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(Inside front cover)

TWENTY-ONE CONSIDERATIONS

By HOWARD NATHANAEL BUNCE, Ph. D.

UNTO US UNTO US A CHILD IS BORN A SON IS GIVEN

Isa. 9:6

The "CHILD BORN" was the first born son of Mary, a virgin;

The "SON GIVEN" was the only begotten Son of God, the Father.

—Matt. 1:23, 25. John 3:16.

The "CHILD BORN" was the legal son of Joseph;

The "SON GIVEN" was the super-natural Son of God.

—Lu. 3:22, 23.

The "CHILD BORN" was made of woman, made under the law;

The "SON GIVEN" was sent forth of God to redeem them that were under the law. — Gal. 4:4, 5.

**The "CHILD BORN" was
made in the likeness of men;**

**The "SON GIVEN" ever
existed in the form of God.**

—Phil. 2:6, 7.

**The "CHILD BORN" was in
Bethlehem, the house of bread;**

**The "SON GIVEN" came
from Heaven as the Bread of
Life.**

—Lu. 2:4, 11, John 6:33, 35.

**The "CHILD BORN" was
wrapped in swaddling clothes
for a garment;**

**The "SON GIVEN" clothed
Himself with Light as with a
garment. —Lu. 2:7. Psa. 104:2.**

**The "CHILD BORN" was
made one with His brethren;**

**The "SON GIVEN" was ever
one with His Father.**

—Heb. 2:11. John 10:30.

**The "CHILD BORN"
possessed a generated human
nature;**

**The "SON GIVEN" possessed
an inherent divine nature.**

—Heb. 2:16. Heb. 1:8.

The "CHILD BORN" came out of Nazareth, a despised place;

The "SON GIVEN" came out of Heaven, the desired place.

—John 1:45, 46. John 3:13, 31.

The "CHILD BORN" was discovered by means of a wondrous midnight star;

The "SON GIVEN" will Himself appear as the bright and morning Star.

—Matt. 2:2. Rev. 22:16.

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The "CHILD BORN" was presented with precious gifts from men;

The "SON GIVEN" was Himself the unspeakable Gift of God to men.

—Matt. 2:11. John 3:16. 2 Cor. 9:15.

The "CHILD BORN" was worshipped by a few earthly kings;

The "SON GIVEN" will yet be worshipped by all the kings of the earth.

—Matt. 3:11. Psa. 72:10, 11.

**The "CHILD BORN" was
divinely saved from the
destructive power of Satan;**

**The "SON GIVEN" divinely
saves others from the
destructive power of Satan.**

—Matt. 2:13. Acts 26:18.

**The "CHILD BORN"
unconsciously caused many to
suffer for His sake;**

**The "SON GIVEN"
consciously caused Himself to
suffer for the sake of all.**

—Matt. 2:18. 1 Pet. 3:18.

**The "CHILD BORN" was
taken into Egypt by Joseph;**

**The "SON GIVEN" was called
out of Egypt by His Father.**

—Matt. 2:13, 15.

**The "CHILD BORN"
increased in, and exhibited
marvelous wisdom before
men; The "SON GIVEN" was
Himself the unexcelled
Wisdom of God to men.**

—Lu. 2:47, 52. 1 Cor. 1:30.

**The "CHILD BORN"
increased in favor with man;**

**The "SON GIVEN" was
despised and rejected of men.**

—Lu. 2:52. Isa. 53:3.

**The "CHILD BORN" obeyed
the law in circumcision;**

**The "SON GIVEN" fulfilled
the law in baptism.**

—Lu. 2:21. Matt. 3:15.

**The "CHILD BORN" ate of
the food of man;**

**The "SON GIVEN" had food
to eat of which man knew
nothing.**

—Mk. 2:16. John 4:32.

**The "CHILD BORN" became
obedient unto death;**

**The "SON GIVEN" became
the mighty victor over death.**

—Phil. 2:8. 1 Cor. 15:56, 57.

**The "CHILD BORN" became
poor in earthly things;**

**The "SON GIVEN" was ever
rich in all things.**

—Matt. 8:2c. Col. 1:16.

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by E.W.Bullinger

QUESTION I: It is commonly taught that three wise men visited Jesus at the time of His Birth; where in the Bible is this statement found?

ANSWER: The statement that "three wise men" visited Jesus after His birth is not found in the Bible. The expression "three wise men" is a misconception and mis-statement of what is stated in Matt. 2:1. The statement reads "behold there came wise men from the East to Jerusalem." This verse does not tell us how many there were. There may have been but two men, there may have been but three, there may have been thirty men. No one is able to state positively how many. Let us beware of mere tradition and rest only upon what is stated in the Divine Book.

QUESTION 2: Did Jesus Christ actually or literally sweat "great drops of blood" as recorded in Luke 22:44?

ANSWER: That Christ sweat "great drops of blood" is the specific statement of the Word of God, therefore we do not doubt its reality. The Chart upon pages 8 and 9 will explain the fact that this suffering on the part of Christ was literally an attack by Satan upon Jesus seeking thereby to take the life of Jesus before He could accomplish the salvation of men through His own substitutionary death. See Heb. 5:7.

(R. A. h.)

BAPTISM AND THE SCRIPTURES

(Continued)

by Russell H. Schaefer

As we continue our study on *Baptism*, we want to spend some time on the baptism of Matthew 28:18-20. To look at a few translations, other than the King James, may prove helpful:

And Jesus, having come, spoke to them, saying, "There was given to Me all authority in heaven and upon earth. Having gone on your way therefore, teach all the nations, making them your pupils, baptizing them into the NAME of The Father and of The Son and of The Holy Spirit, teaching them to be attending to carefully, holding firmly to, and obser-ving all, whatever thing I enjoined upon you. And behold, as for Myself, with you I am all the days until the consummation of the age."

***The New Testament* by Kenneth S. Wuest**

And approaching, Jesus speaks to them saying, "Given to Me was all authority in heaven and on the earth. Going then, disciple all the nations, baptizing them into The Name of The Father and of The Son and of The Holy Spirit, teaching them to be keeping all, whatever I

direct you. And lo! I am with you all the days till the conclusion of the eon. Amen."

Concordant Literal New Testament

And having come near, Jesus spake to them, saying, "Given to me was all authority in heaven and on earth; having done, then, disciple all the nations, *baptizing* them – to The Name of The Father, and of

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The Son, and of The Holy Spirit, teaching them to observe all, whatever I did command you all the days -- till the full end of the age."

