Hos. vi. 3 xvii. 27 ; xxix. 11.^m

m Rom. xv. 14 Speak well and truly. xv. 2 ; xx. 15.ⁿ
 n 1 Cor. ii. 6, 7 Cause wisdom in others. xii. 20 ; xv. 31 ; xxi. 11.^o

o Isa. xxix. 21 Win souls, xi. 30,^p whilst loving their own.
 Dan. xi. 33 xix. 8, 16.^q

p Dan. xii. 8 Turn away wrath. xxix. 8.^r
 q 1 Pet. iii. 10—12
 r Acts xix. 35—41

369. Those who are wise, having ^{The Righteous} _{are the}
 learned the lesson of God-fearing, are _{learned.}

RIGHTEOUS, *i.e.*, Just, Upright: in other
 words, are the characters God desires for His
 s Ps. xv. ; xxiv. 3—6 Kingdom.^s Of these this book affirms many
 important things, which theology virtually ignores
 in making its arbitrary distinctions betwixt this
 life and the life to come. In so doing it takes
 off all point from the promises and blessings of
 the Law of God. The Bible makes no such

contrasts, but counts the future life as a *continuation of the present under better conditions*. Godliness is equally related to both: its profit and its promise apply to the two without change in itself.^a Hence we ought not to limit the blessings in the Law, the Psalms, the Proverbs, and the Prophets to either life. In the following I can make no certain distinction betwixt the times of learning now, and of practising in the Kingdom; or between righteous Israelites and righteous Christians. The Proverbs teach the lesson which the apostles learned.^b

^a 1 Tim. iv. 7-9

^b Acts xv. 8, 9, 11

370. The Blessings to such characters are— Their Rewards.

^c Ps. xciv. 15; xxxvii. 9, 11, 34	The Upright shall dwell in the land. ii. 21; xxi. 16. ^c
^d Gen. xv. 1; xvii. 1	The Perfect shall remain in it. ii. 21. ^d
^e Ps. lxxix. 35, 36	The Upright shall inherit good. xxviii. 10. ^e
^f Ps. xcvii. 10; xxxiv. 7-10 Ecc. viii. 5	No mischief shall befall the Just. xii. 21; xix. 23. ^f
^g Ps. xxv. 14	The Righteous have the Lord's secret. iii. 32. ^g
^h Ps. xxiv. 3-6	The Upright are His beloved. xv. 9; xi. 20. ^h
ⁱ Ps. xxxiv. 15-17	He delighteth in their prayers. xv. 8, 29; xxviii. 9. ⁱ
^j Deut. xxviii. 2-8	He blesseth the habitation of the Just. iii. 33; x. 22. ^j
^k Ps. xxxiii. 18, 19	He will not suffer the Righteous to famish. x. 3. ^k
^l Ps. cxxxviii. 6 Matt. xi. 29	He giveth grace to the lowly. iii. 34; xi. 2; xv. 33; xvi. 5, 19; xxi. 4. ^l
^m Ps. xxxvii. 23	A Good man shall obtain favour of the Lord. xii. 2. ^m
ⁿ Ps. xxi. 1-4; xxxvii. 4	The desire of the Righteous shall be granted, x. 24, ⁿ it being only good. xi. 23. ^o
^o Ps. x. 17; cxii. 8	The hope of the Righteous shall be gladness. x. 28; xiii. 9; xxix. 6. ^p
^p Ps. xxxii. 11	The Righteous have an everlasting foundation. x. 25, 30. ^q
^q Ps. xv. Isa. xxviii. 16, 17 1 Cor. iii. 11, 12	Righteousness delivers from death and sheol. x. 2; xi. 4; xiv. 27; xv. 24. ^r
^r Ps. xxxiii. 19; vi. 4, 5; xvi. 8-11	The Righteous hath hope in his death. xiv. 32. ^s
^s Ps. xxxvii. 37	The memory of the Just is blessed. x. 7; xx. 7; xxii. 1. ^t
^t Ps. cxii. 6	Blessings are on his head. x. 6; xxviii. 20. ^u
^u Ps. xxxiv. 8 Job. xxix. 11-14	Righteousness leadeth to life. xi. 19; xii. 28; xix. 23. ^v
^v Ps. xxxiv. 12-15	The labour of the Righteous tendeth to life. x. 16; xiv. 23; xxiii. 4. ^w
^w Isa. lv. 2	The root of the Righteous shall not be moved. xii. 3, 12. ^x
^x Ps. lv. 22	

