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A table of contents for *The Bible Student* can be found here:

[https://biblicalstudies.org.uk/articles\\_bible-student\\_01.php](https://biblicalstudies.org.uk/articles_bible-student_01.php)

In this context it is worth mentioning the 'am ha-' *arets*; this expression simply means 'the people of the land', and its meaning varies from time to time. In New Testament times, cf. John 7:49, and especially from the destruction of the Temple till about 200 A.D. it meant the mass of the population who wished to ignore the Law where it did not suit them, and who were only slowly and reluctantly brought under the rabbinic yoke. The plural term in Ezra. 3:3, 10:2; Neh. 10:28-30 means the heathen and semi-heathen peoples living in Palestine at the time of the return and is not really the same phrase. In Hag. 2:4 'people of the land' may be used in its earlier sense, or it may be the prophet's way of stressing that God had restored the land to the people. In a number of passages, however, 2 Ki. 11:14, 21:24, 23:30,35; Jer. 1:18; Ezek. 7:27, the phrase 'am ha-' *arets* is a collective expressing the totality of the 'ish *hayil*. There is no evidence for its use in Israel in contrast to Judah, but this may be due to accident. Since there is some evidence for hostility between the court circles and nobility of Jerusalem and the people of the land, it may be that it was originally used in contempt, which would help to explain its contemptuous use in the mouth of the rabbis at a very much later date.

(Next issue: 'The Organization of Society'.)

## ‘THERE ARE MANY ADVERSARIES’

*‘I will tarry at Ephesus until Pentecost, for a great door and effectual is opened unto me, AND THERE ARE MANY ADVERSARIES’*  
(1 Cor. 16:8, 9).

One of those wonderful sidelights we get of the rugged Apostle shines out here: 'I will *tarry* . . . for a great door is opened . . . and there are *many adversaries*.' That is, 'my post is here where the hostilities are fiercest!' We get the vision of a man tremendous in his unflinching courage and his devotion to duty.

In one of his inimitable sermons Jowett pictures the more usual style in which men argue when facing spiritual odds:

“*There are many adversaries,*” and it is no good going on! “*There are many adversaries,*” we had better try another track! “*There are many adversaries,*” and the enterprise is quixotic! “*There are many adversaries,*” and prudence is the better part of valour! That is frequently the form of our conclusion. And thus the adversaries scare us away into by-path meadows, those enervating fields where the only flowers are poppies, where the only fragrance is an opiate, and where a ruddy and boisterous health is never found.

“*There are many adversaries and——*”? The vital worth and trend of life are determined by the way in which we complete the sentence. When the adversaries confront us in the path, how shall we regard them? Our answer to the question will determine whether life shall culminate in disastrous weakness or in exuberant and joyful strength. What do we make of the enemy who straddles across life’s appointed way? In his presence shall we be plastic or resistant; the moulder or the moulded; the potter or the potter’s clay? Shall we lay hold of any unfriendly circumstance and extort its tribute, or shall we meekly acknowledge its mastery and make our obeisance? “*There are many adversaries*”; what then shall I do?

That is the question we are all facing these days. For if anything is sure it is the fact that the same battle in which Paul found himself is with us today. The same Enemy is pressing us hard, and, alas! many are giving way. The tactics may vary, the form may change, but the hostility is the same and as fierce, for it springs from the same source.

What or who are these Adversaries?

1. Foremost must be named the invisible ‘Princes of Wickedness’ in ‘the heavenlies.’ Paul names them in Eph. 6:12.

A book was published a few years ago called *War on the Saints*, which at the time caused no little criticism. Possibly some of the criticism was justifiable, but the point we want to make just here is that, it helped to open the eyes of numbers of sloppy, easy-thinking and easy-going believers to the fact of the *reality* of these forces. And we still need to be reminded of the fact. The

reality of the 'invisible' is solemn, even alarming but for the divine resources put at our disposal in the Word of God.

Jowett commenting on this passage is very illuminating: 'Here is the teaching of the book of the Word. At the gate of every faculty of the soul there is an invisible foe, and his power becomes operative and energetic whenever a faculty is exercised in the direction of the Highest. Is not that true of the faculty of veneration? Let any man walk through the streets of this city and seek to lift his soul in the contemplation of anything venerable and august, and he will surely feel the might of SOME INVISIBLE FORCE DRAGGING HIM DOWN TO THAT WHICH IS FLIPPANT AND JAUNTY. Let a man seek to exercise his imagination among the vast and holy fields of the ideal life, and HE WILL FEEL THE INVISIBLE ANTAGONIST DRAGGING HIM BACK TO THE INSIGNIFICANT. Or let a man seek to exercise the faculty of benevolence, and he will feel the same adversary seeking to shape his inclinations *toward that which is mean*. We become conscious of an invisible, hostile pressure which is fiercest when the soul seeks to use her supreme and royal privilege of communing with God. How is it with us when we seek to *pray*? Have we any experience of difficulty, any sense of an adversary, any feeling of strenuous fight?'

'Sometimes, when I turn to pray, or to meditate on things that matter most, I have to struggle through something like nausea to the open air and liberty of communion with God. I am conscious of having to fight my way through reluctance, through in difference, through insipidity, to the highest interests and concerns of the soul. As soon as ever I begin to lift myself the adversaries are there! They always range between me and what next I ought to do. They are always between me and the higher and the Highest, always and everywhere. You may call them what you please. The Bible names them "principalities," "powers," "world-rulers of the darkness," "spiritual hosts of wickedness in heavenly places," and I for one meet them every day.'