Young's Literal Translation

Stephen's *Greek Text* follows the above translation, i.e., "baptizing them to The Name..., " etc.

Our first consideration would be to call attention to the fact that this is not the same commission that Paul worked under in Ephesians 3:1-9. We can see readily that Paul was given a secret (Mystery) dispensation, and that he was its chief revelator, its chief apostle, and its chief teacher. Paul, even earlier in his ministry, disclaimed any commission to baptize (I Corinthians 1:17), and any reader can easily discern the distinction of his ministry from that of 12 Apostles if one will but read the book of Galatians. His commission was direct from the Lord Himself, and his prison ministry, after the book of Acts period, was uniquely fitted to the needs of the Gentile believer in view of the setting aside of God's ancient people, Israel.

So we must look at this wonderful commission at the close of Matthew's Gospel and see that it belongs to the direct disciples of Christ and to those in a similar dispensational setting. It is to be strictly noted that the future position of the Apostles, commissioned by Christ first in Matthew 10:5-42 (a commission to the lost sheep of Israel), was to be that of judges of Israel (Matthew 19:28) in the new age. Added to that role and task was another -- that of being the foremost leaders for instructing and making disciples of the nations. Micah 4:1-5 will be fulfilled in the day of this commission:

In the latter days the mountain of the Lord's House

shall be established as the highest of the mountains; it shall be raised above the hills, and the nations shall flow into it. Many nations shall come and say, 'Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, so He may teach us His ways, and we may walk in His paths.' For from Zion shall go forth the law, and the Word of the Lord from Jerusalem. He shall judge among many peoples and decide for mighty nations afar off. Then they shall beat their swords into plowshares and their spears into pruning shears; nation shall lift up no sword against nation, and they shall not learn war any more. A man shall dwell beneath his vine and fig tree and no one shall make him afraid; for the mouth of the Lord of Hosts has spoken it. For all the nations walk, each one in the name of its god, but we shall walk in the Name of the Lord Our God for ever and ever.

Berkeley Version

The above could be multiplied by a variety of texts, but it is sufficient. The student will look these up for himself. It is to be observed in the wording of this commission that it is in the time when all power or authority has been given to Christ, in heaven and earth. The fulfillment of such a commission, of making disciples to the Name of God here revealed, would require such a base of authority. It is generally overlooked that Matthew is a Kingdom Gospel, dealing with a Kingdom people, the King, and the dominion of the Kingdom. If one were to read the great commission of Matthew 28 in direct sequence of Matthew 24 and 25:31 (the testimony, the tribulation, and the final triumph of the Kingdom) and then read the terms of the great commission, it would all fit in without conflict. For the nations will have been judged...

Another aspect of this commission has been downgraded by not heeding the very words of Scripture. Christ was to be here personally till the very consummation, the total end of that age. The commission completely overlooks this present dispensation of the grace of God as revealed through the Apostle Paul. We are not to forget that Christ was with His Apostles 40 days after His resurrection (Acts 1:3) speaking of and instructing them in the things of the Kingdom of God.

At that time they bluntly asked Him if the things of which He spoke were to be fulfilled immediately (Acts 1:6); but He made it conditional (cf. Acts 1:7; 3:17-26). Instead, therefore, of being a commission of power and authority to implement the discipling of the nations -- which certainly would take power and authority -- this commission has been forced into a present mold by religious bodies. The power and the authority in heaven and on earth of Christ is not now thus seen or exercised in the nations of earth, at least not to empowering disciples so that they would willingly become subjects of Messiah's kingdom and practice those precepts that Christ gave in the sermon on the mount and elsewhere. We can imagine how remote and unrealistic would be the simple command of Christ,

Provide neither gold, nor silver, nor brass in your purses.

Matthew 10:9

or

Nor script (bag, purse) for your journey, neither two coats, neither (two pairs) shoes...

Matthew 10:10

In a future day when those commands that first had been given to the disciples and here in this commission were to be the subject matter in the instruction of the nations, Matthew 28:20,

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Teaching them to observe all things whatsoever I have commanded you...

The power of the ascended Christ will enable those carrying out this command to fulfill in a literal way the prior command of Matthew 10:8:

Heal the sick, cleanse the lepers, raise the dead.

This will be a far cry from the poor imitations carried on in the emotion-packed, so-called healing meetings of today. This commission will be in the day of His power and it will be exercised to the healing of the nations.

Because of the nature of the present purpose of God during the time when Israel is just another nation in unbelief, those who feel that this commission of Matthew 28 must be forced into God's present dispensational program, the power of the commission is lacking, the authority is lacking, the personal presence of Christ is lacking. So, instead of being the instrumentality of discipling the nations to the Name here revealed, the commission is weakened to being a mere formula of WATER BAPTISM. Under the present purposes of God, the other concept is not now in force, and hence, rather than leaving the commission to a future time, unbelief must make a ludicrously poor imitation and call it the church's commission to do missionary work with an attendant supposed formula of baptizing the heathen.

Might it be out of place to ask the reader to find one place in The Word of God where this commission by the disciples and apostles was carried out? One place where the supposed formula of water baptism was used? One place where the hearers of the words of this commission hurriedly went to the Gentile nations with this

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message? One need not be reminded that in Acts 10 (seven years after the commission was uttered) Peter hasn't eaten, much less ministered, with a Gentile, and that it took a supernatural revelation then to get him to visit a proselyte Roman soldier.

Is this mention of BAPTISM in Matthew 28 a formula of baptism, or is it a unique baptism in itself? We can readily identify who were to be the BAPTIZERS... the apostles. The time of the BAPTISM is and would be consistent with the conditions of the context, keeping in mind the very nature of Matthew's Gospel, and keeping in mind the instruction that these same apostles had received relative to the kingdom in Matthew 24 and 25. The recipient of this *BAPTISM* is readily seen ... the NATIONS. It is a historical fact, as seen in the book of Acts, that the twelve apostles (Matthias appointed in the place of Judas, Acts 1:26) expended their energies during the book of Acts (30 years approximately) in seeking to bring Israel to repentance. Peter's apostleship was called "The Apostleship of the Circumcision" in Galatians 2:8. Peter's epistles were to the "dispersed of Israel" (Gr. diasporas; A.V. strangers; I Peter 1:1). It was Paul, not the twelve, who went to the Gentiles under a tacit agreement with the pillars of the Circumcision (Galatians 2:9). It must be remembered that Paul's commission was separate and distinct from the twelve, both in his early and latter ministry.