a Ps. i. 8; lli. 8	The Righteous shall flourish as an evergreen. xi. 28. ^a
b Ps. xcii. 12—15	The fruit of the Righteous is a tree of life. xi. 30; xii. 3. ^b
c Hos. x. 12	The Righteous is a <i>guide</i> to his neighbour. xii. 26. ^c To the sower of Righteousness is a sure <i>reward</i> . xi. 18; xxii. 8. To the Righteous good shall be <i>repaid</i> . xiii. 13, 21; xiv. 14. ^d
d Deut. vii. 9—11 Isa. lix. 18, 19	The Righteous shall be <i>recompensed</i> in the earth. xi. 31. ^e
e Ps. xxxvii. 28, 29 Rev. xxii. 12	The integrity of the Upright shall guide them. xi. 3; xx. 7. ^f
f Ps. xviii. 20—24	The righteousness of the Upright shall deliver them. xi. 6, 8, 9, 21; xii. 13. ^g
g Ps. lvi. 12, 13	The righteousness of the Perfect shall direct his way. xi. 5; xiii. 6; xxi. 29. ^h
h Jer. x. 23 Isa. xlv. 13	He who walketh uprightly walketh surely. x. 9; xiv. 2; xv. 21; xxviii. 18. ⁱ
i Ps. xxxvii. 31	The way of the Lord is strength and safety to the Upright. ii. 8; x. 29; xiv. 2; xxiv. 5; xxi. 30, 31. ^j
j Ps. xviii. 32	The way of the Lord is plain and upward. xv. 19, 24; xvi. 17. ^k
k Hos. xiv. 9 Ps. xcvi. 11	The path of the Just is as a shining light. iv. 18. ^l
l 2 Sam. xxiii. 3, 4 Matt. v. 16	He who followeth after righteousness and mercy findeth Life, Righteousness, and Honour. xxi. 21. ^m
m Ps. xciv. 15 Zeph. ii. 3 Rom. ii. 7	371. Another series show that Their happy condition. By humility and the fear of the Lord are riches, honour, and life. xxii. 4. ⁿ
n Ps. xxv. 9, 12	The wealth of the sinner is laid up for the Just. xiii. 22; xxi. 18; xxviii. 8. ^o
o Zech. xiv. 14	In the house of the Righteous is much treasure. xv. 6. ^p
p Deut. viii. 18	Riches and righteousness are by Wisdom. viii. 18, 21; xxi. 20. ^q
q 1 Kings iii. 11—14 Isa. xxxiii. 5, 6	Wisdom gives honour. xii. 8; xiii. 20. Wisdom leads in the way of righteousness. viii. 20, 21; xvi. 20. ^r
r Rom. xvi. 19, 20	Who findeth wisdom findeth Life. viii. 35; xvi. 22; xxiv. 14. ^s
s Ps. cvii. 43	Self-control proves wisdom. xiv. 17, 29; xvi. 32; xix. 19; xxv. 28. ^t
t Ecc. vii. 8, 9	The thoughts of the Righteous are just. xii. 5. ^u
u Psa. cxix. 118	The Pure, his work is right. xxi. 8. ^v
v Tit. i. 15, 16	The Righteous are bold as a lion. xxviii. 1; xxviii. 14. ^w
w Luko xii. 4	The house of the Righteous shall stand. xii. 7; xiv. 11; xxiv. 3, 4. ^x
x Ps. cxii. 2, 3	