2. The second adversary is one which not everybody may be willing to acknowledge, viz., a type of Christianity (with a small 'c') *having a form of godliness but denying the power thereof* (2 Tim. 4:5).

Without going into the exegesis of the context, we may understand it to refer at least to those who make profession of being Christian. For our present purpose we interpret it in a very wide sense; as applying to that system of Christian profession which is almost entirely actuated by the *spirit of worldliness, worldly expediency, worldly standards of morality*, and so on.

Some may not like to call it a 'system'—call it what you like, it is one of the most potent of the 'many adversaries' confronting the true believer today. It is also one of the most subtle of the church's enemies. It has the power to change its style and garb and demeanour to suit everybody, bringing us under its power without our actually being conscious of it. At one moment it can assume the plausible airs of a false piety and sanctity, at the next it can condone the practice of low ideals and vitiated principles.

The same description that Jowett uses to characterize 'the deadly influence of a soft and relaxing civilization' is equally applicable to this 'adversary':

'Men are busy putting new labels on to old sins. They are removing warnings, and writing "edible", on things that are irreparably destructive, saying that the deadly is not deadly, and that if we eat there of we surely shall not die. It is the antagonism of a lax and indulgent philosophy which labels indifference "tolerance," which labels license "liberty," and which labels voluptuousness "life." That wily adversary is in our midst today, and we have all seen him at work plastering over the solemn teachings, which bear the seal of the Cross, the jaunty indulgences which bear the seal of the Beast.' That is a true picture of the adversary our young people are having to meet. Faith and true religion and noble living suffer ominous eclipse; whilst the yearning soul, feeling after God if happily He might be found, is attacked by a moral and spiritual repulsion. The main question is: What shall we do with our foes; what will they do with us?

In this same Ephesian Epistle, Paul catalogues the Spirit-given equipment in which we are to go to battle. The 'girdle' of truth, the 'breastplate' of righteousness, the 'shoes' of readiness, the 'shield' of faith, the 'helmet' of salvation, 'the Sword of the Spirit'—all are ready for immediate use; *but we have to put them on!* They are ours to use.

Now this act of 'putting on' is really three-fold, or else it is liable to failure. *It is an act of the will*: we bring our will to choose and use what God has provided, and His will becomes ours to obey. *It is an act of the mind*: no longer do we fight in our own wisdom, but we intelligently wield the Sword, the Word of God, in the power of the Spirit. *It is an act of the heart*: our desires, our love, our feelings are under the captivity of the Christ who loved us and gave Himself for us. All that is involved in the verb '*having put on*' (the aorist, cf v. 11); and, we repeat, if any one of those features is lacking or weak, to that degree is the armour defective and we open ourselves to defeat. Equipped with this armour—this 'armour of the Spirit'—there is no enemy we cannot meet, and meet successfully. Possessing such divine resources we cannot run away or evade the battle. For one of the great laws of moral and spiritual health is that, in active resistance we find our fullest development of strength. 'A difficulty is more than a test of our powers, *it is a possible addition to our resources*. Hardships more than try us; they harden us.' As Jowett finely says elsewhere: 'Every conquered difficulty empties its strength into our souls. We drink the blood of our tasks . . . Every temptation subdued empties its strength into the treasury of our wills'.

We conclude this study with this quotation—ponder it, pray over it, ask yourself as to what it means to you personally!

'If there is confronting you today some powerful antagonism, which threatens your highest progress, then I tell you that in the armour of God you may conquer by quiet patience, by strong fighting, by PERSISTENT PRAYING. . . .

"That is what the Apostle Paul did in Ephesus. "*There were many adversaries,*" and he tarried, and out of the eater he brought forth meat, and out of the strong he brought forth sweetness; and thus by reason of the very adversary he entered into a more glorious fellowship with the Lord. Do you wonder, therefore, that in the midst of adversaries he found the most effective door? "*A great door and effectual is opened unto me.*" He found a door into a larger and more wonderful vision. He found a door into nobler and more fruitful service. Just where

the adversaries were most thickly gathered together he found the golden gate. He found the greatest treasure just where he had to fight the hardest for it.

'How, then, must the Christian regard his antagonisms? He must regard them as ALLUREMENTS TO BATTLE, as clarion calls to more steadfast devotion. Behind every antagonism, nay, within it, there lies imprisoned a new endowment. Behind every obstacle, nay, within it, there is a hidden door into a larger life. In the strength of the Lord God let us march up to the antagonism and claim the endowment; let us contend with the obstacle and find the secret door. Have you an Adversary confronting you to-day? Does some powerful temptation stand in the way of your life, threatening your moral integrity? Move up to it with courage. Despoil it and make it serve in your own well being. Or is some threat looming in front of you, some menace, seeking to turn you from the path of right? In the strength of God move up to it and convert its threatened lightning into your own dynamic'.

## THE ATONEMENT

PROF. JAMES ORR, D.D.

It has been said that the doctrine of Christ's Person stands in indissoluble relation with the work He came to do as Redeemer. The Bible does not mock us by giving us a merely human Saviour—a mortal struggling with sin and weakness like ourselves. It gives us One Who, in a true sense one with us, as entering into our nature and temptations, yet is, in His divine Personality, the 'strong, eternal Son of God'—'mighty to save' (Isa. 63:1). We see how the doctrines of the Bible in this connection fit together—beginning with the doctrine of the Trinity and the deity of Christ in the heart of it. Now we see where the deity of Christ comes in, in the doctrine of our salvation. This is where Unitarianism breaks down absolutely. It cannot yield us a Saviour adequate to our need. The question we now come to ask is: What has Christ done for human salvation? What especially has He done in making atonement for us?