The command was — "Baptizing them in the NAME." First, we must ask ourselves, is this (cf. 10:48; 19:5; 9:18; 22:16; 16:15, 33; and 18:8 throughout) the same as we find in Acts 8:16,

"... baptized in the Name of the Lord Jesus"

or I Corinthians 1:13,

"...were ye baptized in the name of Paul?"

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No, this is not the same as the above passages. The Names are different, the occasion is different, the time is different, those receiving the baptism are different, and certainly the message is different. In the latter text, there had been BAPTISM in The Name of The Lord Jesus. Paul is enforcing this by denying any baptism in his own name. In Matthew 28's commission, the BAPTISMAL ELEMENT is The NAME here revealed. In the latter texts quoted, we see that it was in the authority of The NAME OF THE LORD JESUS, though we believe much more is implied. We do not believe that God is here (Matthew 28) or elsewhere giving a model form or formula for water baptism. Even though water baptism maybe is involved with the texts in Acts 8, there is no statement as to a drop, a tank, or river of water being needed; there is no statement commanding the thrice dipping claimed by some or any other mode or manner. There are, however, lessons to be learned here, so let us proceed. Upon the casual reading of the texts they look alike and seem to be saying that someone or other was baptizing these people in the name of, or in the authority of Christ, or Paul, or someone else. Maybe our point can be illustrated by I Corinthians 10:1b and 2:

... all our fathers were under the cloud (cloud denoting His Presence), and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea.

The interesting thing about this BAPTISM is that the text here reads "unto Moses," but the Greek text reads, as do others,

baptizing them *EIS* The Name,

Matthew 28:19

all *EIS* (the) Moses were baptized."

It is very clear from reading the original account of the children of Israel's crossing the Red Sea that this was the significant decision for the nation. They could stand still, go back, or link their fortunes with the outcast Prince of the House of Pharaoh, Moses... Moses and God, the rising waters, the empty desert, or Egypt and its many gods. It was a BAPTISM to be reckoned with and it spelled out a great change for everyone taking part in it. No water touched the Israelites (Exodus 14:22, 29 and Nehemiah 9:11, 12) and the Cloud of His Presence went before, or followed after. Their destinies were now tied and bound to a NAME — the Man, MOSES... Baptized into Moses. Their future was bound up together. This was not a formula for water Baptism, but a BAPTISM, an identification with Moses, of freedom from slavery and freedom from the cruel animalistic gods of Egypt.

How are we to reckon this *EIS*, this word translated UNTO MOSES and elsewhere translated IN THE NAME, or INTO The Name? What is this trying to say to us? Without going into the Greek grammar in great detail, let us note the following about *EIS*. In the A.V. it is translated INTO 571 times, TO 280 times, UNTO 203 times, TOWARD 32 times and by approximately 58 other words, not counting verbal forms of words.

The following quote is from the *Companion Bible*, Appendix 104 - VI:

Eis governs only one case (the Accusative). Euclid uses *EIS* when a line is drawn to meet another line, at a certain point. Hence, it denotes motion TO or UNTO an object, with the purpose of reaching or touching it (e.g. Matthew 2:11; 3:10; Luke 8:14; and Acts 16:10).

Parkhurst, page 161, states:

EIS, a preposition. It generally implies MOTION, so may probably be derived from EOO or EIMI, to go.

Critical Lexicon, by E.W.B., page 836, under UNTO, states:

EIS, unto, implying purpose, to the end that; when referring to time it marks either the interval during; or point itself as an object of the aim or purpose, up to, for, (marking the immediate purpose).

Without going into the many fine works on this preposition, we may at least see that the object and goal of the commission in Matthew 28 were TO THE NAME here revealed. The nations of the world would at long last be INTRODUCED to and IDENTIFIED with The Name of God denoted here.

THE NAME OF GOD

They that know Thy Name will put their trust in Thee.

Psalm 9:10

In the Name of our God we will set up our banners.
...we will remember the Name of The Lord our God.

Psalm 20:5, 7

He leadeth me in the paths of righteousness for His Name's sake.

Psalm 23:3

The Name of The Lord is a strong tower, the righteous runneth into it and is safe.

Proverbs 18:10

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The Biblical use of names is very exact and each name given is the summation of that person's life or character. The Name of God, or Names of God, given in Scripture are all revelatory of His attributes, His nature, His being, His office, or His essential character. We would stress that The Name here given is, like other titles, fraught with meaning. The name starts out with -- FATHER.

The nations might well ask, as we should, **WHAT IS GOD LIKE ? WHAT IS HIS ESSENTIAL NATURE? HOW DOES HE REVEAL HIMSELF? WHAT IS HIS NAME?** May we say it gently, humbly? He is the very essence of the word FATHER. He reveals Himself in one He delighted to call SON, and in His

essential nature and effectual nature, He is HOLY SPIRIT, above the materials of time and space, yet ever ready to condescend to dwell with him of a contrite heart.

No one knew The Father but The Son Does this sound strange? No one knew who The Son was but The Father Does this sound strange ?

... no man knoweth who The Son is, but The Father;
and who The Father is, but The Son, and He to whom
The Son will reveal Him."

Luke 10:22 (cf. Matthew 11:27)

How fitting is the quotation in John 14:6, 7, 9:

... no man cometh unto The Father, but by me. If ye had
known me, ye should have known my Father also and
from henceforth ye know Him, and have seen Him... he
that hath seen Me hath seen The Father.

Perhaps a glance at a few following verses from John's Gospel will help us. In John 17 notice the ascendancy of the

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prayer of Christ: "FATHER, the hour is come" (John 17:1a). The hour for which The SON was sent into the world had finally arrived. It had not arrived when He performed His first public miracle (John 2:4). His adversaries or friends could not change or detour that hour to another (John 7:30; 8:20). The hour was come in John 13:1; 16:32 and 17:1. He was soon to depart out of this world unto The Father. His disciples were to soon be scattered and He crucified. Soon He would finish the work given Him of The Father (John 17:4). The hour was to come that The Son of Man was to be buried like grain in a field (John 12:27). Paul states this truth so vividly in Romans 5:6:

In DUE TIME Christ died for the ungodly.

Glorify Thy Son, that Thy Son also may glorify Thee.

John 17:1b

I have glorified Thee on the earth, I have finished the work which Thou gavest me to do.

John 17:4

And now, O Father, glorify Thou me with Thine own self with the glory which I had with Thee before the world began."