- a Ps. xxxii. 10, 11
 Mercy and truth result to those who devise good. xiv. 22.^a
 Who hath mercy on the poor is happy. xiv. 21; xxii, 9, 16; xxviii. 27; xxix. 7; iii. 27; xi. 24—26.^b
 b Ps. xxxvii. 21, 22; cxii.
 The Lord *repays* benevolence. xix. 17; xxii. 22, 23; xiv. 31; xxi. 13; xvii. 5.^c
 c Dent. xv. 7—11
 Ps. xli. 1—3
 The Lord *rewards* forgiveness. xxv. 21, 22.
 The liberal soul shall be made fat. xi. 24, 25; xiii. 7; xxi. 26; xxii. 9.^d
 d Luko vi. 38
 Acts xx. 35
 The merciful doeth good to his own soul, and to others. xi. 17; xii. 10; xiii. 25.^e
 e Matt. v. 7
 Isa. lviii. 10
 The wicked shall bow at the gates of the Righteous. xiv. 19; xxviii. 12.^f
 f Ps. xxxvii. 12—15
 A Just man falleth and riseth again. xxiv. 16.^g
 g Ps. xxxvii. 21
 The Righteous shall see the fall of the wicked. xxi. 12; xxix. 16, 27; xxviii. 28.^h
 h Ps. xxxvii. 1, 2, 10, 36; lviii. 10, 11
 Righteous old age has a crown of glory. xvi. 31; xx. 29.ⁱ
 i Tit. ii. 2
 Job. xii. 12
 372. Duty and blessing are always ^{Duty and blessing.}
 allied, *e.g.*,
 The fear of the Lord prolongs days. x. 27; xiv. 27; xxviii. 14.^j
 j Dent. iv. 40; v. 33; vi. 2, 3; xxxii. 46, 47
 By the fear of the Lord men depart from evil. xvi. 6; xxviii. 26.^k
 k Isa. xxxiii. 5, 6
 The fear of the Lord is to hate evil. viii. 13; xxiii. 17.^l
 l Ps. xxxvii. 27
 The fear of the Lord is strong confidence. i. 33; iii. 24—26; xiv. 26; xxi. 30, 31; xxix. 25; xviii. 10.^m
 m Job xxviii. 28
 Depart from evil; it shall be health. iii. 7, 8; xiv. 16; iv. 22.ⁿ
 n Ps. xxxiv. 14, 20, 22; xxxvii. 27
 Commit *works* to the Lord, and *thoughts* shall be established. xvi. 3, 20.^o
 o Ps. xxxvii. 4, 5
 Honour the Lord with substance. iii. 9, 10; xxiv. 4.^p
 p Heb. xii. 6
 Mal. iii. 10, 11
 Trust in the Lord with all the heart. iii. 5; xxii. 19; xxviii. 25; xxx. 5.^q
 q Ps. xxxvii. 9
 The Lord will direct the paths. iii. 6, 26; xxviii. 26.^r
 r Ps. xxxvii. 23, 31
 Mercy and truth give favour in sight of God and man. iii. 3, 4; viii. 35, 36; xi. 27; xiv. 9; xiii. 15.^s
 s Dan. i. 9, 21; ii. 48; Luke ii. 52
 Ps. lxxxv. 10, 11
 Parental discipline makes home happiness. xiii. 24; xv. 20; xvii. 6; xix. 18; xxii. 6, 15; xxiii. 13, 14, 24; xxix. 15, 17.^t
 t Heb. xii. 7—10
 Rev. iii. 19
 Keeping parental laws adds health and long life. iii. 2; iv. 10, 22; vi. 23; vii. 2; xx. 11.^u
 u Dent. v. 16
 Eph. vi. 1—3
 Keeping God's command is life-giving. xix. 16; xiii. 13; x. 8, 17.^v
 v Isa. xlvi. 18, 19

