

gospel as that of the Kingdom of God, and in the opening portion of that Epistle he has shown how the death of Christ on our behalf took away the barrier that stood between man and God, so that the Kingdom of God might come in all its blessed power, first, into the individual heart reconciled to God. But it was ultimately to come in the whole wide world, through the victory of Christ the Lord over all His foes, when it should be delivered up to God as a perfected Kingdom, and God should be all in all.

It seems quite clear, then, that with Paul the Kingdom was still the dominating conception, and that what we need is not to get away from the idea, but to make our conception of the Kingdom wide enough, deep enough, and true enough to embrace Paul's theology. We cannot, indeed, be loyal to the Spirit's teaching through Paul if we fail to do this. Under no term can we better gather up Paul's evangelical teaching than under this of the Kingdom of God. For, let us ask what in reality is that Kingdom? It is the reign of God in men's hearts. It was this, first of all, with Jesus, and it was the same thing with Paul—God reigning in His Divine-fatherly Kingdom in the heart, and manifesting His gracious presence as He of whom His children are accepted—children in whom He is well pleased, and with whom He dwells. That which stands in the way of this joyous experience on men's part is sin—both as that to which the Divine Righteous-

ness is opposed, and as that in man which closes the heart to God and His Kingdom. Was it not the very purpose of the death of Christ to take away sin in both of these aspects; so to satisfy the Divine Righteousness that God could draw nigh to sinners in acceptance, and so to move the heart that it should gladly submit itself to God? *Then* the Kingdom of God comes into the heart—that Kingdom which is 'righteousness and peace and joy in the Holy Ghost'; and just as human hearts thus become God's, and wholly His, does the Kingdom extend itself in the world, until Christ has thus completely won the Kingdom for the Father, and it becomes the eternal inheritance of His children. The Kingdom of God is spiritual, and its coming depended on the coming of the Spirit. It was as the Spirit came in power that the Kingdom came. But that Spirit could not so come till Christ's work in the flesh was finished and He Himself 'glorified.' Paul shows *how* Christ's necessary work was done, and how Jesus became that 'Son of God in power' who brought this Spiritual Kingdom in, and who as its Lord shall yet establish it universally.

Much more might be said, but the foregoing may be sufficient to show that the idea of the Kingdom was neither changed nor transformed by Paul, but simply filled out by those elements of the work of Christ which bring in the Kingdom in its power, and which make the gospel of the Kingdom a real gospel in the experience of men.

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## Recent Biblical Archaeology.

BY PROFESSOR A. H. SAYCE, LL.D., OXFORD.

SIR CHARLES WILSON has just revised *The Bible Atlas* of the Society for Promoting Christian Knowledge. It is needless to say that the maps and plans in it have been made as perfect as the present state of our knowledge can allow them to be. The editor has an unrivalled acquaintance with his subject, and he has embodied in the *Atlas* all the latest information, a good deal of which is derived from his own experiences in the lands of the Bible hardly more than a year ago. The maps are exceedingly clear, as well as trustworthy and numerous, and in the explanatory notes and

exhaustive geographical index prefixed to them by the late Mr. Samuel Clark and Sir George Grove the reader will find all that he can desire to know about the geography and ethnology of the Bible.

Doubtless, certain of the notes relate to questions which are still matters of controversy, and to which I would myself return a different answer from that given by their author. As regards the route of the Exodus, for example, and the position of Sinai, he has misapprehended the theory I have put forward, and consequently his arguments against it are beside the mark, as may be seen by a reference to

my *Early History of the Hebrews* (pp. 181-184). In other cases, as, for instance, the site of Calvary, certainty is never likely to be attained. But wherever geography or history is involved doubtful questions are sure to arise, and where the evidence is imperfect there is always room for more than one interpretation of it.

Mr. Clark quotes my suggestion that the Elishah of the Old Testament represents the Greek Hellas. That is still possible, but it has been rendered unlikely by the discovery that the Alsa of the hieroglyphics is written Alasia in the cuneiform texts of Tel el-Amarna. That Alasia is the biblical Elishah admits of no reasonable doubt, but its exact geographical position is still uncertain. Professor Maspero places it in Cœle-Syria; the younger German scholars identify it with Cyprus; I should myself prefer Lycia or the neighbouring coast of Asia Minor. In any case we now know that the

name goes back to the century before the Exodus, instead of belonging, as was at one time supposed, to the time of Ezekiel. It is even possible that the name of Gomer may also have been known at an early date to the people of Syria; at all events Gamir is described as a district of Cappadocia in one of the letters written by Sennacherib to his father, more than twenty years before Esar-Haddon came into conflict with the Cimmerians on the Assyrian frontier.

I have noticed only two passages which need correction in a future edition of the book. The Hebrew original of Millo is misprinted on p. 56, *resh* being printed for *waw*, and the statement that the name of Shinar 'is found nowhere but in the Old Testament' (p. 37) is incorrect. The name occurs under the form of Sankhara in one of the letters of the king of Alasia to the Egyptian court.

## The Great Text Commentary.

### THE GREAT TEXTS OF HEBREWS.

#### HEBREWS I. 14.

'Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?' (R.V.).

#### EXPOSITION.

'Are they not all ministering spirits.'—He brings the whole class under the category of service, not dominion, for the words 'all' and 'ministering' are emphatic. None are excepted, not even the highest in rank; not even the princes of the nations, who rule not, but act as tutelary spirits, guardian angels. The assertion that they all *serve* is absolute, not merely relative to the kingdom of redemption, concerning which a supplementary statement is made in the closing words: 'Being sent forth for ministry for the sake of those who are about to inherit salvation.' Service is not an incident in the history of angels, it is their whole history.—BRUCE.

THE word here rendered 'ministering' is used in N.T. to express the temple service; and the word rendered 'ministry' or service is a form of the word that expresses deaconship or subordinate service generally. The worship and the work of angels is carried on in the great temple of nature and grace, and their service originates in the needs and claims of those who are soon to possess complete salvation. Of their ministry, for the benefit of all who believe, we have many examples under both Testaments. It is none the less real now that it is unseen.—ANGUS.

Two radically different Greek words, which call up in the mind associations of an opposite character, are translated [in A.V.] by one and the same English word, 'minister.' 'Are they not all *ministering* spirits?' The word used here is that from which our word 'liturgy' comes. It sets before us the angels as priests of the Heavenly Temple, engaged in the service of praise and adoration. Perhaps the one word which in English conveys the sense most accurately, is 'officiating.' . . . 'Sent forth to *minister*,' etc. Here the ministration is not the performance of a devotional function, but simply the doing of service. The same word is used where Martha is said to have been cumbered about much *servicing*; where the widows of the Hellenists are said to have been neglected in the daily *ministration* (i.e. in the daily distribution of Church funds); and, again, where the disciples of Antioch are said to have determined to send relief (send 'for a *ministration*' of temporal resources) 'unto the brethren which dwelt in Judæa.'—GOULBURN.

'Sent forth.'—Continually—ever afresh—sent forth (pres. part.) on His errands.—KAY.

'To do service for the sake of them that shall inherit salvation.'—Not to be primarily referred to help or assistance rendered to the heirs of salvation (in which case it would be *τοῖς μέλλουσι*, cf. Ac 11<sup>29</sup>, 1 Co 15<sup>10</sup>), but to service rendered to God who sends them. The service, however, which they discharge towards God, has the heirs of salvation for its object: it is done for the sake of those for whom is destined the inheritance of salvation.—DELITZSCH.