John 17:5

"I HAVE MANIFESTED THY NAME. "

John 17:6

As we listen to this high-priestly prayer of our Lord on the eve of His exodus via Calvary, we are introduced into the very essence of ETERNAL LIFE (John 17:3) ... It is not mere length of days, but a quality of life ... knowing The FATHER as the only true God, and Jesus Christ, Whom He had sent to be The Saviour of the World. This true God is redemptive.

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suffering with His creation, suffering for His creation, reconciling it, redeeming it, loving it, wooing it ... in Christ The Blessed Son, revealing, manifesting, and implementing His gracious designs. The Son was the only begotten of The Father (John 1:14); He had been in the bosom of The Father (John 1:18); He was sent forth to declare what the Father was like. Christ The Son came in His Father's Name and by The Father He was sealed (John 5:43; 6:27). As an obedient Son to fully exemplify The Father, He was taught by the Father, HIS WORDS WERE NOT HIS OWN (John 8:28, 29; 14:10; 17:8). He had a knowledge of The Father, intrinsically, even as The Father did of Him (John 10:15). The Name, SON, fully embraces one who fully and completely does The Father's will, in The Father's way, for The Father's end and purpose.

In manifesting perfectly The Name, FATHER, Christ The Son reveals the gracious name and nature of God ... The Name that prompted the experience of Creation. For love, a father's love, must have an object. It is not sufficient unto itself; it must share a father's heart, it must have Sons in The Son; He must seek His own, be loved and worshipped, not as a despot or because of necessity, but because He loves as a Father. Charles Welch has well said, "All doctrine that pertains to our salvation is summed up in the title Father. Every theory of the

atonement must stand or fall by the standard of I John 4:14, 'The Father sent The Son to be The Saviour of the world'' (cf. John 17:8). It is here, in the intimacy of God's family, that the name Father and Son reach their highest aspirations and goals. The commission in Matthew 28 might well have the further meaning of John 17: 22 in mind:

... that they may be one, even as we are ...

If this be so, then the prophetic words of Jeremiah 31:34 will have been fulfilled:

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And they shall teach no more every man his neighbor, and every man his brother, saying, know The Lord: for they all shall know Me from the least of them unto the greatest of them, saith The Lord. "

A commission such as this, to IDENTIFY the nations into the NAME of God, The Name of FATHER, Son and Holy Spirit ... will herald a new and wonderful day for the distressed nations of the earth. It will be that the nations will hear in the day of His power -- after earthly thrones and kingdoms fall -- man will have to discover for himself that he is not sufficient unto himself. The personal presence of an enthroned Christ will give the occasion for this commission to be carried out as it has never been carried out. The first chapter of Hebrews gives significance to the use of The Name SON in this connection. This should be read in its entirety. The use of HOLY SPIRIT, as The Name of God, is aptly illustrated in John 4:24:

God is Spirit; and they that worship Him must worship Him in spirit and in truth.

Baptism into a Name? Does it seem so impossible that this was God's intention for these disciples? Identification, a meeting with and experience with the one true God? Do you see just water here? If we all had sat at the feet of Christ during those forty days after the resurrection, we could say with certainty that no water was intended or implied. But we cannot say that much. We can say that no mode of water baptism is mentioned, and that the meaning of the passage and baptismal element revolves about The NAME of God here stressed; and that the disciples were to make disciples of the nations; that they were to instruct them in the laws and principles of the kingdom; and that The King Himself in power had com-missioned them for the task and given them power and authority to carry out the commission amongst the nations of the earth.

THE NAMES OF GOD

by Russell H. Schaefer

God Almighty (*El Shaddai*)

Elohim, God of an Oath, in virtue of which He sustains a relationship with His creatures, Who will carry all purposes to their consummation and works within the frame-work of His Sovereignty. He loves because of WHO He is ... free grace.

Jehovah reveals the true being of God, the quality of God's nature as opposed to evil, and demanding that worship, love and relationships be holy and righteous altogether. *Jehovah* will enter into judgment with His creatures, but will also enter into suffering with and for them:

It pleased *Jehovah* to bruise Him.

Isa. 53:10a

but it was that relationship might be restored and be holy,

When Thou shalt make His soul an offering for sin. Isa.
53:10 b -- cp. verses 10 and 11

Between these two titles of God, we can see that all is of grace, of God, of love, and yet all is of law, holy and righteous. On the one hand redemption is provided fully, freely as a free-will offering of God's love without reservations:

Not of him that willeth, nor of him that runneth, but of
God that showeth mercy.

Romans 9:16

Yet such sovereign giving would not infringe upon the recipient to reject it as we see in John 5:40: "Ye will not come unto Me that

ye might have life," and Matthew 23:37 reveals an adamant "ye would not." Can Christ's sacrifice for sin then be both voluntary and involuntary? Can it be both

an expression of God's providing love and a vindication of a broken law? Can it at once show grace in complete and free forgiveness in the provision and yet (as in the Old Testament type) demand that the recipient "press heavily upon the head of the victim" to show that it is his and to confess, "This is my Sin-offering" (Lev. 1:4).

El Shaddai...

This title is revealed to Abraham in Genesis 17:1:

JEHOVAH said ... "I AM *EL SHADDAI* "

If we would learn the meaning of this title and apply it to our lives we must have some of the experiences of this man, Abraham. Like Abraham we must "get out" (Genesis 12:1) to a life of faith, to a worship where only the lights of the starry skies are our cathedral window lights, away from religion, shut up to God. Like Abraham, we will learn that God accepts no substitutes, no human effort (as with Hagar) will take the place of the Divine Will. With Abraham we will learn Egypt (the world) cannot be substituted for a life of faith.

Abraham was to now learn the hardest of all lessons -- to take God at His Word and at His terms. Romans 4:17-25 is a beautiful commentary on this experience of Abraham's. The application for our faith is in verse 25. Paul had to learn this lesson in 2 Corinthians 12:7-9.

The Origin of the Name

In Genesis 17:1, "*Jehovah*... said, 'I AM *EL SHADDAI*.'" In the proceeding chapter (Genesis 16:2) Abraham and Sarah had made a plan of their own to fulfill the promise of God in Genesis 15: 2-5 (cp. 17:17, 18). God rejected their plans and their will of the

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flesh. They could go ahead but, in effect, God said, "Count me out." They were seeking to do the will of God but in their own way ... picture of ourselves?

God was challenging Abraham to have faith in His ability to give him a son in his old age. God used the name, *El Shaddai*, translated, God Almighty.

Shaddai ...