a	Ps. cxix. 144	Walk in the way of understanding and live. ix. 6. ^a
b	1 Cor. ix. 27 Phil. iv. 7	Keep the heart, for out of it are the issues of life. iv. 23. ^b Abstinence is safety. xx. 1; xxi. 17; xxiii. 2, 3, 20, 21, 29—35; xxxi. 3—5. ^c
c	Isa. v. 11; xxviii. 7 Deut. xxi. 19—21	Chastity saves from great evils. v.; vi. 24—35; vii.; ix. 13—18; xxiii. 27, 28; xxii. 14. ^d
d	Ps. lxxiii. 1 Matt. v. 8	Diligence ensures prosperity. x. 4, 5; xii. 11, 14, 24, 27; xiii. 4, 11, 23; xix. 15, 24; xx. 4, 13; xxi. 5; xxii. 29; xxiv. 30—34; xxvii. 23—27; xxviii. 19. ^e
e	Ecc. xi. 6	Forethought is profitable. iv. 26; xxiv. 27. ^f
f	Luke xiv. 28	Righteous speech is a fount of life. xiv. 3; xv. 4, 7. ^g
g	Ecc. ix. 17 Ps. xxxvii. 30	Good counsel is a well of life. x. 11, 13, 20, 21, 31, 32; xii. 6; xviii. 4; xx. 18; xxiv. 26. ^h
h	James v. 19—20	Who regardeth reproof shall be honoured. x. 17; xii. 1; xiii. 18. ⁱ
i	Lev. xix. 17	By hearkening to reproof is understanding. xv. 5, 32; xvii. 10; xix. 25; xxv. 12. ^j
j	Ps. cxli. 5	Peacemakers are blessed. xii. 20; xv. 1, 18; xiii. 10; xvii. 14; xx. 3. ^k
k	Matt. v. 9	Truthfulness shews forth Righteousness. xii. 17, 18, 22; xiii. 5; xiv. 5, 25; xxiv. 28. ^l
l	Zeph. iii. 13	The lip of truth shall be established for ever. xii. 19; xx. 17; xxi. 28. ^m
m	Eph. iv. 25—29	Death and life are in the power of the tongue. xiii. 2, 3; xviii. 20, 21; xxi. 23. ⁿ
n	James iii. 2, 9, 13	Just weights are the Lord's delight. xi. 1; xvi. 11; xx. 10, 23. ^o
o	Lev. xix. 36 Deut. xxv. 13—16	He who hateth gifts (bribes) shall live. xv. 27; xvii. 23; xix. 6. ^p
p	Deut. xvi. 19, 20	Peace comes from pleasing the Lord. xvi. 7. ^q
q	Ps. xxiii. 5	Forbearance pleases the Lord. xix. 11; xx. 22; xxiv. 17, 18; xxv. 15. ^r
r	Matt. v. 39—41 Rom. xii. 17, 19 Col. iii. 13	A sound heart is the life of the flesh. xiv. 30; xv. 13, 15; xvii. 22. ^s
s	Ecc. ix. 7, 8 Psa. cxix. 80	Discipline is health-giving. xx. 30; iii. 11, 12. ^t
t	2 Sam. vii. 14	