***, ** 1. *sh-d*, breast, associated with the idea of nur- turing, nourishing, sustaining, strengthening**

and supporting.

2. *sh-d-d*, to overthrow, to violently overcome, to gain the victory. (Job 27:11-13 and frequently in the book of Job)

3. *sheddai-asher dai*, WHO (is) Sufficient.

The third etymology is that toward which the account moves. Abraham needed to be strengthened (#1), and the will of the flesh had to be violently over-come (# 2), and he had to learn the lesson of the complete SUFFICIENCY of God regardless of flesh's inability. God was the GIVER OF LIFE

The hardest lesson to learn is that, although the flesh can produce many things, it is:

NO SUBSTITUTE FOR GOD'S SUFFICIENCY.

NO SUBSTITUTE FOR GOD'S RIGHTEOUSNESS. INCAPABLE OF PRODUCING SPIRITUAL LIFE.

***Gen. 49:25; Job 3:12; Psa. 22:9; Cant. 1:13; 4:5; 7:3, 7, 8, 18; Isa.28:9; Lam. 4:3; Ezek.6;7; 23:3.**

**** Sheddim referred to as objects of idolatrous worship in Deut. 32:17 & Psa. 106:37. These were the many-breasted idols of pagan-ism. Gen. 14:3, 10 mentions the "Vale of *Sheddim*" because of its extreme fertility.**

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ALMIGHTY? Power to do anything and everything?

God is Truth (Isaiah 65:16; John 4:23, 24).

God is Love (1 John 4:8).

He cannot lie (Titus 1:2).

His "Almightiness" is not the power to do anything or everything without regard for moral and spiritual ends. It is only the weak that need lie; it is only the weak

that need to compel worship; compel obedience; and compel love that must use tricks to gain followers. God is All-Sufficient, but it is not an "Almightiness" that ignores the growth of the individual or the moral nature of His creatures.

Almightiness is the power to carry out the will of a Divine Nature, consistent with itself, its love and its holiness, consistent with its creatures' needs as making itself available. His motivation? ... LOVE ... *EL SHADDAI*.

The Almighty ... girt about the paps with a golden girdle.

Rev. 1:8, 13

The usual words for paps (breasts) in man or woman is not used here (*MAZOS*), but that word used of a woman's breast, (*MASTOS*). The dress is that of a woman but the speaker is THE ALMIGHTY.

The Name speaks of One Who has poured forth His Life to redeem; to give life; to nourish and sustain all those that trust in Him (cp. John 7:37). We are to be the very partakers of the life of Christ (John 6:53-57. See also Col. 3:4 and 1:27; Phil. 1:21).

The result? With Abraham, it was a giving of Himself to Abraham so that there was a change of names. God adds the "*He*" of Jehovah to Abram-High Priest or EXALTED FATHER to A FATHER OF A MULTITUDE. When something of His Name is added to us, of His Nature to our nature, then, like Abraham, we will

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commit all to Him.

EL= Might or Power...

It is in the POWER (*EL*) of my hand to do you hurt.

Genesis 31:29

... and there shall be no MIGHT (*EL*) in thine hand.

Deut. 28:32, cp. also

Neh.5:5; Prov. 3:27; Mich.2:1

The Biblical usage of this title, as it is given of God, is one of interposition or one of Divine intervention. It was used of STRENGTH by David in Psa. 18:32, and of wonders in Psa. 77: 14.

El Shaddai...

The Pourer-forth ... "I will pour out of My Spirit upon all flesh" (Acts 2:17, cp. Titus 3:5, 6). The giver of life in Genesis and the giver of gifts in Acts 2 ... The giver of spiritual life in John 7:37-39, the new nature, and in a most real albeit, a spiritual sense, partaking of the life of Christ ... The hard saying of John 6:53-63 fits in here.

The GIVING OF HIMSELF to us in *El Shaddai* involves self-judgment ... the hardest kind. It was involved with Abraham giving up his own plans for a son and heir; giving up a slave-woman as a mistress; giving up his natural name; renouncing the WILL OF THE FLESH in placing upon it the mark of death -- circumcision; saying, in effect, "The flesh profiteth nothing."

Giving up -- Giving in -- Giving over.

Abraham learned the lesson, but had to re-learn it many times thereafter. God gives Himself to us to make us like Himself, that we might give ourselves to Him and then to others.

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The name "Almighty" occurs 48 times in Scripture, 31 of which are found in the book of Job and 8 in Revelation. Job, then must have a lesson for us in the usage of this title. A seemingly perfect and upright man, yet suffering adversity, stripped of wealth, family, and finally smitten with disease. Let's hear what Job says:

First his question,

How should mortal man be just with God?

Job 9:2 EWB

In ch. 29 Job refers to himself 40 times, Jehovah 5 times. In ch. 29 the "I" of his prosperity, in ch. 30 the "I" of his troubles, and in ch. 31 it is the "I" of his self-righteousness. Self is justified and God condemned.

Job wanted to talk to God (*Shaddai*) about it all (Job 13:3, Job 40:2-5, 7, 8; 14:1). Job speaks differently in Job 42:1-6. The "I" is still there but it is a different "I" in which he condemns himself and justifies God. This is the wisdom all of us need to learn (cp. Psa. 51:1-17).

Job had asked, "How shall mortal man be just with God?" (9:2 EWB) and Elihu gives the answer in Job 33:12:

**HOW GREAT IS GOD COMPARED TO MORTAL
MAN.**

Any question of relationship with God must start with God and not with man regardless of how good or upright the man might be.

God reveals His own great **RIGHTEOUSNESS** -- Job 33:23

God gives His Own **RIGHTEOUSNESS** -- Job 33:24-26

(cp. Rom. 3:21-26)

This song ensues -- Job 33:27

Job wanted to appeal to *EL SHADDAI*. He did and lost the

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case, and yet, won it. The will of the flesh was overcome. Out of weakness and out of being brought low, he gained the eternal lesson that God would accept no substitute for His Own righteousness; that human righteousness might well become a ground for human boasting but that, while this avails with man, it has no grounds of appeal with God. Likewise, Abraham had discovered this lesson (cp. Romans 4:1-5). They discovered that God **OVERCOMES** but also is **ALL SUFFICIENT** and **ALL SUSTAINING**; this is *EL SHADDAI*.

The other usage of this title, **THE ALMIGHTY**, corresponding to *EL SHADDAI* of the O. T., is in the Book of Revelation.

Rev. 1:8 - the title

4:8 - the seals

11:17 - the trumpets - third part of the earth smitten (8:2-9;21).

15:5; 16:7, 14; 19:15 - the vials

15:1; 16:1-24 - the whole smitten

El Shaddai will over-come the will of the flesh, either in men or nations, but it is that man might come to the end of himself and fill himself with God.

The Everlasting God

(*El Olam - Gr. Theos Aionios*)

A.V. "Everlasting God" Heb. *El Olam*, lit. "God of the Age." In Greek "*Theos Aionios*." The "*EL*" is as elsewhere -- Might or Strength (cp. Dan. 4:35).

This is a title giving us a hint that the Bible has largely to do with God relative to the varied ages in which men may find themselves -- that God is in each age revealing Himself according to His purposes:

... by Whom also He made the AGES. Heb. 1:2

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The ages are God's allotments of times to certain events ... More on this aspect later in the lesson.

First Usage of The Name

Abraham used this title at the "Well of the Oath" (Gen. 21:10, 22, 33) where he planted an oasis. It is here that he called upon the MIGHTY God of the Age. He knew, or was soon to learn, its significance. Before the grove could bear fruit; before the "rest at the well" could be enjoyed, there was to be a revelation concerning the giving up of His Son ... a mountain-top experience... a pre-figured death that would look forward to the ages to come, given by "The God of the Ages" Who would bend events and circumstances to accomplish His redemption in His Own TIMES. The offering of Isaac in Ch. 22 looks forward to Mount Calvary.

The Meaning of the Name

Olam has two meanings not distinct from each other, however. First and originally, it meant to "conceal" or "hide" or something to be "hidden."* There is the thought of hiding something from man by the very indefiniteness of the events involved, or persons or places involved. The concept of long times or even forever is involved with certain texts because of being associated with GOD. However, this supposed ETERNAL aspect is not before us in the texts as much as that God can and does do things orderly, in His times, within the context of each purpose that He has. To us who are bound by mere days, we cannot see the pattern He is weaving against the fabric of ages, but we can rest in the truth that what seems to us piece-meal is a part of great and glorious design, always moving to its final consummation. The Ages, because of the vastness of their ends, are hid from us but not from the God we serve, to Whom past, present and future are but one.

*Hidden. Lev.4:13; 5:2; 20:4; 1 Sam. 12:3; Psa.90:8; Ecc. 3:11

is clear if *Olam* here is translated obscurity instead of eternity,

We should state here, lest we forget, that AGES are not the same as DISPENSATIONS. It is unscriptural to speak of this present dispensation as an AGE OF GRACE. Men so speak ... God never.

Frequently, and the key to the word *OLAM* (Heb. Age) is the context of each passage used. It can refer to a life-time, or until the Jubilee in the case of a slave when he would be freed (Ex. 21:6; Lev. 25:46) to recover his inheritance.

Hannah uses the word *OLAM* of Samuel and defines its duration (1 Sam. 1:22, 28). Achish thought David would be his servant FOREVER -- during his life-time (1 Sam. 27:12).

Olam is used of "time" in Lev. 25:32, of a house that may be redeemed. It is used of the past in Josh. 24:2; Ecc. 1:10; Psa. 143:5 (cp. Gen. 6:4 and Deut. 32:7 ... days). It is used of patience in Isa. 43:14, and generations of old in Isa. 51:9. The term "world" comes to us from the old German, meaning age of man, and is used of *OLAM* (and Gr. *Aion*) frequently. In Psa. 73:12 the meaning is that

certain persons prosper **IN THIS PRESENT AGE** or life-time; it has no thought of eternity. *Olam* is used of the:

passing Aaronic priesthood - Ex. 40:15.

passing office of Levites - 1 Chron. 15:2

Passover, -Ex. 12:14,17.

Offerings - Lev. 6:18

2 Cor. 3:7 states that these were done away with while the A. V. states that they were forever. These references could be multiplied but enough has been said to see that when the event has been fulfilled, or the day of servitude is ended, or the purpose accomplished, then that day, period, or age is over.

It is used in the plural frequently (Psa. 77:7, 8; Isa. 45:17; Dan. 9:24, etc.). The key to its meaning is again the context. As it applies to God (*El Olam*) it means the AGE-GOD, or God of the ages; that is, God working through successive ages to accomplish His

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will. This gives one the sense of surety, of verity, and of God's constancy. Maybe it is not so much the sense of God being able to be from age to age, as of working from Age to Age, working out His will.

Eph. 3:10, 11 speaks of the Eternal Purpose in the A.V., but the text should read, **THE PURPOSE OF THE AGES**, that event toward which the ages tend or move, their very meaning, the reason for their unfolding ... and we, by grace, are caught up in these.

The God of the Ages is the King of the Ages (1 Tim. 1:17) and behind the seeming conflicts there remains His purpose -- His time for everything. Our Lord is indeed "The Father of Eternity," i.e. age (Isa. 9:6) and in His gracious character our times are in His hands.

El Olam ...

The Ages, hidden as it were by the very shortness of our vision, are none-the-less the out-working of a purpose that God had in Christ **BEFORE THE AGE TIMES BEGAN** (2 Tim. 1:9) and an **ETERNAL LIFE**, i.e., *aionion* life, a hidden,

enduring life that is yet to be realized; hence in hope (Titus 1:2) promised before the age-times began.

In order that *El Olam* (Age-working God) could work out His purposes, He ordained His WISDOM for our Glory (1 Cor. 2:7), a WISDOM that was before the ages. The context of this passage speaks of Christ, the hidden Wisdom of God. This is foolishness to the wisdom of the world. This WISDOM should be compared with the context of Proverbs 8:22-31 where Christ the Wisdom of God is set forth. The notes in the *Companion Bible* are instructive on this passage.

The purpose of the AGES is spoken of in Ephesians 3:11. This is bracketed by the context of the UNTRACKABLE riches of

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of Christ (Eph. 3:8), "the DISPENSATION OF THE MYSTERY WHICH FROM THE BEGINNING OF THE AGES HAS BEEN HIDDEN IN GOD" (Eph. 3:9) and then the riches of this mystery, the subjective side of it, are spoken of so beautifully in Col. 1:2 "hidden from ages and generations" -- an indwelling Christ, the family likeness created within the believer to correspond to The Christ of Glory. Both truths are vital and necessary. This same truth is pressed in Ephesians 3:15-17. This Christ Who created (framed) the ages (Hebrews 1:2) and adjusted them to the purpose of God (Hebrews 11:3) will be the means of bringing glory to The Father, in The Church and in Christ Jesus (Ephesians 3:21, Gr. Text). What a partnership to have with Christ! This will be "Unto all the generations of the Age of the Ages."