373. The same principles which ^{Political} Righteousness govern the individual life apply to nations and rulers.

Those who seek the Lord understand all judgment. xxviii, 5.^u

u 1 Kings iii. 28
Hos. xiv. 9

- a* Isa. xli. 10—13
The Keepers of the Law contend with the wicked.
xix. 5, 29; xxviii. 4.^a
- b* Ps. cxliv. 15
Equity is the common weal. xvii. 15, 26; xviii. 5;
xxiv. 23, 24.^b
- c* Ps. xlv. 4, 5
A Wise king scattereth the wicked. xx. 8, 26; xiv. 35;
xxv. 4, 5.^c
- d* 1 Kings i. 40
The city rejoices when it is well with the Righteous.
xi. 10, 11; xxix. 2; xviii. 3.^d
- e* Isa. xxxii. 1, 17
Ps. xxxiii. 12
Righteousness exalteth a nation. xiv. 34; xxiv. 24, 25;
xxviii. 2, 12.^e
- f* Ps. cxliv. 10—15;
cxxxii. 12
2 Sam. vii. 15—17
The throne is established by Righteousness. xvi. 12;
xx. 8, 28; xxviii. 15, 16; xxix. 2, 4, 14.^f
- g* Ps. ci. 5, 7, 8
Righteous lips are the delight of kings. xvi. 13, 10;
xvii. 7; xxix. 12.^g
- h* Ps. ci. 6
The king is the friend of the pure of heart. xxii. 11.^h
- i* Ps. lxxii. 6, 7
The king's favour is as dew. xvi. 14, 15; xix. 12;
xxv. 6, 7.ⁱ
- j* Ps. ci. 2—4
The king's heart is in the Lord's hand. xxi. 1.^j
- k* Isa. xi. 3, 4
The king's honour is to investigate. xxv. 2, 3.^k
- l* Ecc. x. 16, 17
It is not for kings to drink wine. xxxi. 3—9.^l
374. Lessons of duty are given where Lessons for
Conscience.
conscience supplies the answer of peace; e.g.,
Benevolence.
Withhold not good from them to whom it is *due*.
iii. 27, 28; xxiv. 11.^m
- m* Ps. lxxxii. 2—4
Isa. i. 17
Kindness.
Devise not evil against thy neighbour. iii. 29; xii. 25;
xix. 22; xvii. 13; xxiv. 8.ⁿ
- n* Ps. xv. 3
Peace.
Strive not without cause. iii. 30; xvii. 1, 19; xvi.
27—30; xxii. 10; xxv. 8—11; xxvi. 21.^o
- o* Isa. xlvi. 22,
18, 19
Gentleness.
The pure use pleasant words. xv. 26; xvi. 24.^p
- p* Ps. xii. 1—4, 6
Job. xi. 4
Patience.
Envy not the oppressor. iii. 31; xxiv. 1, 2, 19;
xxv. 26; xix. 3.^q
- q* Ps. xxxvii. 1
Rectitude.
Remove thy foot from evil. iv. 27; xvi. 17; xxi. 7;
xxiii. 10, 11.^r
- r* Ps. xxvi. 11, 12
Justice.
It is *joy* to the Just to do judgment. xxi. 15; xxix. 10.^s
- s* Ps. xxxv. 27, 23;
cvi. 3

Truth.

a Isa. lv. 1—8 Buy the truth and sell it not. xxiii. 23.^a

Friendship.

b 1 Sam. xviii. 1—4 A friend loveth at all times. xvii. 17; xviii. 24; xxvii.
2 Sam. i. 26 6, 9, 10, 17, 19; xxviii. 23.^b

Loyalty.

c 1 Pet. ii. 17 Fear the Lord and the king. xxiv. 21; xx. 2.^c

Humility.

d Mic. vi. 8 A man's pride shall bring him low. xvi. 18; xviii.
Phil. ii. 3 12, 19; xxix. 23.^d

Caution.

e Ps. xxxix. 1 He who refrains his lips is wise. x. 19; xi. 12, 13;
xii. 23; xv. 23; xvii. 28; xviii. 6—8, 13, 15—17;
xxvii. 12.^e

375. Similar doctrines are taught by ^{Comparison} Proverbs
comparisons; e.g.,

f Ps. xxxvii. 16 Better a little with the fear of the Lord, than great
treasure and trouble. xv. 16.^f

g Ecc. iv. 6 Better a dinner of herbs where love is, than a stalled
ox and hatred. xv. 17; xvii. 1; xxi. 19.^g

h Ps. xxxvii. 16 Better a little with righteousness, than great revenues
with injustice. xvi. 8.^h

i Ecc. iv. 13 Better the poor in integrity, than a perverse speaking
fool. xix. 1, 22; xxviii. 6, 11.ⁱ

376. There are also items of God's ^{Weighty} thoughts.
plan and work, which deserve weighty con-
sideration; e.g.,

j Hos. iii. 1, 5 Love is the atoning power, covering transgressions.
x. 12; xvii. 9.^j

k Ps. lxxix. 9 By *mercy* and truth iniquity is purged. xvi. 6.^k
Whoso *confesseth* and *forsaketh* sins obtains mercy.
xxviii. 13.^l

l Ps. xxv. 8 Yet a helper is needed in sin-weakness. xx. 9, 6.^m
m Hos. xiii. 9, 12, 14; The plans of the heart are guided by the Lord. xvi.
xiv. 1 1, 9; xx. 12, 24.ⁿ

n Ex. ix. 12; Hearts are open to the Lord's sight. xv. 11; xxi. 2;
viii. 15, 23 xxiv. 12.^o
Jos. xi. 20

o Ps. xciv. 11 The Lord made all things for Himself. xvi. 4.^p

p Rev. iv. 11 He will render to every man according to his works.
Isa. xlvi. 9, 11 xxiv. 12; xxix. 26.^q

q Rev. xxii 12
Ps. lvlii. 11

a 1 Sam. ii. 3 Isa. xxvi. 7	} The Lord weigheth the spirits, xvi. 2, ^a The Lord trieth the hearts, xvii. 3, ^b By means of the spirit of man. xx. 27. ^c
b Ps. vii. 9, 10 c Ps. xviii. 23 Luke xi. 33-36	
d Hos. xlii. 9 Ps. xciv. 23	
e Luke vi. 45	Man's own iniquities punish him; i. 31, 32; viii. 36; xi. 19; xiv. 14, 22; xxvi. 26, 27. ^d
f Deut. iv. 5, 6	Whilst his right-doing is physical salvation. iv. 22; xiv. 14, 22. ^e
g Ps. xxxvi. 3, 9, 10	Wisdom urges fools to <i>be</i> of understanding heart; viii. 5; ix. 4-6; xxiii. 19; ii. 10-12. ^f
h Deut. iv. 9; vi. 6, 7	Though a groundwork of wisdom is most hopeful. ix. 9; i. 5, 6. ^g
i Ecc. vii. 19 j Ps. xi. 4	Parental teaching is the best schooling. i. 8, 9; ii. 1-5; iii. 1, 21; iv. ; vi. 20-22; vii. 1-4; xiii. 1; xxiii. 15, 16, 22, 25, 26. ^h
k 2 Sam. xxii. 23, 29	Teach a Righteous man, and he will increase know- ledge. ix. 9. ⁱ
l 1 Sam. xiv. 41	The eyes of the Lord behold the evil and good. xv. 3. The Lord lighteneth the eyes of both poor and op- pressor. xxix. 13. ^k
m Ecc. ix. 9 n Hos. vi. 6 o Ps. xii. 6; xix. 7-9; xviii. 30	His oversight is shewn in disposing the lot. xvi. 33; xviii. 18. ^l
p Rev. xxii. 18, 19 q Isa. xxviii. 7, 13; xxix. 9-11 r Ps. xxxiii. 4	Married happiness shews His favour. xii. 4; xix. 14; xviii. 22; xxxi. 10-31. ^m
	To do justice is more acceptable than sacrifice. xxi. 3. ⁿ Every word of God is purified. xxx. 5. ^o His words are not to be added to. xxx. 6. ^p Revelation is a national necessity. xxix. 18. ^q The words of truth have a certainty. xxii. 21; xix. 27. ^r

377. The sum of this imperfect The sum of
Wisdom.
analysis of inspired wisdom is:

We are taught that Righteousness is not a theological fiction of filthy rags, but a reality before God and man.

We see the standards which He has set for man to come to, and by which He will judge them. We are shewn the principles on which the Kingdom of His righteous Son will be conducted, And also the bases and aims of the Salvation which is in Christ Jesus.

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