This Christ is now above, far above, every name that is named (Ephesians 3:5) not only in this age, but in the coming one (Ephesians 1:21). This age is called "this present evil age" in Galatians 1:4. That there is a progression in ages is seen in Hebrews 9:26 where we read of the completion (*sunteleia*) of the ages, the meeting of past and present, the moving on toward a certain goal. This is expressed again in 1 Corinthians 10:11 and should read, "the ends of the ages" -- the home stretch of the ages. This would lead on to that wonderful passage in Ephesians 2:4-7 that speaks of the grace to be shown in the on-coming ages. The ages of the Ages ... the reign of Christ (Rev. 11:15). A further step is revealed in 1 Corinthians 15:24 when the mediatory work is done, whether reigning or ruling.

We need to mention that, while Corinthians 15:24 reveals the end of Christ's mediatory work, it does not reveal TO WHAT OR IN WHOM GOD IS ALL IN ALL. This truth was reserved for the Ephesian Letter (Ephesians 3:19 & 1:22,

23). The subjection of all things to Christ has as its purpose or goal The Church which is His Body, that in Christ's union with it, as its Head and its Life, that it might, in its totality, be the **FULNESS OF HIM THAT ALL THINGS WITH ALL THINGS FILLING**

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(Gr. Text Eph. 1:21), and thus being **THE FATHER'S HERITAGE** (Eph. 1:11, 14, 18 ... See critical text).

SO The God we know is The God of the Ages, and so it was with Moses in his prayer in Psalm 90:2, 3, 4, when he compared the short span of his life with that of God. He had been told his journey was ended — his task was done — but **GOD WOULD STILL BE GOD**, unchanging, age by age, working out His ends. So Isaiah comforted his people (Isa. 40:28) as did Micah (4:2; 5:2, 4).

Paul looked, and speaks of this AGE-working God (Rom. 16:25, 26). Might we say that **TIME IS ON HIS SIDE?** He lives on ... now one and then another side of His character is seen, but He Himself is ever the same, moved by loving and holy ends.

The God of the Ages ...

Unseen by us -- for we are blind and in the dark (Isa 45:15). There is **ONE** that is **KING of THE AGES** (1 Tim. 14-17) -- One Who lives through the ages, sees the end of man's little day (Rev. 15:7), moving toward the Day of God (2 Peter 3:10-13).

This is hidden now; the time clock of God will run its course; the staying hand of Grace will be withdrawn; the curtain of man's last great rebellion will fall; the scene will read, *FINIS* — **THE END!** God will have His people, those who have a family kinship in Christ, — there will be no need of the sun, moon and stars ... They will have served their purpose. **THE GOD OF THE AGES** will then be the **AGELESS GOD of ETERNITY**, fellowshiping with the objects of His love and redemption.

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EUPHEMISMOS; or, *EUPHEMY*.

Change of what is unpleasant for pleasant.

by E.W. Bullinger

Eu'-phee-mis'-mos. Greek, εὐφημισμός, from εὐφημιζειν (*euphemizein*), to use words of good omen, from εὐ (*eu*), well, and φημι (*pheemi*), to speak Hence, Eng., *Euphemy*.

Euphemy is a figure by which a harsh or disagreeable expression is changed for a pleasant and agreeable one; or, where an offensive word or expression is changed for a gentle one; or an indelicate word for a modest word.

This figure is not, strange to say, generally used as with us of the ordinary functions of nature, which are often exaggerated by civilization and fashion into a false modesty. The Scriptures use very plain language on plain subjects: but there are beautiful *Euphemies* used where really delicate feelings or sentiments are affected.

Indeed, we may say that the contrast between the Hebrew and other languages in this respect is one of the greatest proofs of Inspiration. Other languages abound in terms of indecency and immorality, which are a corrupt reflex of the corrupt mind of fallen man. But "the words of Jehovah are pure words."

As to our "uncomely parts," as The Holy Spirit terms them, there is actually no word in the Hebrew for the female, and for the male a *Euphemy* is employed.

We may contrast with this the tendency of man, not only downward in this direction, but in his vain attempts to cover his sin and to make himself appear better than he is. Examples abound in every day life. "A love-child" covers illegitimacy; "a free life" glosses a debauchee; "a gentleman of the road" covered a highway robber. So the Romans called a thief "a man of three letters," because the Latin word for thief is "*fur*." On the other hand, among ourselves, "the hydraulic van" has superseded the water-cart; the shop has become an "establishment" or "emporium"; the butcher has blossomed into "a purveyor of meat"; the hair-dresser is "an artist" or "professor," etc., etc.

But the *Euphemisms* of The Bible are not like these! Sin is not glossed over or "wrapped up," but spoken of plainly in all its abomination. Man is not deceived by coloured and pretty ornaments of speech.

Compare, again, man's *Euphemies* of "life" and "death"; and note the false teaching conveyed by them, when compared with those used in the word of God.

Man calls "death" a friend, and speaks of "joining the majority": but God speaks of it as a terrible calamity, and calls it "the enemy"; "the last enemy," "the king of terrors," etc., though, in the case of His own people, He speaks of their being "put to sleep by Jesus" (1 Thess. iv. 14). It is only a "sleep"; because The Lord Himself will come to wake them.

The change in *Euphemy* is necessarily obtained by using several words for one, and is therefore a special kind of *Periphrasis*: *i.e.*, a *Periphrasis* used with a special object.

Hence it was called also PERIPLOCE (*Per-i-plok'-ee*), from $\pi \epsilon \rho \iota$ (*peri*), *around*, and. $\pi \lambda \omicron \kappa \eta$ (*plokee*), *a folding*; a figure by which the unpleasantness of a thing is wrapped round and made to appear agreeable.

CHROMA (*Chro'-ma*) was another name given to the figure, from $\chi \rho \omega \mu \alpha$ (*chroma*), *a colouring, an ornament, or embellishment*.

The Latins called it also *INVOLUTIO*: an *involution*.

In English we might call it "a smooth handle": *i.e.*, a polite expression for a rough or unpleasant one.

Gen. xv. 15.—"Thou shalt go to thy fathers": *i.e.*, shalt die.

Gen. xlii. 38.—"Then shall ye bring down my gray hairs with sorrow to the grave": *i.e.*, ye will kill me.

Judges iii. 24.—"Surely he covereth his feet in his summer chamber." When an Eastern stoops down, his garments fall over and cover his feet. Hence the *Euphemy*, the meaning of which is given in the margin. See also 1 Sam. xxiv. 3.

2 Sam. xviii. 32.—David enquired of Cush: "Is the young man Absalom safe? And Cush answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is."

Thus, by two beautiful *Euphemisms*, Cush reminded David of Absalom's treason and its deserts, while he also intimated that he had been slain.

Ruth iii. 9.—"Spread . . . thy skirt over thine handmaid": *i.e.*, receive me in the way of marriage.

2 Kings xxii. 20.—"I will gather thee unto thy fathers (*i.e.*, thou shalt die), and thou shalt be gathered into thy grave (*i.e.*, be buried) in peace."

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Neh. iv. 23 (17).—"None of us put off our clothes, *saving that* every one put them off for washing." (Margin, *every one went with his*

Weapon for water,)

The R.V. is no clearer: "None of us put off our clothes, every one *went with his weapon to the water*"; and puts it in the margin; "The text is probably faulty"! This is like man; who always thinks the *fault* is in the Text instead of in himself. When he meets with a difficulty, it never dawns on him that the difficulty lies in his own head, or is of his own creating!

The Hebrew is literally: "None of us put off our clothes; each man went with his weapon (or tool) and water": *i.e.*, *he discharged his water as he was* (or *as he stood*): *i.e.*, there was neither time nor opportunity for retiring and for that laborious arrangement of the clothes which an Eastern requires. And thus the simple *Euphemy* is most expressive, and explains, instead of needing an explanation (which after all does not explain)!

Glassius would treat the word "water" as a *Synecdoche* by which "water," the most important part of a man's ration, is put for all of it. "This would require the translation: "Each one went with his sword *and* water": *i.e.*, one single weapon and one measured ration, "water" being used alone for a measured ration, as it was a very important part of the rations served out. Just as "salt" was served and measured out to the Roman soldiers, and afterwards was used by *Synecdoche* of the whole ration of which it was a part. Hence our term "salt-money"; and the Latin, *salarium*, and English, *salary*. When we say "a man is not worth his salt," we preserve this *Synecdoche*; and, putting a part for the whole, we mean that he is not worth his salary.

So it may be here in Neh. iv. 23. The A.V. and R.V., with these marginal renderings, clearly show that something more is meant than what is said. But we believe that the figure of *Euphemy* sufficiently and satisfactorily explains it.

There is, however, something to be said for Glassius's suggestion as to *Synecdoche*.

One thing is clear, which makes either figure explain or express the one fact that is specially emphasized: *viz.*, that Nehemiah and his companions were building the wall with a trowel in one hand and a sword in the other (iv. 17(11), etc). So exigent were the circumstances that they worked all night, and could take with them no armour or supplies of food. A single weapon and a single ration were all they could take.

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Or so exigent were the circumstances that there was not even the usual opportunity for performing the functions of nature in the ordinary way. In either case the figure read in the light of the context shows the urgency of the circumstances.

Job x. 21, 22.—Here, we have two beautiful *Periphrases*: "Before I go whence I shall not return (*i.e.*, before I die), even to the land of darkness and the shadow of death": *i.e.*, the grave, etc. So xvi. 22.

Job xviii. 13.—"The first-born of death shall devour his strength": *i.e.*, the cruelest and most calamitous death shall destroy him.

Job xviii. 14.—Death is called "the king of terrors": *i.e.*, the terrible king who claims *so* many subjects.

Ps. xciv. 17.—"Unless the lord had been my help, my soul had almost (*marg.*, *quickly*) dwelt in silence": *i.e.*, I should soon have been dead and buried,

Isa. xxxviii. 10.—"I shall go to the gates of the grave (*Sheol*)": *i.e.*, I shall die. This explains Matt. xvi. 18; where the corresponding word (*Hades*) is used, and in the same sense: *i.e.*, death shall not prevail against the accomplishment of God's purposes.

Ecc. iii. 21.—See Appendix E, and *Erotesis*.

Ecc. xii. 1-7.—We have a series of connected *Periphrases* and *Euphemisms*.

One of them is worthy of a longer notice:—

Ecc. xii. 5.—"And desire shall fail." We have already considered this under *Metalepsis* (*q.v.*), because there is a double *Metonymy*. But there is a beautiful latent *Euphemy* as well. The "*caper-berry*" is put for the *condiment* made from it, and then the condiment is put for the *appetite* or desire created by it.

But as this condiment was supposed specially to create sexual desire, the *Euphemy* is elegantly expressed in the A.V. ("and desire shall fail"). The sense is absurdly lost in the R.V.; while to make the obscurity caused by the literal translation still greater, it is suggested in the margin that "fail" may mean "burst."

This is certainly one of the many passages in which the A.V. far exceeds the R.V. in beauty as well as accuracy, and shows that the A.V. is a *Version*, while the R.V. is a *Translation*.

Matt. viii. 11.—"Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."

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This was a beautiful *Euphemism*; to avoid giving offence (at that stage of Christ's ministry) to the Jews, who grudged the blessings being extended to Gentiles.

Matt. xi. 19 and Luke vii. 35.—"But wisdom is justified of (or on the part of) her children." By this *Euphemy* The Lord Jesus condemns those who received Him not.

True wisdom was shown in submitting to The Son of God: "Be wise now therefore, O ye kings: be instructed, ye judges of the earth." These words were written (Ps. ii. 10) with special reference to the reception of the Messiah: and all who were truly wise submitted themselves. Those who did not are thus rebuked.

John ii. 25.—"He knew what was in man." This is a solemn condemnation of man; and shows something of his true nature and character.

John xi. 11.—"Our friend Lazarus sleepeth (*i.e.*, is dead); but I go, that I may awake him out of sleep": *i.e.*, raise him from the dead.

Acts ii. 39.—"For the promise is unto you, and to your children, and to all that are afar off": *i.e.*, to the Gentiles. Peter did not wish at that time to give unnecessary offence.

There are many other *Euphemisms* which require no explanation, and which the student will now readily note and mark for himself.

All prophecies concerning Anti-Christ are seen in relation first to Jehovah's People Israel.

If The Holy Spirit guides you it will be according to the Scriptures — never contrary to them.

Don't imitate the Serpent in Eden,—don't substitute your thoughts for God's plain Word

Our business is to read, believe, meditate, obey. Read the Word of God! READ!!!